

WHOLE NO. 1166.

BOSTON, TUESDAY, OCTOBER 6, 1863.

VOLUME XXIV. NO. 39.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY,
At 46 1-2 Kneeland Street, (Up Stairs,)
BOSTON, MASS.

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To whom remittances for the Association, and communications for the Herald, should be addressed.
Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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[For Terms, &c., see 7th page.]

Public Meetings at Toronto, C. W.

FOR ADDRESSES UPON LOUIS NAPOLEON BEING
THE FUTURE ANTI-CHRIST.

[Concluded.]

Rev. Mr. Baxter, observing that several rose to leave at the close of Dr. Robinson's speech, which, with the previous one, had occupied a considerable time, said he would recommend those present not to be in a hurry to withdraw themselves, because the opportunities they would have of hearing anything on the subject of prophecy would be very limited indeed. We were rapidly hastening to a crisis of unparalleled magnitude, and no one knew how soon the storm would burst, that was to do away with all the existing forms and constitutions of society. There were but few who from any pulpit spoke of prophecy. The prophetic parts of the Bible were almost wholly ignored by the ministry of the present day. Many of them, alas! even prided and plumed themselves on the fact that they did not preach on the prophecies, although God pronounced a special blessing on those who read and gave heed to the revelation and the prophecies of Daniel. The previous speaker had spoken about Napoleon, and there were no signs of the times more cogent than those which had reference to the present Emperor of France, as to the nearness of the close of the present dispensation. Dr. Robinson had spoken of Louis Napoleon having possession of Rome—of his always saying that the empire is peace, while his acts showed that he meant war, and of his being of an imperturbable countenance, answering to the title given to the Antichrist—the king of "impassive" countenance, as it is in the Greek—but it should also be especially remembered that Antichrist was to make a seven years' covenant with the Jews, and that this period of seven years was immediately to precede the end.

Nearly all who considered that Napoleon was the Antichrist, believed that he must make this covenant with the Jews, to give them repossession of Palestine, that they might rebuild their temple and offer sacrifices—and his making this covenant would be the decisive test of his being Antichrist, or the Man of Sin. Many were surprised to hear that Napoleon was the Antichrist, and said they had always thought Popery was the Antichrist. Now, Popery, no doubt, was an Antichrist, as Mahomedanism also was an Antichrist, but the one who is to overtop all other Antichrists, head and shoulders, so as to be the Antichrist—this monster of impiety and blasphemy—is to offer himself to the Jews as their Messiah, and be accepted by them, as Christ said, "I am come in my Father's name, and ye receive me not; if another shall come

in his own name, him ye will receive." This, and other passages, have been understood to mean that the Antichrist will offer himself to the Jews as a spurious Messiah, and that his image will be set up in the temple and worshipped by them, being the abomination of desolation spoken of by Daniel the prophet. More than twenty eminent writers on prophecy had clearly shown that Louis Napoleon, being the eighth head of the beast, is the Antichrist and Man of Sin, and the beast, after its deadly wound was healed, was to gain power over all nations, and kindreds, and tribes, and tongues. This would take some years, and then the beast would go and make war with the saints for three and a half years and overcome them. We could see how rapidly Louis Napoleon was attaining to great power throughout the world. Three years ago no politician expected that he would ever obtain a foothold in America, yet ten years ago the eminent writers he had referred to had predicted that this must be, for he was to be monarch over the whole world. According to the thirteenth chapter of Revelation, the Antichrist is to gain power over all tribes and nations, and who that observed the present tumultuous and revolutionary state of the world, could fail to see how favorable such a state of things was for any strong and vigorous monarch to step in, and so to manage all these and other approaching revolutions, by interposing between the various contending parties, as to make himself master of them all?

The Romish church had shown from her past history that she would only be too glad to ally herself to some powerful monarch, who would enable her to satiate herself with the blood of the saints, those whom she denominated heretics. The Great Exhibition of 1851 was hailed as an evidence that there would be no more war, and yet since that period there had been a greater invention of murderous weapons of massacre and slaughter than there had been for a thousand years before. He repeated an anecdote which had been told by Prof. Siddons, a gentleman well known to many in this city. Mr. Siddons was acquainted with Louis Napoleon in England long before he became Emperor. He was walking with him one day in London, when Napoleon remarked, how sad it was that it was his destiny to lay in ruins so great and beautiful a city. A person asked what he meant? Napoleon replied it was his destiny to gain possession of the throne of France, and then to invade England, in order to avenge Waterloo. Mr. Siddons did not attach much importance to these words at the time, but years afterwards, when Napoleon had become Emperor, he was in France and was invited to dine with the Emperor. At the table, Napoleon observed to him, "You remember our conversation—you see the first half of my prediction is fulfilled, and the other will soon meet with its accomplishment." Mr. Siddons said, if he undertook to invade England, he would meet with a signal discomfiture and defeat, to which Napoleon made no reply.

Many other similar testimonies had been borne, showing that this was Napoleon's purpose. He was now only waiting the opportunity to strike the deadly blow, which, however, would not be immediately, as several other prophetic events had to intervene. He thought that the prophe-

cies furnished a most convincing array of proof that Louis Napoleon was the seventh-headed or eighth head of the Beast or Roman Empire, who was to be manifested as the Antichrist, and then be destroyed by the brightness of Christ's coming at the final conflict of Armageddon. In addition to the fact of his name containing the number 660, and being in the Greek tongue, Apoleon, according to Rev. 13: 18, and 9: 11, it was remarkable how he was gaining power over the ten horned kingdoms to Rev. 17: 13; these ten kingdoms being England, France, Spain, Italy and Austria—the five in the western Roman Empire; and Greece, Egypt, Syria, the rest of Turkey and the north of Africa—the five in the eastern Roman Empire. These ten kingdoms would soon have their territorial limits, slightly altered, and have ten kings elected over them by universal suffrage, just before the commencement of the final three and one-half years' great Tribulation and persecution. These ten Kings would unanimously give their power and strength to Louis Napoleon, whose predominance would arise from his power alone remaining unshaken, while every other nation would be convulsed to its centre in the impending revolutions. The victorious achievements of the present Napoleon were far to exceed those of his uncle, for he was predicted in Rev. 13: 7, to gain power over all nations; and whereas the uncle failed to subjugate Asia, Africa, America, England or Russia, the nephew would in due time have all the monarchs of the various countries of the world as his vassals or tributaries. It was to be anticipated that having subdued Mexico, he would join with the Southern States, and subsequently during the internal commotions in the Northern States would become supreme over them, especially being aided by the Romish church, which was depicted in Rev. 13: 12, as ultimately causing the earth and them that dwell therein to worship him during the last three and one-half years or forty-two months in Rev. 13: 5.

It would be easy to tell when we had arrived within seven years of the end of this dispensation, because from Dan. 9: 27, it appeared that the Antichrist was to make a seven years' covenant with many of the Jews seven years before the end of this economy, and about ten months after the covenant or 2,300 literal days before the end (Dan. 8: 14,) the sacrifices would be restored in the Jewish temple, which would probably be the transformed Mosque of Omar on Mount Moriah in Jerusalem. Several chronological dates pointed to the end of this dispensation being about or soon after 1870, such as the 6,000 years from the creation, which, among others, Dr. Seiss, in his able and attractive work, "The Last Times" had shown to terminate about 1870; also the 2,520 years or seven times in Dan. 4, commencing with Nebuchadnezzar's birth 650 B. C., ended in 1870; and the 2,500 years or jubilee of jubilees, beginning in the 18th year of Josiah, terminated about 1870; the 2,300 years in Dan. 8: 14, likewise extended from Nehemiah's renewal of the sacrifices in 430 B. C. to 1870; and, again, the 1,335 years in Dan. 11: 12, reached from Justinian's edict in 534-5 to 1870. The various signs of the times were also very admonitory. The Gospel was being preached for a witness to all nations (Matt. 24: 14.) The Jews were beginning to return to Palestine

(Ezek. 38, Rev. 16: 12,) and the mystic Euphrates or Ottoman power was being dried up. The Romish Church was beginning to lose its temporal power and secular possessions, (Rev. 17: 16,) although its spiritual influence was perhaps increasing. The hydra-headed monster of infidelity was showing itself in new and more insidious forms such as Spiritualism, Neslogianism and Rationalism. Revolutions and wars were spreading all over the world, (Rev. 16: 14.) Many were emphatically running too and fro by the invention of railways and steam-vessels, and knowledge was being increased, (Dan. 12: 4,) the words of the prophets were also being unsealed and unclosed by many prophetic expositions as the time of the end approached. In these last days God's Spirit was also beginning to be poured out upon all flesh, as seen in recent unexampled revivals, (Joel. 2: 28.) The sixth seal, sixth trumpet and sixth vial had likewise in their year-day primary fulfilment almost reached their close. It should be borne in mind that Christ would come in the air to translate to the heavens the 144,000 wise virgins before the 3 1-2 years' Great Tribulation was ushered in by the year-day seventh seal, trumpet, or vial. All these considerations should lead persons to prepare for the awful impending judgments by giving up their hearts to the Lord Jesus, who had died in their room and stead to make atonement for their sins, and by practically loving him because he had so greatly loved them. The most guilty sinner was invited to come to Jesus by believing in, and praying to, Him who had said, "Come unto me all ye that labor and are heavy-laden and I will give you rest."

Destiny of our Earth and Race.—No. 2.

In our former article on this subject, the point of view from which we looked at it, was the antecedent probability of the case. * * *

We proceed now to look at the question in the light of Scripture. Our appeal is to "the law and the testimony." We open the volume of revealed truth, and the first direct argument to which we call attention, is drawn from a comparison of the first two chapters of the book of Revelation.

We cannot quote these chapters here at length, but we ask the reader to lay them side by side, and examine them carefully together. They will be found very suggestive and full of instruction, in reference to the question we are considering.

There are two scenes set before us, by these opening and closing chapters of the volume of inspiration, two scenes bearing directly on the destiny of our earth and race, and two scenes full of deep and thrilling interest to us as dwellers on this earth, and children of this race. Our present desire is to call attention to some of the points of parallelism, or comparison, existing between these two scenes, as bearing on the subject before us. One of these sets before us the condition of our earth and race, as they stood at the beginning of the finished creation state. The other sets before us the condition of our earth and race, as they will stand at the beginning of the finished redemption state.

Now observe, that in both these, we have our earth presented to view in a condition of purity and peace. In Genesis we see the earth as it

came fresh from the hand of the Creator. He finishes it; he examines it carefully, and pronounces it "very good." No stain of sin—no trace of suffering—no sign of the curse is to be met with anywhere. All is purity, harmony, and perfection. What would you expect of such a world, but that it was destined to an endless course of existence?

Look now upon the Revelation scene, and what do we behold in regard to this point of the picture? Just what the scene in Genesis disclosed. We see again the earth in a condition of purity and peace. We see all things made new. "A new heaven and a new earth" meet our view. The long night of sin has passed away. The dark ages of the world are gone. The blighting curse has been lifted off from the burdened creation:

"The groans of nature in this lower world,—
Which Heaven had heard for ages,—
Have an end."

In the Genesis picture we see the beginning of a course all bright and beautiful; but as we stand and gaze, enraptured, on the scene, there is a sudden irruption of sin, and all is changed. Gloom and darkness, sorrow and death, spread themselves over the whole circle of vision.

In the Revelation picture we see the beginning of another course. All is bright and beautiful again. And for this scene of brightness we know there is no fresh disaster in store. No tempter will ever be permitted to appear on this scene of loveliness. The kingdom that we here see established, we are assured, on the highest authority, is "a kingdom that cannot be moved." The inheritance here spread out before us, is "an inheritance incorruptible, undefiled, and that fadeth not away." How complete the correspondence between this in Genesis, and this scene in the Revelation, so far as regards the point now before us, viz., the destiny of our earth! How bright the future that awaits this darkened, troubled earth, is here unfolded to view!

But what about our race? Now observe that in both these scenes the representatives of our race appear upon the stage, in the same condition, to wit: a condition of purity, yet partaking of flesh and blood, and evidently destined to perpetuate themselves in successive generations.

That this is the case in the scene which lies in Genesis, there can be no question. This all will admit without any argument. Here our race appears in Adam and Eve, the federal or representative heads of the race. They are introduced upon the stage as pure and holy, in all the innocence and perfection of their first estate. But their bodies, though pure, are material bodies, and the design of God concerning them is, that they should multiply and replenish the earth, filling all its outspread territories with a rejoicing population.

But, what is there, you are ready to ask, in this scene unfolded to view by the closing chapters of the Revelation, which answers at all to that view of our race so clearly visible in the opening scene of Genesis? Let us see. It is manifest, on a careful examination of this scene, that our race is here presented to view in two distinct divisions, or different conditions of being. We see these two different conditions plainly pointed out in Revelation 21:24. Here one class, or division, is spoken of as "the kings of the earth," and the other as "the nations of them that are saved." Now, if we can form clear ideas of these two classes, estates, or conditions of being, we shall see, at once the force of the argument here urged.

Who then are meant by "the kings of the earth" spoken of in this verse? In Revelation 5:10 we have a clue to the proper answer to this question. Here we find a certain class of persons giving thanks, because they had been made kings and priests unto God, and they were to reign on the earth. And who are the kings and priests here spoken of? The ninth verse of Revelation 5 answers this question distinctly and satisfactorily. Look at that verse, and you will find that these kings of the earth are those who have been "redeemed by the blood of the Lamb, out of every kindred, and tongue, and people, and nation." Thus it is clear, that "the kings of the earth," who act so important a part

in the glorious scene disclosed to view in the final chapters of the volume of revealed truth, are the resurrection saints, the chosen people of Christ, whom he has gathered to himself, out of the different nations of the earth, through all the successive generations of the dispensation of his grace to our ruined world.

Nor is this view of the future destiny of the redeemed, a view peculiar to this closing book of Scripture. We find the same idea referred to throughout the Scriptures. St. Peter teaches the same truth, when, speaking of Christ's people generally, he says, "Ye are a royal priesthood." 1 Peter 2:9. Paul gives us precisely the same view of the subject when he affirms of those "who suffer with Christ, that they shall also reign with him." 2 Tim. 2:12. He does the same also when he speaks so confidently of "the crown of glory," which the Lord would give him in the day of his coming; and "not to me only," he adds, "but to all them also who love his appearing." 2 Tim. 4:8. This crown and kingdom are not mere figures of speech. They may not be resolved into oriental imagery. The language thus used is the language of sober truth. Every jot and tittle of it will be fulfilled. And when this is done, those to whom it applies will be occupying just the position in which St. John represents them in the closing scenes of the Apocalyptic visions. They will be "the kings of the earth," in those days of the glorious regeneration, when God shall have made all things new. Thus then it is clear that these "kings of the earth" denote "the Church of the first-born," or "the children of the resurrection," or, the redeemed people of Christ, whom he is now gathering to himself, out of all the nations of the earth. This is one of the divisions, or conditions of being, in which our race is represented as brought to view in this closing scene of Scripture.

The other division or condition of being in which our race here appears, is represented by "the nations of them which are saved." This is a peculiar expression, and a very remarkable one. It is not met with anywhere else in Scripture. It is an interesting inquiry, and one on which the weight of the present argument turns, who are meant by these "nations of them which are saved?"

Now it is perfectly clear that the persons thus described cannot refer to "the children of the resurrection," the redeemed whom Christ is at present gathering to himself out of the different tribes of men, and whom he has been engaged in thus gathering from the foundation of the world. This gathering is made "out of all nations," but it is never made of nations as so constituted. The dispensation under which we are living, is an elective dispensation. It takes men "one of a city and two of a family," and incorporates them into the household of faith. But in the whole history of redemption under the dispensation to which we belong, such a thing as "a saved nation" was never known. Men are called as individuals. They are converted as individuals. As individuals they are incorporated into the body of Christ; and when thus incorporated, all national or political distinctions are done away. "In Christ Jesus" we are taught, and this bear in mind, describes the condition into which all the redeemed of the present dispensation are brought. "There is neither Jew nor Gentile, neither male nor female, neither Barbarian, Scythian, bond or free." When we come to speak of men as saved in a national capacity, it is manifest that such a proceeding must belong to a dispensation different from that under which we now live. We shall find some light thrown on this part of our subject, if we look at it in connection with the parable of the sheep and the goats in Matt. 25:31-46.

Here we find our Savior seated on the throne of his glory, and before him are gathered all nations, or as the original should be rendered, "all the nations." The eloquent Melville has published an able and interesting sermon on this passage, in which he shows that the scene here described is not the final general judgment; not a judgment of individuals, but a judgment of nations. Here we have men judged as nations, condemned as nations, and as nations saved.

After arguing the subject very satisfactorily, Mr. Melville says:

"If you have carefully attended to the scene of the sheep and the goats, I think you will find it admits of the most just application to Christ judging the heathen nations who shall be living at the time of his appearing. For who, as it appears from Scripture representations, are to people this earth, when the kingdom promised to Christ is set up? The buried saints are to be raised, and with those that shall be yet alive, they shall be caught up to meet Christ in the air; but we suppose not that any of them will dwell again on this earth. Their abode will be with Christ in the New Jerusalem, whence they will administer with him the glorious and weighty concerns of his kingdom. We look not then on Christendom to supply the future tenantry of the earth, and the Jews gathered into their own land will fill but one of its provinces. But we look to the heathen nations as the source of that vast population which the Jews, shall be instrumental in gathering, and this scene of the sheep and the goats we look upon as descriptive of that separation which shall be made between the nations of the earth when Christ shall appear in his glory."

And if the scene of the sheep and the goats describes a gathering of nations to Christ, and a judgment of nations by Christ, with a view of furnishing the people who shall constitute the subjects of his millennial and everlasting kingdom, then the closing verse of Matthew 25, in which we read, "And these shall go away into everlasting punishment, but the righteous into life eternal," constitutes a link of natural and intelligible connection between the nations of them that are judged in the solemn scene there described, and "the nations of them that are saved," in the scene of glory in which the visions of the Apocalypse close up the view afforded us of the future destiny of our earth and race. Thus we regard "the kings of the earth" represented in this closing scene of the Revelation as denoting the redeemed of all generations, the whole election of grace in the glory of their resurrection state. They will constitute the kings and priests of the renewed earth in the everlasting dispensation of blessedness and glory. While "the nations of men that are saved," we regard as denoting those portions of our race who shall be chosen of God to pass through the tribulations of the last days, to be purified and made holy, be left in the flesh, as Adam and Eve were in the day of their creation, and who shall people and replenish the earth, constituting its rejoicing tenantry, and forming in their successive generations, the subjects of that happy kingdom over which Christ and his resurrection saints are to reign forever.

There are other points of comparison between the scene presented in the opening chapters of the Bible, and that unfolded in its closing chapters, but it is unnecessary for the present purpose to trace these further. Enough has been said to indicate what light is thrown upon that view of the destiny of our earth and race, for which we are arguing, from a comparison of the opening and closing chapters of the volume of revealed truth.

R. N.

Railroads—Their Introduction and Progress.

Simultaneous with the commencement and progress of the great canal system in New York State, railroads, against a powerful opposition from the leading engineers and the aristocracy, were brought to a successful issue in England, under the guiding genius of George Stephenson, at the opening of the Liverpool and Manchester Railroad, September 15, 1830.

George Stephenson, the herd-boy in the bog at Dewley Burn, working in 1796, at the age of fifteen years, for two pence a day; and learning to read at the age of nineteen by the fire of his engine, was the man by whom the whole social and financial world was revolutionized. He struggled through every conceivable opposition, between the years 1813 and 1828, in overcoming the deep prejudices against the use of steam railways, and succeeded with an engine and railroad of his own construction in June, 1830.

From that period railroads were constructed with astounding rapidity, both in England and

in this country; in the former at an average rate of 733 miles a year.

The following interesting extract on this subject is taken from the report of the Railroad Commissioners for the year 1855:

The first wooden tram railways were brought into use at Newcastle, in England, a little previous to 1650.

About 1790, the edge rail of cast iron was introduced, and the wheels of the carriages provided with flanges. These flanged wheels however, had been previously used to some extent on the roads laid with wooden rails.

Malleable iron rails were first introduced in 1808, at Cumberland, but were not generally used until 1820.

In 1811 there had been nearly 200 miles of iron tram railways laid down in Wales.

Previous to 1750, the wheels of railway carriages were made of wood, but about that time iron wheels were substituted.

Stationary steam engines were used in 1808, to haul the carriages up steep grades by means of ropes.

In 1759, Mr. Watt suggested the idea of a steam carriage, and in 1784 obtained a patent therefor.

In 1787, Oliver Evans obtained a patent in this country for a steam carriage, and in 1804 built a locomotive dredging machine, which traversed the streets of Philadelphia for a mile and a half, and was placed on a boat and its power applied to a wheel in the stern, which propelled the vessel.

In 1804, a locomotive engine was tried upon a railroad in Wales, but it was unsuccessful in consequence of the difficulty of obtaining sufficient adhesion upon the rail. This was remedied in 1811 by the application of the power to a rack or toothed rail.

The first railway which was opened for public traffic and the carriage of passengers was the Stockton and Darlington, in 1825. The celebrated trial of locomotives on the Liverpool and Manchester Railroad, in 1829, resulted in determining the successful application of the locomotive engine to railway transport.

The increased rate of speed which the locomotive obtained at several periods will be seen from the following table:

In 1824 the locomotive car ran	6 miles an hour.
" 1829	" 15 "
" 1834	" 20 "
" 1839	" 37 "
" 1847	" 70 "
" 1853	" 100 "

The first canal built in Great Britain was in 1755. In 1829, there had been built in that country 108 canals, extending 2,682 miles, and costing \$150,000,000.

The Quincy Railroad, built in 1827, was the first constructed in the United States. The Maunch Chunk, nine miles long was built in 1827. The first passenger railroad was the Baltimore and Ohio, which was opened with horse power for fifteen miles in 1830. The Mohawk and Hudson Railroad was opened for public travel with horse power in the summer of 1831. The South Carolina Railroad, commenced in 1830, was opened for public travel, in 1831, for a distance of sixty-two miles.

Locomotives were first used in this country in 1831, on the Mohawk and Hudson Railroad, and the next year upon the Baltimore and Ohio, and on the South Carolina Railroads. The first engines were built by the West Point foundry, and weighed about four tons, and ran twenty miles an hour.

The longest railway tunnel in the world is that between Lyons and Turin, under Mount Cenis; it is more than seven miles in length, through solid granite. The first artificial tunnel we have any account of, is that called the Grotto di Posilipo, near Naples, Italy, now used as a common roadway. It is cut through the tufa of a mountain spur, between Naples and Bara.

Divers have already succeeded in securing \$40,000 worth of goods, and raised one box containing \$32,000 in specie, from the wreck of the Anglo Saxon, off the coast of Nova Scotia.

Amelia Sieveking.

There has just appeared in London a translation from the German of the "Life of Amelia Wilhelmina Sieveking," a woman who devoted her life to works of charity, and who was regarded in Germany with the same degree of affection as that which Englishmen feel for Florence Nightingale. Miss Sieveking was born in Hamburg, and died in the spring of 1859. She founded, in Hamburg, in 1832, an association of lady visitors for the relief of the poor; and in the following year published the first of the twenty-six annual reports which enabled her from time to time to expound her views of practical working of such societies. In the eighth year of its labors, the Hamburg association established a model lodging house and a children's hospital, to which large additions were made after the great fire of 1842. Similar institutions have since sprung up in other places, some of which Miss Sieveking assisted directly in forming.

She came into public notice in a manner similar to that which introduced Miss Nightingale to the people of England. She had been employed in the work of gratuitous teaching for nearly twenty years, when the outbreak of the cholera, in 1831 and the difficulty of finding any person of sufficient intelligence and courage to occupy the position, led her to becoming, for two months, the matron of the cholera hospital. She had had for a long time the desire to establish an order of Sisters of Mercy in the Protestant church, and this short experience in the business of organization and management prepared the way for the eminently successful works which she immediately afterwards began. The following is an interesting passage, from one of her letters published in this volume:

"I must own that the increased knowledge of human nature acquired in a cholera hospital is not of the pleasantest kind; yet there may be a great advantage, I think, in seeing our common nature, for once, on its darker side. It could not enter my thoughts to assume the office of a judge over these poor fallen creatures, when I contrast the unfavorable circumstances in which they have grown up with those wherein I have been placed by the free grace of my God."

Miss Sieveking remained unmarried, and seems to have accepted it as one of her peculiar duties to prove that the single state might be for her own sex "a hallowed condition and full of blessing," and therefore also might be "rendered a very happy one." How thoughtfully she had prepared herself, even at the early age of twenty-three, for the life of pious benevolence which afterwards lived, may be seen from one of her early letters. She had not been without her disappointments, and she writes to a sympathizing friend:

"Am I not very happy in my present position? Why should we be impatient for a change? Should I meet with the ordinary destiny of my sex, then I shall doubtless thank God for it, and know how to prize the joy which that path of life offers. But I am firmly convinced that the all-wise Director of our course has other ways besides this by which He can guide us to the true destination of humanity—usefulness to others and the development of our own character, combined with the happiness which springs from these sources. My faith in the wise leadings of this Providence grows stronger every day; shall I not then cheerfully leave myself to them? I have often thought over this point sadly and alone; and the result of my meditations is the hope that even a single life, should God call me to it, will not be a joyless one to me. In that case I have a plan ready in my head from which I promise myself many hours of purest happiness. Do you not think it would be well if every young girl were at times to occupy herself with such reflections? To me, at least, it is grievous to see a girl incapable of imagining any other object in life than to marry as early as possible; in attaining which, prudence in her choice is often so utterly forgotten that her supposed happiness is soon transformed into bitter sorrow."

The Forgotten Heir.

St. Augustine, one of the most famous of the Latin church fathers, and who flourished in the fourth century, gives a very touching account of the Forgotten Heir. A rich man being near his temporal end, and wishing to make proper distributions of his earthly assets, sets about making his last will and testament; he divides his entire worldly possessions among his heirs, but in the act of so doing forgets to give one of them the

amount justly due him. The testator dies, and the most worthy of all is deprived of his legacy. This shameful and sinful neglect is greatly bewailed, but death has put a seal on the instrument, and no earthly power can revoke it. That Forgotten heir was Christ—the Saviour—our Heavenly Father—He from whom all blessings flow.

Now this has been laid down for our profit and as an incitement to us, as living men to remember Him, "Whose we are, and whom we serve," not only by our praise and prayer, but by our acts, and most especially by our dying acts. Shall man hope to be approved as a faithful servant, who thinks not of God's cause in his dying hour? God is just and good, and when He converts a man, He, by His grace brings him away from all injustice, and makes him willing to sacrifice his all, if need be, for the good of the world, and the advancement of Zion. And yet we see the reverse of this daily; men die, and forget God:—rich men die, and bestow God's goods to thankless heirs, forgetting the source whence it came. Oh, how often is the true Heir, Christ, forgotten! Oh, what a shame to forget the Being that has given men talents, and the money-making power that they should forget to use their gold and silver for the glory of God, and neglect His cause in their wills.

Written for the Advent Herald.

Mutual Sympathy.

"Bear ye one another's burdens, and so fulfill the law of Christ."

How little regard is paid to this divine admonition by the professed church of Christ in these last days. If a member of Christ's flock is overpowered by sudden temptation and led into transgression, how few there are to weep and lament over the fall, and hasten to raise them up. Instead of going at once to the fallen one, full of the Savior's spirit, and endeavoring to show them their fault, and lead them back to their previous standing, (doing all quietly, not even mentioning the fact to a third person,) how many seem to make haste to give publicity to the wrong, immediately withdraw all confidence and sympathy from the strayed one, and leave them to get back to the fold as best they can, or to wander still farther, and perish at last. Many have been driven from the church by this unfriendly and unchristian course adopted by their brethren and sisters, and have at last sunk into apostasy, exclaiming, "No man careth for my soul." Is this the way that Jesus treated his disciples who fled? How did he act toward the one who denied him? He "turned and looked upon Peter." He felt sad to know he had fallen, and he looked with pity upon the weak soul, and his expression of grief led to the most hearty and unfeigned repentance. Would not a similar course now produce similar results?

How lamentable it is to see so little Christian love and sympathy exhibited by the professed followers of the meek and lowly Redeemer! All Christians have their peculiarly besetting sins, and they are a great burden to them; and we ought to do all we can to enable them to overcome them. We are all liable to fall. "There is no sin," said Augustine, "which any man has done, but another may do the same." It is said of one in the book called "The Lives of the Fathers," when it was told him that one of his brethren had fallen into whoredom: "He fell yesterday and I may fall to-day."

Hence when one falls, we should "consider ourselves, lest we also be tempted." And in the "spirit of meekness" we should seek to reclaim the offending brother, remembering that, if we succeed, we shall "save a soul from death, and hide a multitude of sins." "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him," is Jehovah's command. Again, "All things whatsoever ye would that men should do to you, do ye even so to them." Our profession, as disciples of Christ, binds us to an obedience to these injunctions. The usefulness of the Church depends upon it. Our own salvation is very intimately connected with our course in relation to these commands. O that God would open our eyes to these things, more fully

baptize us with his holy Spirit, and fill us with his divine love.

Then we should willingly bear and forbear with each other; and seek, in every lawful way, to help one another on in the divine life. We are not merely to "wish well to another," says Martin Luther, "but one to bear another's burden, i. e., to bear those things which be grievous unto thee, and which thou wouldst not willingly bear." The text does not teach us to wink at sin, but by mild and gentle treatment in the way of counsel, influence, and prayer, aid each other to conquer the flesh, as well as the world and Satan. Every member of a Christian Church is under solemn covenant obligations to give heed to these admonitions. If we disregard them how can we stand the test in the day of trial? Beloved, think on these things.

C. C.

Written for the Advent Herald.

Are the Prophetic Periods to be Understood?

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his left hand unto heaven, and swear by him that liveth forever, that it should be for a time, times and a half." Dan. 12: 7.

In these words we have definite time, and given to us in the most solemn manner, which is nothing less than the oath of a celestial being with an appeal to Him who liveth forever.

And the manner in which this time is given teaches us that it is an important period, and we are called upon by all that is sacred and true, and by all sound reason in every intelligent soul, to inquire, why these words are given in this solemn manner. For these words are a part of the revelation of God to man, and are given to us for our good, and are repeatedly confirmed in the revelation to John. We are therefore not at liberty to pass by and lay aside this portion of God's word, because it is a message from the throne of God, and given to us by no less a being than the angel Gabriel, who stands in the presence of God. We, as free agents may reject these solemn words, but a righteous and holy God will judge every soul who does it.

God and reason says to us, search and see what is meant by this period. The solemn manner in which this period is given teaches us that some important event must be connected with its termination. We are not in the least excused from searching to know what is meant by this period, whether we can know within one year, or twenty, or an hundred years, or more, the same solemn importance belongs to the time of its termination, and the duty to endeavor to understand remains the same; for if we do not search to know, it is a plain evidence that we do not care to know, and is treating with neglect, or contempt, the revelation of God.

And this duty to search the Scriptures, cannot be evaded, for every individual of common understanding is answerable to God for the neglect of this duty. Because there is no man, or class of men, in these days, who can or should be trusted, as expounders of God's word. While at the same time we are bound to believe any and all men, who can show us any truth which is plainly revealed in God's word.

It is our duty then, as accountable beings on God's earth, and who has given us His Word to be a light in this our time of darkness, to inquire, and search diligently to know what is meant by this important period.

As this period is several times repeated and applied to a power which all the world can know is the last apostate power on earth, before the judgment of God and the first resurrection, we are without excuse, and are guilty of a neglect of no little importance, if we do not endeavor to know the termination of this period. For the power to which this period belongs is the next dominant power after the divided state of western Rome, as represented in Dan. 7: 20-22, by the ten horns, and by the other horn, which came up after the ten, and prevailed against the saints, until the ancient of days came, and until judgment was given to the saints. And that we may know to what power this period belongs it is directly applied to this last horn which came up after the ten,—verse 25.

Here, then, it is impossible to mistake the power to which this period belongs, and by being several times repeated in Revelation, and given in days, and months, which end at the same time as this period, and applied to the last dominant power, we are compelled to believe that this period is the last period of suffering time for the children of God, at the expiration of which the saints of the Most High will be with the Lord in judgment. And this implies that the saints of God must be raised, or they could not be with the Lord in judgment, and the first resurrection is at the end of this period. For however happy and blessed the spirits of the saints may be now, their bodies are, under the curse, and it is at the resurrection of the just they receive their reward.

We then see the importance of the solemn manner in which these words are given; for at the end of this period the saints are rewarded with eternal life in a glorified state, while the judgment of God will overtake the impenitent; and this agrees with Dan. 12: 1-3. For it is when Michael stands up for the children of Daniel's people, that there will be a time of trouble such as never was, and when all shall be delivered who are found written in the book.

The termination then, of this period, will be a most solemn and important event, glorious in the extreme to the righteous, and awfully solemn to the wicked.

Is it then of no importance to know something about its termination, and is there no danger in trifling with the revelation of God, and can we do it with impunity? Are we wiser than the Almighty, and can we know that it is as well to be ignorant of this revelation as to understand it?

But that this period may not be neglected as it has been noticed, it is repeatedly given in the revelation to John, and is applied to the same persecuting power, and to the last suffering state of the church, for while the persecuting power prevails the saints suffer, and both end at the same time. For the saints must suffer as long as the persecuting power prevails against them.

But it may be asked, do the saints suffer now? Is not the time of persecution over? That there is not that degree of persecution, or suffering, which has been, may be admitted as true, but the same persecuting power prevails still against the saints, and particularly in the territory of the last dominant power, for the word of God is still in a mourning state. Jerusalem is also trodden down of the Gentiles, and therefore the forty-two months are not ended, and the church is yet in her wilderness state. For the time, times, and a half, for the wilderness state of the woman in chap. 12: 14, is the same as the forty-two months for the last period for the treading down of Jerusalem, in chap. 11: 2, and also the time of the roaring of the blasphemous beast, forty-two months, in chap. 12: 5. And these periods are the same as the 1260 days in chap. 12: 6.

By the revelation to John we know what is meant by a time, times, and a half, because the forty-two months and 1260 days are given for the same period, and applied to the same power and suffering state of the saints.

Then, as it is a truth which cannot be denied, that the Papal power, was the next dominant power after the ten kings, and that its time is limited and made known to us as 1260 years; now whether we can learn the year of the beginning of its dominion or not, we can know near the time, and as it is the revelation of God to man, we are bound in reason to examine this period. And certain it is, if we love the appearing of Christ we shall rejoice to know when we may expect His coming.

No man then, who has the love of God in his heart, has a right to oppose the teaching of this glorious truth, and no teacher in the church can be guiltless who neglects the knowledge of this period, as it is the revelation of God.

J. REYNOLDS.

Note.

While we heartily agree that the prophetic periods are an important part of God's Word, and that they should not be neglected or lightly esteemed, yet we think our correspondent fatally errs when

he assumes that the periods of Dan. 7:25; 12:7; Rev. 11:2 and 3; 12:6 and 14; and 13:5, are all contemporaneous, referring to one and the same period of time, as though they were all one object or event. Evidently they refer to distinct objects. In the first, the little horn is the subject. In the second, Daniel's people. In the third, the treading of the holy city by the Gentiles. In the fourth, the time the two witnesses shall prophesy in sackcloth. The fifth and sixth, the time the woman should be in the wilderness. The seventh, the time of the reign of seven-headed beast. Only the first and last of these events can be identified as the same. Each of the others refer to distinct events; and each event has its own time; and that time must be determined by the history of the event; and not by assuming that all these events are contemporaneous; and hence, that having fixed the time of one, we find the time of all.

If this is the rule, the seven times of Nebuchadnezzar, Dan. 4th chapter, being fulfilled in literal years, constitutes the rule for the interpretation of all prophetic periods. But interpreters reject the rule, and say, here is a prediction embracing "times," which requires a longer period; and it must be interpreted on its own merits. If this is the true rule between the 4th and 7th chapters of Daniel, it is the rule to be observed in all cases; each period must be interpreted by the nature or history of its subject. And we shall never have safe interpretation of prophetic periods till we adopt this principle. If this is not the rule, but we are implicitly to follow the first precedent, we are thrown back on the seven literal times or years of Dan. 4th chapter for our rule, and all periods are literal. We can see no way of escaping this result.

(3) Again: If Bro. Reynolds is correct, and the time, times and dividing of a time of Dan. 7, and Rev. 11 and 13 are not fulfilled, then we have no evidence whatever that any one of these periods is symbolical at all; it is as yet entirely hypothetical and of no force whatever? Why, if the correctness of the year day theory in its application to any one of those periods is not proved correct by fulfillment in at least one instance, why assume that they are to be understood as years at all? Why not follow the demonstrated precedent of chapter 4th of calling them literal years? We have regarded the year day theory as correct in reference to Dan. 7, because we believed we had proved it by showing an exact fulfillment. But our correspondent groups all the cases together, makes them synonymous, denies the fulfillment of them in the past, but still rejects the established rule of Dan. 4th, and build on a pure assumption that they are all to be fulfilled in years. No theory built on such a foundation can be safe. It may be a plausible assumption if none of the periods have been fulfilled.—Ed.



ADVENT HERALD.

BOSTON, TUESDAY, OCTOBER 6, 1863.

JOSIAH LITCH, EDITOR.

Conference and Association.

After consultation with Eld. Pearson, it is thought best to adopt the following arrangement for meetings on Tuesday, the 13th.

1. Standing Committee of the A. M. A. will meet at 10 A. M.

2. Annual meeting of A. M. A. for choice of officers and other business, at 2 P. M.

Meeting of Conference at 6 1-2 P. M.

Annual sermon by Eld. J. M. Orrock, at 7 1-2.

We hope brethren will be punctual, and be there the first day. J. LITCH.

Fare to Conference.

We had the promise of half fare to Conference, and so advertised. But in trying to perfect the arrangement with the different roads, we have failed to do anything with any road except from Concord, N. H., to Wells River junction. Tickets to Lake Village and back, may be obtained over that road from either point or intermediate points for the regular fare one way. Inform the conductor that you are going to Lake Village to meeting, and he will allow you to keep the ticket to return. Those from New York should go direct to Concord by way of Norwich, Worcester and Nashua. Two trains a day to Lake Village, either by Boston and Maine, or Lowell railroad; 7 1-2 A. M., and 12 noon. We propose to start Monday noon.

Books for Sale at the Conference.

We shall have an assortment of books at the Conference at Lake Village for the accommodation of brethren.

Pocket Harps, gilt,	\$1.25
" " plain,	60
Miller's Memoirs,	50
Time of the End,	50
Saint's Inheritance,	75
Daniels on Spiritualism,	75
Army of the Great King. Orrock	25

TRACTS.

Form of Sound Words. Osler.	5
Prefigurations of the Kingdom. Osler.	5
Dialogue on the State of the Dead. Litch.	5
Voice of God and the Fathers on the	
Reign of Christ.	2
Duty of Prayer and Watchfulness,	4
Glorification,	4
Cup of Wrath, 30 cents per hundred.	
A fine assortment of English Bibles.	

The Editor will also be happy to receive subscriptions for the Advent Herald, for a year, or three or six months; or to receive payments from subscribers.

Destiny of our Earth and Race—No. 2.

We present our readers, on another page, with No. 2, from the pen of R. N., of the "Prophetic Times." We admire the straightforwardness of his positions and the manner in which he meets them. Unlike most other opponents of the Messianian faith, who entrench themselves in the prophets of the Old Testament, he comes forward as a champion of a New Testament doctrine and planting himself squarely on the teachings of Christ and his apostles, he risks his cause on their testimony.

This is all we ask, and if they confirm his position we yield the point; for we go wherever we can be satisfied they mark the way. In his former article, he confined himself to the "antecedent probability" that the world, after the advent of Christ, will be peopled by a race of men in the flesh, who shall forever possess the earth and propagate their species.

In the present, No. 2, it will be seen, he takes up the Bible argument in support of the same doctrine. He thus states the point:—

"But what about our race? Now observe that in both these scenes (the original earth Gen. 1 and 2, and Rev. 21 and 22) the representatives of our race appear upon the stage, in the same condition, to wit: a condition of purity; yet partaking of flesh and blood, and evidently destined to perpetuate themselves in successive generations."

This is a fair statement of the position which he proposes to sustain—none can misunderstand it. To this we take exceptions. We admit its truth in relation to our first parents; but deny it in reference to the inhabitants of the New Earth.

In support of his view he adduces Rev. 21:24, and remarks upon it as follows:—"We see these two different conditions plainly pointed out in Rev. 21:24. Here one class or division, is spoken of as 'The kings of the earth,' the other as 'the nations of them that are saved.' Now, if we can form clear ideas of these two classes, or conditions of being, we shall see at once the force of the argument here urged." "The kings of the earth," he argues, are the glorified saints of the election of all time. Here we agree. He illustrates it by Rev. 5:9, "And hast made us unto our God kings and priests, and we shall reign on the earth." 1 Pet. 2:9, is also adduced. "Ye are a royal priesthood." To all this we assent, as correct.

He next proceeds to "the nations of them that are saved." "This," he says, "is a peculiar expression, and a very remarkable one." Mark what follows:—"It is an interesting inquiry, and one on which the weight of the present argument turns. Who are meant by these 'nations of them that are saved?' We are here brought to the gates of the citadel; and it is here we are to meet the conflict. He argues that the phrase refers to the heathen nations, saved at the second advent of the Savior. The phrase he argues, "cannot refer to the children of the resurrection," for they are a "gathering out of all nations. But it is never made of nations as so constituted."

To these arguments we reply: 1. That John does not say "the saved nations" as if they were saved as nations. We make this point and claim it to be unanswerable. If we have been able to apprehend the force of the argument in the "Prophetic Times," it is, that they are saved heathen nations, saved as nations. While we claim that "the nations (composed) of them that are saved," can never be made "nations saved" as such. They can only be the elect of this state, saved out of all nations, nationalized there. Then they will be "the nations of them that are saved." 1 Pet. 2:9, as certainly declares these elect of the present state, to be a holy nation, as he does a "royal priesthood." If all of them are kings and priests, who is there left to constitute them a nation? The only solution is, that Peter described them as constituting a perfect nationality with all the orders of a nation,—rulers, priesthood and people. He evidently intended to

say to this body of elect, you inherit what was originally promised to Israel on condition of obedience. Ex. 19:4-5—"If you will obey my voice, indeed, you shall be a peculiar treasure unto me above all people; for all the earth is mine. You shall be a kingdom of priests, and an holy nation. These words shalt thou speak unto the children of Israel."

They accepted the proposal and were taken into covenant with God, and became, while obedient, "a royal priesthood" or "kingdom of priests." It consisted of a priesthood; a kingly house; and an elected people. This, when Christ came, was taken from them for their rejection of him. Matt. 21:43. "Therefore I say unto you, the kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof." The Jews being thus rejected, who is the nation who shall have it? Peter has answered it in the passage under consideration. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." You inherit what the Jews lost.

The Jewish nationality was the predecessor and type of the coming kingdom. There, the kingdom of priests, embraced people as well as rulers; they were all of the same race, of the same nature, but one elected to one office, another to another position; but all, as a nation, a kingdom of priests and a holy nation. We regard it as a perfect pattern of the coming reign.

The remark that "all national or political distinctions are done away" in Christ, is in one sense true; that is, no man is in Christ because he is either Jew, or Greek, or American; but because he believes in Christ. But a Jew, a Greek, an American, does not cease to be a Jew, Greek or American, because he is in Christ. Paul was just as much a Jew and a Roman after as before his conversion, and through life plead his birth-rights as derived from both. "I am an Israelite, of the seed of Abraham and of the tribe of Benjamin," he said. So it will be in the future state. For thus we read, Ps. 87:4-6—"Philistia, and Tyre, with Ethiopia, this man was born there. And of Zion it shall be said, This and that man was born in her. The Lord shall count when he writeth up the people, that this man was born there." Nationality, then, will never be lost sight of by the Lord.

In what manner, or by what rule the saved will be nationalized, we will not pretend to decide; but from the above Psalm it seems to be indicated that it will be after their old nationalities. But certainly it will be in accordance with the sovereign will and pleasure of the King of kings.

"When we come to speak of men as saved in a national capacity, it is manifest that such a proceeding must belong to a dispensation different from the one under which we now live."

True; but men who now live, may, nay more, will under another dispensation participate in that new nationality and be "a holy nation," according to R. N.'s own proof text.

He next proceeds to Matt. 25:31-46, and introduces the argument of Melville, in his sermon on the passage. Mr. Melville says:—"If you have attended carefully to the scene of the sheep and the goats, I think you will find that it admits of the most just application to Christ judging the heathen nations who shall be living at the time of his appearing." "Who are to people this earth when the kingdom promised to Christ is set up?" "We look not then, on Christendom to supply the future tenantry of the earth, and the Jews gathered into their own land will fill but one of its provinces. But we look to the heathen nations as the source of that vast population, which the Jews shall be instrumental in gathering; and this scene of the sheep and the goats, we look upon as descriptive of that separation which shall be made between the nations of the earth when Christ shall appear in his glory." This then is Mr. Melville's theory endorsed by R. N.

Let us enquire in view of this theory, Who is to be then gathered before Christ? Answer. "All nations." What is to be done with them? Answer. "He shall separate them one from the other, as a shepherd divideth his sheep from the goats." What disposition shall he make of them when divided? "He shall set the sheep on his right hand and the goats on his left." Who are the sheep? Answer, by Mr. Melville. They are the heathen nations who are to people the earth after the advent of Christ? Who are the goats? Answer. The rejected Christian nations. What is to be the portion of each? The heathen nations, the blessed of the Father, are to be invested with the inheritance of the earth, the kingdom prepared for them from the foundation of the world. Why this inheritance given to the heathen nations? Answer. Christ was hungry, and the heathen nations gave him meat; he was thirsty, and the heathen nations gave him drink; he was naked, and the heathen nations clothed him; He was sick and in prison, and the heathen nations visited him,

But why are the Christian nations sent away into the everlasting fire prepared for the devil and his angels? Because Christ was hungry and the Christian nations gave him no meat; he was thirsty and the Christian nations gave him no drink.

But what shall be the final doom of each? Answer. These, the Christian nations, "shall go away into everlasting punishment;" "but the righteous," that is, the heathen nations, "into life eternal."

We had always been taught to believe that those who under this dispensation believe on the Son of God, "shall have everlasting life." But it seems from this argument, this glorious gift is reserved for the heathen nations. But says R. N.:—"And these shall go away into everlasting punishment, but the righteous into life eternal," constitutes a link of natural and intelligible connection between the nations of them that are judged in this solemn scene there described, and the scene of glory in which the visions of the Apocalypse close up the view afforded us of the future destiny of our earth and race."

There are indeed, two classes presented to view in the closing up of the Apocalypse, Rev. 22:14-15:—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," they are the heirs of the new Jerusalem; and the vilest of earth's race. The saints inside the city, the wicked in "outer darkness."

If this is the strength of the argument deduced from Christ and his apostles, in support of the doctrine of a future—either millennial or eternal probation, after the second advent of Christ, the MESSIANIC doctrine is safe; and the Scriptures unmistakably teach that at the second advent of Christ human probation will cease, and that his millennial reign will be a reign of judgment in which "he will break the nations with a rod of iron and dash them in pieces like a potter's vessel." And Abraham with his seed through Christ, all the meek, "shall inherit the earth," "and dwell therein forever."

Spirit of Missions.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." If this refers to the proclamation of the speedy coming of Christ to reign, as the phrase evidently did signify at the first advent, before Christ's royal entry into Jerusalem, as we believe it does, then the believers in the speedy coming of Christ, have a solemn responsibility resting on them to send abroad these glad tidings into every land. In view of the greatness of the work, are we awake as we should be, in sounding it forth, and calling on the people to examine God's Word in reference to this subject? What is its object? "For a witness to all nations." What were the claims of the Gospel of the kingdom in the days of Christ? "Repent ye, for the kingdom of heaven is at hand." Math. 3:2. "The kingdom of God is at hand, repent ye and believe the gospel." Mark 1:15. The coming of Christ and the judgment is the solemn consideration brought to bear on the consciences of men, as the reason why they should "repent" and why they should "believe the Gospel."

When Christ came first his mission was emphatically Jewish. Then he said, "I am not sent but to the lost sheep of the house of Israel." So also, when he sent the twelve, Matthew 10, he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel: and as ye go, preach, saying, The kingdom of heaven is at hand." The Jews as a nation were interested in that message, because he was coming to Zion on an ass and a colt, the foal of an ass, as the King of the Jews. And thus he did come and was rejected.

But when he comes the second time, it will be for the judgment of quick and dead; and all nations shall be gathered before him. Hence all nations are to be warned of his speedy glorious appearing to reign. We have no doubt but what the accomplishment of this promise, "shall be preached" &c., is the import of the revival and promulgation of this glorious doctrine; and that our duty is unmistakable, to give ourselves to the work of spreading it abroad, with a devotion and energy we have never before manifested. We have been led to these reflections by the letter from sister Crosby on another page. The power of this doctrine to arrest the attention of the Indian mind is an encouragement to us to rally and send a missionary among them, while they are yet unperverted.

Our sister calls for one, and says the way is open. Who will engage in this work and make a full trial of the power of this Gospel of the kingdom to lead heathen to "repent and believe the Gospel." What are hardships, what self-denial, when they are to be

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

First Impressions.

BY A PEDESTRIAN MISSIONARY.

First impressions are often indelible. The saying is true, but it has the merit of being true, hence the importance of attending to it. Those who profess to believe in the pre-millennial and speedy advent of the Son of God are, or ought to be, desirous that others also should believe in the same truth. Let them therefore, be careful what impression they themselves make upon the minds of those who have as yet been unable to receive it, for they may rest assured, that according as the impression they make is good or bad so, so may they secure a friend or make an enemy. There is no use in mincing matters, Adventism, or as it is more commonly called, Millerism, has a bad name in the land. Right, or wrong, it is regarded as synonymous with folly, fanaticism and false doctrine. Men have not forgot the extravagance of 1843, and often in the course of my peregrinations have I heard them tell laughingly how men refused to gather in their crops that year because they believed that then the end of the world was to come, or comment bitterly upon the manner in which the excitement of that time broke up and totally disorganized the churches in the country. First impressions, dating from 1843, are not to be removed by argument. Those who beheld Adventism at that time, may be regarded as its foes from henceforth and forever. Since returning from camp-meeting at Beebe Plain, I met a Baptist minister, with whom I held converse on the subject. On learning that I had been at the meeting, and had preached there, he drew his chair a little nearer me and said with a look of alarm, "Did you preach Millerism?" I smiled, and pleaded guilty to the soft impeachment, by confessing that I had proclaimed my belief in the speedy advent of the Lord. Whereupon we took issue and a controversy ensued, conducted amicably, but leaving matters much in the same condition as they were before. During our conversation he told me that he had been through the convulsion of 1843, had witnessed much of the absurdities of that time, and had himself been "struggled" for, with intent to his conversion. He described the whole scene as being replete with folly, absurdity, and blasphemy, and declared that it had made such an impression upon his mind that he hated the very idea of Millerism. And I do not wonder at him. In all probability had it been my lot to have seen what he witnessed, I too would have felt as he now feels; and even as it is, nothing but a conviction that the pre-millennial theory is in accordance with the Scriptures would induce me to appear to have the remotest connection with a body, where such extravagances receive the remotest encouragement.

And now, by way of contrast to this, and as a sample of the effect which the opposite course of conduct makes upon a reflecting mind, allow me to give to you my own case. Some months ago I was a believer in the theory of the world's conversion, the spiritual reign of Christ in the hearts of his saints, and his advent at the close of the millennium to raise the dead, judge the world, punish the wicked by casting them into hell, and reward the righteous by taking them with him to heaven. I must frankly own that I had given the subject a very small amount of thought, and had taken my impressions from what was said by others rather than from a careful study of the word of God; and I venture to say, that this is the case with many others, who still hold to the same theory, and that were the attention of candid minds awakened and directed to the subject, they would very soon be made to see it is untenable. But be that as it may, I, at least, believe in it no longer. On the contrary, I now believe that the theory of the world's conversion is a complete delusion, to which the Scriptures rightly understood lend no support; that the idea of the spiritual reign of Christ on earth is equally baseless, but that his reign will be personal, and his kingdom literal, that his coming will precede the millennium and that the "new earth," not the aerial heavens, will be the abode of the saints. I believe also, that the coming of Christ will not be distant, on the contrary, it is nigh at hand; but that it is

so very nigh as some believe I cannot see. From this statement it will be seen that a complete revolution has taken place in my mind upon this interesting and important subject, and the point to which I wish to direct the attention of the readers of the Advent Herald is this, that the beginning of this change, the thing which first directed my attention to the subject and led me to think it worthy of notice, was the quiet, sensible, and unfanatical deportment of the two first Adventists I ever met and conversed with. Perhaps I cannot do better here than give you an extract from my journal, which records my first meeting with the gentlemen in question, as tending to show the value of first impressions, especially where prejudice existed previously.

"Waterloo, May 15, 1863. The first person I called upon was Dr. Hutchinson, who was absent in England. I then called upon Dr. Parmelee, and having introduced myself as an Evangelist, and stated that I had come to this quarter with the view of forwarding God's cause to the measure of my ability, I received a most friendly welcome and the offer of his hospitality. Mr. Orrook, minister of the Advent church, is residing with him; the doctor himself being an Adventist, or as they are more commonly called, Millerites. Knowing of this denomination only by report and hearing them spoken of as a set of foolish fanatics, I was somewhat guarded in my expressions at first, lest I should be drawn into unprofitable controversy away from the great theme of Jesus Christ and him crucified. I soon found however, that these fears were entirely groundless, and that they were both good, sensible thinking men, believing, indeed, in the personal reign and speedy coming of our Lord, in common with many other Christians; but so far as I could discern, without the slightest tinge of fanaticism, and well able to render a reason for the hope that is in them. Precisely the same impression was made upon me by some others of the same denomination with whom I came in contact. They speak like Christian people anxious about their own salvation and the salvation of others, and they all lamented that the cause of God was not in a more flourishing condition, and expressed a wish for Christian ardor. Judging from what I have seen and heard in Waterloo I feel convinced that the reproaches that have been cast upon the Adventist are unjust when declared against the whole denomination, and must have resulted from the errors of some. If every denomination were to be judged of by that standard they would deem that they were receiving a scant measure of justice."

What was the process by means of which I was ultimately led to Adventism I shall not now describe. Perhaps I may at some future time, and perhaps I may not, just as I may deem it most advisable. But in the meantime much has been said to show how it was that I was first led to think upon the subject. And the influences, which brought to bear upon my mind effected a change of sentiment, may, if brought to bear upon the minds of others effect a like result. Is it not written, "Abstain from all appearance of evil?" Why then indulge in a mode of speaking which may make men think that those who believe in the personal reign of Christ are fanatics?

Eastern Township, O. E., Sept. 25, 1863.

From Miss Clarissa Hodges.

Dear Bro. Litch—Though a stranger, yet by reputation, you are a familiar friend, of more than twenty years standing. Oft have I desired an acquaintance, as you formerly belonged to the same church I now do. There is an agreement in our views that is vital to the cause of God. I was glad that the mantle of our dear departed Elijah fell on you, when I heard of his sudden removal from the heat of battle, where the good soldiers of Christ are covered with blood and dust, and borne by angels away from this world of storms. My soul praised God for his escape, and for the glorious rest attained; still I mourned in behalf of his dear family and the church. Methinks, dear brother, your life is an arduous one. Your work is complicated, but the grace of God is sufficient. I trust too, that Aaron and Hur will stay up your hands, while you are battling for the truth in these days of peril. For surely we are in the whirl of the last days. When there are so many things to perplex; events are startling, and rush by with mighty speed, so that the church even, and world, will sleep over them, when those that apprehend Christ at the door may fail of having that purity of heart, without which no man shall see God. I have thought, dear brother, the subject of entire consecration had not that special prominence in the Herald that the cause demands; and it may be that that failure has been the cause of so many irrelevant questions, that has rent the body of Christ. If the minds of the many had had that subject enforced by God's ministers, together with the second coming of Christ near, and the principle lived out, thousands converted to God

would be the happy result. And now my dear brother, show your banner in view of the nearness of eternity—holiness is power.

The churches, or some at least in the churches, are feeling that purity of heart is the test question. How anxiously I desire to see my Advent friends feel its great might. We have had souls converted here the seasons past; the young converts relish the doctrine of Christ's speedy return. I furnish them with some reading matter and talk with them on the subject in our prayer-meeting love feasts; perhaps you are not aware how many in the churches would rejoice to hear able ministers of the Advent faith; it would rejoice my heart and the hearts of others, to have one of the right stamp to come to Waupun, Wisconsin.

From J. S. Horne.

MELVIN VILLAGE, N. H., Sept. 21, 1863.

Bro. Litch—I am thankful to God that I am still numbered with the living, concerning whom there is hope. I believe we are living in the last days. Truly we are living in troublous times. We have to watch and pray to God continually to be kept from the evil influences that surround us while journeying through this vale of tears. I sometimes long to be with my Savior on the other shore, to sing the song of redeeming love forever with the saints of God in the New Jerusalem.

"Jerusalem, my happy home—
Name ever dear to me—
When shall my labors have an end
In joy and peace and thee."

When shall these eyes thy heaven-built walls,
And peerly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold.

There happier bowers than Eden's bloom,
Nor sin nor sorrow know;
Blest seats, through rude and stormy scenes
I onward press to you.

Apostles, martyrs, prophets there,
Around my Saviour stand,
And soon my friends in Christ below
Will join the glorious band.

Yours truly, JOHN S. HORNE.

MISCELLANEOUS.

Ancient Danish Customs.

In early times—so ancient authors tell us—the Danish nation, like every other primeval, community, lived the hardy lives of hunters. Scarcely had an infant uttered its feeble wail, than it was plunged into a stream of ice-cold water, or rolled in a heap of snow. "No art, no nurse," says the Danish author Schæning, "taught the little Dane to walk;" he acquired the accomplishment himself, scrambling naked upon the earth among the scattered branches of trees, upon which he laid hold to raise himself from the ground. As soon as he could run with ease, he was set to explore the recesses of the forest, to launch his tiny arrow at the abundant game, or to paddle his little skiff over the smooth waters of the numerous lakes and creeks in search of fish. His nourishment was strong and coarse, but suited to the Danish climate, which is cold and humid, although pure and sufficiently healthy. A very common dish among the Danes was gammelmad. This was a kind of salted meat; and the name of the dish, signifying in English, stale food, originated in the custom of cooking it a week beforehand.

Gymnastic exercises were much patronized. Thordiacius has given an excellent description of those games. Saxo relates that the celebrated English bishop, Absalom, would often go unattended into the forests to chop wood by way of exercise. Nor were the early Danes inattentive to cleanliness. Their beautifully clear and rosy skins were continually washed and bathed; their flowing light hair was neatly dressed and combed. Towels had been in use from the beginning, and were first made from plaited fibres, or thin bark. Snorro says that King Snuend Estridsen, flying to the isle of Huen, incurred the anger of his hostess; who, not recognizing him as her sovereign, scolded him heartily for drying his hands too high up on the towel that she had lent him.

As may be supposed, from the frequent wars and turmoils, surgery was much more in request than medicine. Kings themselves were experienced surgeons; and every warrior learned the art of healing wounds. Nor were the women deficient in this respect; they often thronged in crowds to the field of battle to tend the wounded heroes. The use of knives and probes was well understood; gashes were sewed up, limbs amputated, and even replaced by wooden imitations. A species of sedan-chair was invented for the conveyance of the wounded. King Snuend was carried in one of these. It is said that gashes made by arrows and other ancient arms were much more difficult to heal than those inflicted by modern weapons. Female surgeons made great use of a kind of soup cooked in stone jars, and seasoned with onions and other herbs which they administered

to their patients before dressing their wounds. The sick having swallowed the decoction, their nurses pretended to judge of their breath whether the hurts were dangerous or not. Probably this soup contained a species of anodyne, which assuaged the sufferings of the wounded, and thus afforded more facility for the examination and dressing of his wounds.

The Father of Waters.

The vastness of the great Mississippi River is thus given by a newspaper-correspondent who writes from Maiden Rock, Wisconsin: "While I look out upon the river, three miles wide at this point, my mind seems to take in at one grasp the magnitude of the stream. From the frozen regions of the North to the sunny South, it extends some three thousand one hundred miles in length: it would reach from New York across the Atlantic, and extend from France to Turkey, and to the Caspian Sea. The trappers on the upper Mississippi can take the furs of the animals that inhabit its sources and exchange them for the tropical fruits that are gathered on the banks below. The floods are more than a month traveling from its source to its outlet. The total value of steamers afloat on this river and its tributaries is more than six millions of dollars, and they number as many as one thousand and five hundred. It drains an area of one million two hundred thousand square miles, which is justly styled the garden of the world. It receives a score of tributaries the least of which are longer than the vaunted streams of mighty empires. It might furnish natural boundaries for all Europe and yet have for every country a river larger than the Seine. It discharges in one year more water than has issued from the Tiber in five centuries; it swallows up fifty rivers, which have no name, each of which is longer than the Thames. In one single reservoir, (Pepin,) two thousand five hundred miles from the sea, the navies of the world might safely ride at anchor. It washes the shores of twelve powerful States, and between its arms lies space for twenty more."

The Wealth of Mexico.

In Mexico there are over one thousand silver mines, yielding between thirty-five and forty millions of dollars a year. The value of these mines is increased by the fact that there are twenty-five mines of quicksilver, which yield from two hundred and fifty to three hundred thousand pounds weight annually. Gold is also found in considerable quantities, stated variously at from three millions of dollars upward. The mines are generally located either on the top or on the western slope of the Cordilleras, and have been wrought for ages. Gold and silver vases of great value and beauty of workmanship were sent back to Spain by the first conquerors as spoils of war. Iron and copper are also produced in great abundance. One great hindrance to the realizing of this mineral wealth is the difficulty of transporting it to the seaboard, there being neither railroads nor navigable rivers in the country, and the only means of transportation being the backs of mules. The commercial inertness and want of mechanical enterprise of the people, and the small extent to which the combination and division of labor are carried, have also contributed, with the general insecurity of property, to prevent the various natural riches of the country from their full development.

Instincts of Spiders.

Spiders are greatly influenced by atmospheric changes; and on that account they have been termed "living barometers." If the weather is likely to become rainy, windy, or in other respects disagreeable, spiders fix the terminating filaments, on which the whole web is suspended, unusually short. If, on the other hand, the terminating filaments are made uncommonly long, the weather will be serene, and continue so for ten or twelve days. If spiders be totally indolent, rain generally succeeds; though their activity during rain is certain proof that it will be only of short duration, and followed by fair and constant weather. Spiders usually make some alterations in their webs every twenty-four hours; if these changes take place between the hours of six and seven in the evening, they indicate a clear and pleasant night. Sailors assert that when gossamer alights on the rigging of a ship, fine weather will prevail.

They do not proceed by a blind impulse, but they accommodate themselves to varying circumstances. Mr. T. A. Knight, in his "Treatise on the Culture of the Apple and Pear," introduces this anecdote: "I have frequently placed," he writes, "a spider on a small upright stick, whose base was surrounded by water, to escape. After having discovered that the ordinary means of retreat are cut off, it ascends the point of the stick, and, standing nearly on its head, ejects its web, which the wind rapidly carries to some contiguous object. Along this the sagacious insect effects his escape; not, however, till it has

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, OCTOBER 6, 1863.

Children's Paper!

What say our friends to having a paper for the little folks? Will they give us a hundred dollars as an outfit for the paper, and 1500 subscribers, at the rate of five papers for a dollar, or 25 cents for a single copy? If so, let us know. We will give them a monthly; and when they raise the list to 2000, we will give them two a month.

Morn.

Peeping through her purple bars
Down an endless street of stars,
Melting all the ingots up,
As her eyes more brightly shine,
Morning, in a crystal cup,
Floats the bubble earth in wine.
From the red lips of the sea,
Out into immensity,
Steals a tongue of green and gold:
Soon to swarm with the giddy flies,
When the mighty landscape's rolled
Further to the western skies.
Splendor now by splendor quaffed,
Deeper grows at every draught,
Till the monogram of fire—
The round, red halos of the sun—
Fill with flame the heavens entire,
And sweeps all glories into one.

What Poor Boys can Do.

And we might say too, "What poor girls can do," for we have very many remarkable examples of girls born in humble life, who have risen to stations of great honor and usefulness. But as we happen now to have a particular case in mind, we have made our title read accordingly.

The Western part of Massachusetts, as all know, is very rough and rocky, the Berkshire hills spreading over a region of twenty or thirty miles wide.

A little more than fifty years ago, in one of the towns on the eastern side of this rocky region, a Mr. M—— was keeping a little academy. As he came to his school room early one winter morning, he found a lad sitting on one of the benches, who was a perfect stranger to him. Wondering who he was, and why he should be there, he began to question him.

The lad told him that he had come over that morning, on foot, from a neighboring town, several miles away among the hills; that he wanted very much to get an education; that he had heard of his school, and had come to see whether there might not be some way by which he could join it.

Mr. M—— asked him of his parents. The boy said they were very poor, and were not able to do much for him, and he had no friends to assist him; but he wanted to get an education, and thought there must be some way by which it could be done.

The teacher found that the lad meant by an "education," not simply going to school for a few months, but a thorough collegiate and theological course. He wanted to be a minister.

Mr. M—— set before him the difficulties of the undertaking, and the expense of going through three long years of study. The boy had thought of all that; but other boys had started from poverty and found their way through, and he thought he might. At any rate, he wanted very much to try.

The teacher found by all this conversation, that though the lad did not know exactly how it was to be done, yet there was in him a fixed idea that it might be done in some way. His purpose was strong, and his will decided to make the

attempt. Not daring any longer to discourage a lad who was so resolute, he assisted him in finding a place where he could work for his board and pursue his studies. When the school closed in the spring, the teacher was satisfied that the boy was right. He had made great progress in his studies. He had shown that unflinching will and courage, before which difficulties give way. He had fairly started, and there was no thought in him of going back.

But we must not stop to follow him through all the steps of the long and difficult journey upon which he had set out. He went through, as he thought he should, though he did not at first know how.

We have told from what region of country he came, and how he set out. Now we will skip over several years, and look at him after his education is completed. He was a distinguished scholar, and after he finished his course of public studies, he was appointed professor in one of our New England colleges, and went to Europe on some service connected with the college.

He was in Paris, soon to return to this country, when the Foreign Missionary Society wanted him to go as a missionary to Palestine, and had obtained the consent of the college, provided he himself was willing to go. Word was sent to him, at Paris, what had been done, and after considering the matter carefully, and with prayer, he decided to go on this mission.

He did not return to this country, but went directly on his way to Palestine, and now for about forty years he has been a faithful and laborious missionary in that quarter of the world, distinguished for his learning and usefulness.

This lad, who found his way out from the rough hills of his native town, and from the poverty to which he was born, has a name in the world now of great dignity and honor. For several years past he has been at Athens, in Greece, laboring to bring men to a knowledge of the Gospel of Jesus Christ. This poor boy is Dr. Jonas King.

A Little Girl's Influence.

Did you ever see the inside of a drunkard's home, with every thing going to wreck and ruin? If you have, you know how Old Hunter's looked; not that he was very old, but he was so shabby and used up, the boys used to call him old. He was very ugly when in liquor, abusing his wife and children shamefully. They often hid when they heard him coming; and time was when his poor wife was turned out into a snow bank.

He had one little girl, however, the youngest, that seemed to fare better at his hands than the others. To her he was always kind. In his worst moments he appeared to know and spare Luly.

One day she crept into his lap, and looking up into his face, she said, "Father, I love 'ou."

Luly could not speak all her words plain, though she was old enough to.

"Father, I love 'ou," she repeated; "I love 'ou."

"Do you, Luly?" said her father, in a subdued tone.

"Father, I want you to be a good mans, 'cause I love 'ou. You will be a good mans, father, wont 'ou? God wants 'ou to be a good mans."

Tears rushed to the poor father's eyes, and he hugged his little girl to his bosom. Then he set her down and hurried out of the house. He had a job that day, and went back to his work. Yet he saw and heard nothing for the rest of the day but Luly and her pleading words. He loved,

who had so forfeited all right to be loved! He be a good man! He wished he could. He did not then know that, when other means had failed to bring him back to himself and to his duty, God had sent his little girl to lead him.

Old Hunter was pricked in his conscience, for there was little left yet, and it kept pricking, until at length he went to a temperance man.

"Sir," said he, "I want to sign the pledge, and turn over a new leaf."

"God be praised!" said the temperance man; "it's the best news I've heard for a long while; but you must know, taking the pledge is not enough—it's only a beginning; you must get help from on high to keep it. Now you take your family and come round to our church, and we'll rally round you and help you on."

To make a long story short, Old Hunter is a reformed man, sober and industrious. He is Mr. Hunter now, and goes to Sunday School with his children every Lord's day.—*Child's Paper.*

Obituary.

Dear Brother Latoh.—One year ago last February, the destroyer took from us a darling baby, Anvernette, aged nine months and three days, of scarlet fever, which made the remaining one so much the more dear to us. But the destroyer has again entered the family, and taken the last child, Frances Almira, aged 5 years, 4 months and 26 days. The disease was diphtheria. Our hearts are sad while looking at our irreparable loss, but we hope it is her everlasting gain.

Frankie was a good girl, and seemed to believe the truths of the Bible, as far as she had been taught, seldom retiring to rest at night without saying her prayers; and always seemed interested in hearing of the "world to come." She was never tired of hearing "about the Golden City," (meaning the 21st of Rev.) very often at morning devotions, asking for her favorite chapter to be read; and it was an unexpected comfort to us that the text for her funeral sermon was chosen from that glowing account. It was Rev. xxii. 3, "And there shall be no more curse." Since the death of her sister, her young mind seemed to be feeling after the way of life. Three days before she died, her mother inquired if she could bear to die? and she answered, "yes;" when asked if she thought the Saviour would take her home to him, she again said, yes; and immediately added, "then I shall see Nettie." But she has gone to dwell in the Golden City; and while looking back it seems as though she was for sometime preparing and making ready for her departure, hurrying to do her little work.

May the Lord have mercy on us, for we feel that we are greatly afflicted.

Rev. Mr. Holroyd preached a very comforting sermon at her funeral. May the bright visions of Rev. xxi. &c., soon burst upon us, and we be permitted to enter in through the gates into the city.

Gone to live in the city of God,
And sing with the angels praise and love;
To traverse the worlds of endless bliss,
To dwell with God forever at rest.

G. D. BUTTON.

AN OLD CANNON.—An iron 36-pounder, which has a history, was captured at Vicksburg, and has been sent to Washington. It was cast in France in 1768, and was brought to this country in 1777 by Lafayette. It did good service in the Revolution, in the second war with England, and was used in the Texan war by a company of volunteers from New Orleans, who assisted the Texans in achieving their independence.

The Rise and Progress of Talent.

Sixty-five years ago, a person passing near the military station at the Barriere Poissonniere, in the outskirts of Paris, might have seen a young soldier assisting a market gardener in the cultivation of his plants—now digging, now watering, now weeding, and again gathering the crops from the ground, and packing the fruit in baskets for the markets of Paris.

This young man was the son of a hostler, and, having lately joined the army, was lying with his comrades in the neighboring barracks. He had made a resolution, however, to rise in his profession, and had set himself to accomplish his object.

His first want was books for the purpose of study, and to supply this he hired himself out during his leisure hours to a market gardener, for whom he labored half a day for five pence until he realized a sufficient sum to purchase the volumes upon which he had set his mind.

This done, he set to work with equal diligence to study them, and uniting a practical attention to the details of his profession with personal bravery in the field, he rose to the command of an army; and though he died at the early age of twenty-nine, he left a name behind him which will demand and obtain honorable mention so long as the wars of Napoleon are matters of history.

The voluntary laborer of the gardener died as General Hoche.

Sagacity of a Fox.

A man recently discovered a bed of young foxes, but the old one was gone. In order to secure her, he concealed several traps at the mouth of the hole. On returning the next morning, he found all the traps sprung. They were set for several days with a like result.

Anxious to ascertain the cause of this, the trapper lay in wait one morning after setting the traps. After a while the wily fox returned with food for her offspring. She halted a little distance off, and went away, bringing back a stick in her mouth. With this she began to poke away at the mouth of the hole, and in this way sprung all the traps, and entered safely into the den with her prey.

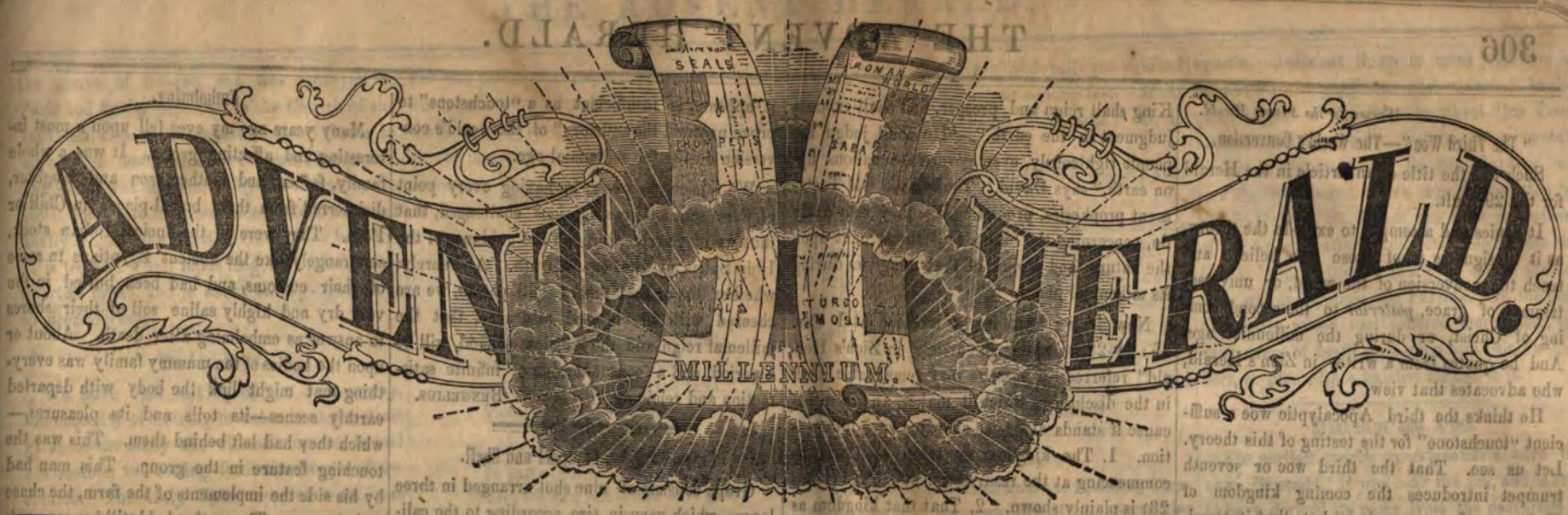
Meaning of Names.

Many of the names of women and men were derived from various plants and flowers. Thus, Barbara is derived from barberis, the barberry-tree; Rosa, from the rose; Laura, from the laurel; Lucy, from lucus, a grove; Rosamond, from rosa mundi, the flower of the world; Agnes, from agnus, a lamb; Melissa, from a Greek word, signifying a bee; Dorcas, a rose; Phillis, a leaf; Rachel, a sheep; Jacintha, a hyacinth; Galatea is milk; Cynthia, the moon; Jesse, an engraft of a tree; Susan means a lily; Aurelia, a cotton-wood; Margaret, a pearl and a daisy; Cecil, a hart-wort, and Chloe, a green herb.

A SUGGESTIVE INSCRIPTION.—John Bacon, one of the most eminent sculptors that England has produced, directed the following suggestive inscription to be placed upon his tombstone:

"What I was as an Artist, seemed to be of some importance while I lived; but what I was as a Believer of Jesus Christ, is the only thing of importance to me now."

BOMBARDMENT OF FISH.—During the bombardment of Port Hudson, a shell fell into the river, and exploded under water, causing such a shock to the fish, that seventy or eighty rose to the surface and floated there, completely stunned. Many of them were of the largest size.



WHOLE NO. 1167. BOSTON, TUESDAY, OCTOBER 13, 1863. VOLUME XXIV, NO. 40.

THE ADVENT HERALD
IS PUBLISHED EVERY TUESDAY,
At 46 1-2 Kneeland Street, (Up Stairs,)
BOSTON, MASS.
JOSIAH LITCH, EDITOR.
To whom remittances for the Association, and communica-
tions for the Herald, should be addressed.
Letters on business, simply, marked on envelope "For
Office," will receive prompt attention.
JOSIAH LITCH,
J. M. ORROCK, } Committee on Publication.
R. R. KNOWLES,
(For Terms, &c., see 7th page.)

Written for the Advent Herald.
Remarks on Napoleon,
AND
A REVIEW OF "ANTI CHRIST, PERSONAL AND
ORGANIZED," BY D. I. R. IN THE
ADVENT HERALD.

"It is evident that in the last days the beast
or eighth head of Rome is united with the
Papal power till the words of God are fulfilled."

In the above D. I. R. admits the unity of the
Papal power with the eighth head; yet he
seems to differ with the popular opinion that
Napoleon is the "eighth head of the beast or the
great Antichrist of the Bible." For which he
gives the following reasons:—

1. He does not yet fill any of the predictions
of it. 2. He thinks he will have, unless he be-
comes insane, more sense than do all that those
who take him for Antichrist say he will.

Now we think his admission of the unity of
the eighth head with that of the Papal power
in the last days, is an acknowledgement of one
of the strong points that identifies Napoleon
with the Antichrist or eighth head. Is not the
power of Papal Rome at this day supported by
the arm of Napoleon? And is not this identi-
cal with the woman riding on the beast, or sup-
ported by his power? The Rev. Mr. Baxter in
his book entitled "Napoleon, The Destined Mon-
arch of The World," the most able and compre-
hensive work that has yet been written upon the
subject, conclusively proves this identity; page
24-28, "Because he apparently protects and
supports the Pope, but yet suffers him to be
plundered, and gradually stripped of his tempo-
ral power." It was distinctly foretold in Rev.
chap. 17, that the eighth head of the beast should
for a time sustain Papacy, and then in conjunc-
tion with his ten vassal kings consummate its ruin.

The beast is represented in that chapter as
carrying upon its shoulders the scarlet-clad un-
chaste woman, who symbolizes the Romish
church. The exact period in the history of the
beast to which this representation applies, is
clearly stated by the interpreting angel in verse
8:—"The beast that thou sawest was, and is
not, and shall (is just about to) ascend out of the
bottomless abyss, and go into perdition."

Turning to the Papal history, we find that
this symbolical picture exactly corresponds with
the position of the secular beast in 1849, when
Napoleon, as President of France, sent French
troops to support the Pope in Rome; thus
in accordance with the vision exhibited by
the angel in Rev. 17, the beast recommenced
carrying the woman just before its ascent out of
the abyss of political non-existence. This as-
cent was effected on the 2d of December, 1852,

when Louis Napoleon assumed the old Roman
empire and monarchy as in the time of Bona-
parte.

But although Napoleon has maintained the
Pope in the Vatican of Rome ever since July
15, 1849, he has remorselessly permitted him to
be despoiled of his most valuable temporalities.
In this selfish indifference to the interests of the
Pope and concern only for his own aggrandize-
ment, it is believed to be apparent that he chiefly
continues the occupation of Rome because he
deems its possession as the capital of the Ro-
man empire, to be indispensable to his intended
position of king over the subordinate kings of
the Roman earth. It is evident that the general
spoliation of the Papal hierarchy, foretold in
Rev. 17, to take place under the eighth head,
has already commenced, and will progress until
the Pope and Roman hierarchy, denuded of
their wealth and power, will become pliant tools
in the hands of Napoleon.

This general confiscation of the temporalities
of the Papacy, predicted in Rev. 18:16-17,
will take place at the time of the establishment
of Napoleon's third and final head out of the
smoking ruins of fallen Babylon. Thus a brief,
but terrible period of three years and a half will
succeed the fall of Papacy. A suspicion of this
fact is beginning to find expression in many
quarters. In the London Christian World
of 1860, in an article on the Papacy, it is said—
"A dark cloud hangs over Europe; we cannot
conceal the settled conviction that the fall of
Papacy is the signal for the appearance of some-
thing immeasurably more terrible than it-
self. That the continuance of the tremendous
visitation will be brief, it is consolatory to be-
lieve; but during its short period of existence,
its work will be very awful. Nor do we say
that Louis Napoleon is the personal Antichrist,
so distinctly set before us in both Testaments;
but every thing in his history—his connection
with France, the resurrection of the Empire
by his skill, his nominal protection of the Pope,
while he allows his temporal authority to pass
from his hands, his extraordinary reserve, and
insatiable ambition to become the greatest mon-
arch in the world, fixes our thoughts on him as
possibly the Pope Emperor, whose character,
career and destiny are stated with such terrible
fidelity in the Book of truth."

As to the remark of D. I. R. that "Napoleon
does not yet fill any of the predictions of it," we
think the above citations prove that some others
do think that he fulfills many of the leading ones.
Mr. Baxter has mapped a great mass of truths
concerning the career of Napoleon, with a num-
ber of quotations from the best authors upon the
subject, and after fairly contrasting them with
the Scriptural predictions, in reference to the
personal Antichrist of the last days, he has, as
many think, fairly proved his position. His
book and views are becoming increasingly popu-
lar; and but few withhold their credence, after
giving it a careful perusal. The reader finds
all the points so clearly stated, and ably treated,
that he must come to a definite conclusion, either
for or against it. And if, indeed, it be true, it
is a question of great and startling interest; de-
manding at least a thorough investigation. For
if we are nearing the period of so terrible a

calamity, it is of the last importance that we
should know, and be prepared for it.

As to the second objection of D. I. R., "that
Louis Napoleon has more sense, unless he has
become insane, than to do all that they say he
will," we only remark that he is a spiritualist;
and that all that is perverse in human character
may grow on that stem. The Napoleon family
have never been remarkable for consistency
and moderation; to the contrary, the triune
qualities of presumption, adventure, and per-
versity, seem to have attended and possessed the
whole race. And the present head of that cele-
brated stock seems to be more Napoleonic in
this sense than all his name together.

That Popery, as an anti-christian system, is
the first or spiritual fulfillment of Antichrist we
readily admit, but that it will culminate in a lit-
eral, personal Antichrist, appears equally plain.
As goodness came to a headship in Christ, so
evil will come to a head in Antichrist. So that
if the coming of Christ be near, the coming of
Antichrist is nearer. "For that day shall not
come, except there come a falling away first,"
is taken of in the singular number, (not a suc-
cession of men like the Popes.) The "falling
away," represents Popery, and also the Protest-
ism of the last days. But notice, "the falling
away is first," and after that as a kind of head-
ing up of the falling away, "the son of perdition
is revealed." He is also mentioned as a mark,
Rev. 13:18. Popery as a system is bad
enough, but it will culminate in a headship that
is so much worse, that men may well be astound-
ed in contemplation of the terrible manifestation
of a power so consummately evil.

Notice the points of identity between the man
of sin, of 2d Thessalonians, and the beast whose
"number is that of a man," in Rev. 13:18.
We will cite the points in each separately. His
blasphemous character is first delineated—
2 Thess. 2:4, says, "He opposeth and exalteth
himself above all that is called God, or that
is worshipped, so that he as God sitteth in the
temple of God, showing himself that he is God."
Rev. 13:4-6, says, "He opened his mouth in
blasphemy against God, speaking great things
and blasphemies." "And they worshipped the
beast."

Here he not only blasphemes God, but
his name, and his tabernacle, and them that
dwell in heaven; or as expressed in 2 Thess.
2:4—"all that is called God." The identity
of this testimony in Thessalonians with that of
Revelation is complete. Popery has never blas-
phemed "all that is called God," and set up a
man to be worshipped above God. Besides this
beast power, with its personal head Antichrist,
is to destroy Popery. "The woman," in Rev.
17:4-18, is generally admitted to be the Ro-
mish Church. We see her first riding on the
beast, and drunk with the blood of the saints,
but in her last form she is destroyed by the
beast. Notice that the ten vassal kings do not
give their power to the woman, (Popery) though
they formerly supported her. In the last stage
there seems to be a transfer of their support
from Popery to the beast, or Antichrist. We
will notice other points of identity, in a sub-
sequent article, such as the "power, which Satan

or the Dragon, gave unto the Beast," Rev.
13:13-15. 2 Thess. 2:9-10.

We will only solicit your attention to one
more fact in reference to the closing up of the
course of Antichrist. That he is in existence
when the Lord comes, and actually goes up to
make war upon our Lord and his armies; and
there "is taken and cast alive into a lake of fire,"
(Rev. 19:21, Dan. 7:11.) "But the rest of
the beasts, or ten vassal kings, had their lives
prolonged for a season and time, but had their
dominion taken away," (Dan. 7:12.) Yet
they were not left without punishment. "For
the kings of the earth shall be punished upon the
earth—they shall be shut up in prison, and
after awhile they shall be visited." And this
is at the period of the coming of our Lord and
the judgment, as we will find by examining Dan.
7:8-14, and Isa. 24:21-23. This beast that
is taken at the Lord's coming, is not Popery,
but the power that destroys it. And this beast
power in its last form must be developed before
His coming. "For that day cannot come until
that man of sin be revealed." No whe question

to another query. Who of all men living has
more of the characteristics of this great infidel
leader of the last days than Louis Napoleon?

Even those who reject the Napoleonic view,
admit that there are many striking coincidences,
and remarkable points of similarity. As we
have not space to note them we again commend
Mr. Baxter's book in which this view is ably
presented; and which includes, nearly, if not all
that can be said upon the subject.

We find many passages in the daily papers
which simply record his political acts and anti-
cipated designs, that are in noticeable accordance
with the character which prophecy ascribes to
the Antichrist of the last days, some of which
we will give in a subsequent article. Is it not
true that nearly all nations perceive and dread
his unscrupulous ambition and growing power;
the very traits in his character and history,
which are so prominently brought out in his
prophetic portraiture.

There is a remarkable letter in Wilkes'
Spirit of the Times, Sept. 5, 1863, headed "Cu-
rious Developments in Relation to the Early
Plans of Louis Napoleon against the United
States and England." This letter bears the
semblance of truth. It shows that over twenty
years ago, when Louis Napoleon was in this
country, he planned the division and destruction
of our Union to prevent the possibility of aiding
Great Britain against him, when the time came
to wreak his life-long vengeance on her. He
also at that time anticipated his ultimate estab-
lishment of his power in the four quarters of the
globe. If this be true, how remarkably it ac-
cords with the Scriptural delineation of his char-
acter. "He exerciseth all the power of the first
beast." (Rev. 13:7.)

[To be continued.]

In publishing a Cambridge edition of Shake-
speare, McMillan & Co., of London, acknowl-
edge their indebtedness to John Bullock, brass
finisher, of Aberdeen, for valuable notes. He is
said to be one of the best students of English
literature in the kingdom.

Written for the Advent Herald.

"The Third Woe"—The World's Conversion.

Such was the title of an article in the Herald for the 29th ult.

It denies and attempts to explode the theory, as it designates it, of those who believe and teach the conversion of the world, or universal triumph of grace, *posterior* to the second coming of Christ, or during the millennial age. And he quotes from a writer in Zion's Herald, who advocates that view.

He thinks the third Apocalyptic woe a sufficient "touchstone" for the testing of this theory. Let us see. That the third woe or seventh trumpet introduces the coming kingdom of Christ, we of course admit, but that it terminates his mediatorial career, is not to me evident, by anything I have read, and certainly not by the article above mentioned. What though under the third woe, "The kingdoms of this world become the kingdoms of our Lord and his Christ," and that He and his transfigured saints, "shall reign forever and ever?" All this may happen, and yet so far from militating against the "theory" of the conversion of the nations during the millennial era, that we regard it as one of the indispensable pre-requisites. What now is more obstructive to the spread of the Gospel, than the great anti-Christian powers and usurpation of tyranny and wickedness? And what more favorable for so glorious and auspicious a result, than when kings and queens shall become nursing fathers and nursing mothers, (Isa. 49: 23; Rev. 21: 24-26,) and when thus all political organizations, with their vast resources, shall have been emancipated from the dominion of Satan, and shall have come under the happy and saving rule of the saints (Rev. 5: 10?)

But does not the judgment of both the living and the dead take place at the appearing and kingdom of Christ? So the writer thinks, and thinks rightly; and quotes 2 Tim. 4: 1, in proof. But what is the judgment here referred views at this time on this point, but merely to say, that we find nothing in the judgment which shall commence at the Epiphany of our Lord, that contravenes the idea or fact of millennial grace; but on the contrary again, another pre-requisite of that to me at least, most desirable consummation. For when does the writer think the predictions in Isa. 26: 9, is to be fulfilled? "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." That it has not been accomplished all history attests, and that it will not occur anterior to the parousia of the Son of Man all prophecy declares.

Now this, and similar predictions, I understand to agree with 2 Tim. 4: 1, and to indicate in part, the means, of grace during the millennial age. For in that passage it is averred, that Christ is not only to "judge the living and the dead at his appearing" but "his kingdom." It is plain, however, that this last clause is elliptical, and that proposition is to be supplied, and hence, we may read it, "at his appearing, and at his kingdom." But *kata*, which is rendered "at his appearing," before an accusative of time, may be rendered *in* or *during*, and hence, we may read the last clause, supposing the proposition, *in* or *during* "his kingdom."

That, then, will be the time when the inhabitants of the world will learn righteousness through the judgments of God; which now they do not, and will not do, before the subornation of the blinding and deceiving power of Satan, (2 Cor. 5: 4; Rev. 20: 3.) That judgment is to be executed as well during the time of the millennial reign, as that it is to commence at the "appearing" of our Lord, other and numerous passages teach, while this, (Isa 26: 9,) shows what the intent and effect will be.

Isaiah says of Christ that he shall bear rule "upon the throne of David to order and establish it with judgment." Are not the contemporaneity of the judgment and of Messiah's reign most clearly stated here, together with the immediate end, accomplished and designed by this reign? The Baptist again affirms, "A

King shall reign and prosper, and shall execute judgment in the earth." "He shall judge the people righteously, even govern the nations upon earth," says David. Thus do the Old Testament prophecies, predicting, as they constantly do, concerning the "kingdom," throw light upon the nature and design of that kingdom during its millennial phase.

Now if we look for a moment at 1 Cor. 15: 24-28, to which the article in Zion's Herald referred—a passage very remarkable, both in the disclosures which it makes, and also because it stands alone as affording such information. 1. The kingdom or reign of Christ as commencing at the resurrection of the just (verse 23) is plainly shown. 2. That that kingdom as then set up will be universal (verse 25.) 3. That it will continue until all enemies shall be placed under his feet, (verse 24, 25.) 4. That "the last enemy that shall be destroyed is death," (verse 26.) 5. That this will be effected by the general or second resurrection, (verse 24.) 6. That Christ's kingdom—mediatorial—extends as far as this limit, (verse 28.) 7. That to effect this, all things had been put under Him as the Messiah, the Mediator, the Expiator.

Now it is evident from this, that this subjection of the enemies of Christ, will not terminate until the end of his messianic or mediatorial office; that till then his mediatorial career will continue, and with its continuance all of its prerogatives, and blessings, and privileges, and co-ordinate institutions will be executed, maintained and enjoyed; that, if Christ is thus to reign as Messiah in his kingdom, unless death as the last enemy is destroyed at his second coming, and by the first resurrection, and unless then he ceases to reign, and will never have any outward or visible, or any other, than a spiritual kingdom in this world, or before the subjection of the Son to the Father, and hence, reign on the throne of David, it follows, inevitably, that his mediatorial office and the gracious end for which he received it with all its efficient institutional arrangements will continue in operation, during the millennial; and that, till the judgment mentioned in Rev. 20: 11, etc., shall set, will the royal priesthood of the saints, as associates with Christ in his kingdom, "be an adjunct of redemption," and a reflexive "exemplification of his mediatorial office; and that in consequence," out of Zion shall go forth the law, and the word of the Lord from Jerusalem, (Isa. 2: 3.)

But the writer refers to the 18th verse of Rev. 11, to the adoring utterance of the "twenty-four elders." But what though it is said the "nations were angry," and "thy wrath is come," and "the time of the dead that they should be judged," how does it in any wise appear, that this language antagonizes with the view we advocate or with that of the writer in Zion's Herald? Who does not see that so far as the anger of the nations, or the wrath of God, or the time of the judgment of the dead is spoken of, it has either a *past* or a *present* reference? As for what shall *subsequently* occur, it makes no revelation at all.

Besides, who are meant by "the dead" in this passage. The passage is, as we have seen, a part of the worshipping language of the "four and twenty elders,"—the symbolical representation of a portion of God's redeemed people, (Rev. 5: 8-9,) with which they exultantly, and triumphantly address Him, and hence, it is most clear, both from this fact, and also from the added expression "that thou shouldst give reward to thy servants the prophets, and to thy saints, to them that fear thy name, both small and great," that "the dead" here spoken of as finding judgment, are those referred to in chap. 6: 10, who cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." And hence it is added, "and shouldst destroy them which destroy," or, destroyed, as it may, and perhaps should be rendered,—"*the earth*"—that is the apostate powers—the harlot, the beast, and the false prophet, together with Satan their invisible head.

The test, then, of the "Third Woe," as to us

it appears, is insufficient as a "touchstone" to prove unsound the "theory" of the world's conversion during the millennial age.

We rejoice, however, in having every point of these sublime investigations challenged, that thus we may arrive, through the guidance of the Holy Spirit, at the exact truth. And surely, whether this or that theory shall obtain, we are cheered with the blessed assurance, that the millennial reign and the kingdom of God, will be a period, and a consummation of infinite satisfaction and rejoicing. BENGELIUS.

Grape, Canister, Shrapnel and Shell.

Grape consists of nine shot arranged in three layers, which vary in size according to the calibre of the gun; they are held together by two plates of about one-fourteenth of an inch less diameter than the calibre of the gun, two rings, a bolt and a nut. The canvas bag arrangement is too old for this war; it is not so simple or durable, and has not been used for years. Canister for a gun contains twenty-seven small cast-iron balls, arranged in four layers, the top of six, the remainder of seven each; for a howitzer it contains forty-seven small iron balls in four layers, twelve balls in each layer; for a gun of the same calibre you will see that the balls for canister is a tin cylinder, closed at the bottom by a thick cast-iron plate or a wooden sabot, and at the top by a sheet iron plate with a handle attached; the interstices between the balls are closely packed with sawdust to prevent crowding when the piece is fired. Shrapnel consists of a very thin shell, which is filled with musket balls; the interstices are then filled by pouring in melted sulphur; a hole is then bored through the mass of sulphur and bullets to receive the bursting charge. Now to explain the difference between a "shrapnel" of "spherical case" and a "shell." The destructive force of a shrapnel is what it receives from the charge in the gun, the powder in the shrapnel being only to break the envelop and spread the balls, they they received from the charge in the gun. A shell is made very much thicker than the envelope of a shrapnel, and is nearly filled with powder, and will do great execution if it explodes on the ground, it having destructive qualities in itself, aside from the discharge of the gun. A shrapnel shell has only half of the charge of powder that a shell proper has; thus, a twenty-four pounder shrapnel contains one hundred and seventy-five musket balls and six ounces of powder. A twenty-four pounder shell has twelve ounces of powder. A six pounder shrapnel has thirty-nine musket balls and twenty-five ounces of powder.—*Boston Advertiser.*

An Eccentric Surgeon.

The American Agriculturist publishes the following anecdote of a skillful surgeon, Dr. M., who is still practising in Rhode Island. He had a way of doing things all his own, and no one could tell beforehand, "where he would come out." On one occasion he was called to perform a very important surgical operation on a young man living in the country. Arriving there he found collected a large number of neighboring farmers and others, who had come from curiosity to witness the operation. He observed that the house was scantily furnished, and other evidences of the poverty of the family were apparent, and he inquired whether the mother, a widow, was ready to pay the \$50 which he should charge. She replied that she could not at present, but would do so as soon as possible. The doctor immediately informed the bystanders that he would do nothing until the money was paid, and asked them if they could not make up the amount. This was soon done, but not without many condemnations of the hard-hearted doctor, who, however, paid no attention to the remarks, but immediately went on with his work, which he performed successfully. As soon as it was over, he stepped up to the mother, and remarking, "the boy will need some things before he gets well," slipped the \$50 into her hand, and was off before he could hear her thanks or the loud praises of those who had been denouncing him as a grasping miser.

Embalming.

Many years ago my eyes fell upon a most interesting and affecting group. It was a whole family, father and mother, son and daughter, disinterred from their burial places in Chili or Peru. They were of the ancient Indian stock, so strangely like the ancient Egyptians in some of their customs, and had been buried in the very dry and highly saline soil of their shores to answer as embalming after death. About or upon the bodies of the mummy family was everything that might link the body with departed earthly scenes—its toils and its pleasures,—which they had left behind them. This was the touching feature in the group. This man had by his side the implements of the farm, the chase and the war. The mother held still her woman's work, and carried in her hand, among other domestic matters, her unfinished knitting with the accacia thorn needle still sticking where she put it when death cut her thread. The children had their playthings, just such as our boys and girls are familiar with, preserved in their baskets or their bags. How true, you felt, these simple savages were to the great, inherent, indestructible instinct of our race, which leads us to aim at immortal life. Even the body must not perish, and into the grave shall be crowded whatever momentoes may at once link the departed ones with the scenes that once knew them here or will know them again hereafter. The human heart is the original embalmer. Every family, every single form restored to the day from the long sleep by the shores of the Pacific or the banks of the Nile, bears witness to the unwillingness of us all to forget our dead. Look at this mummy's head, for instance, from a catacomb among the Pyramids. You see that it was once borne by a young lady of noble birth and high culture. The profile is not unlike that of the pensive, thoughtful Clytie. And behind those classic features, still fall the long, glossy, jet-black, silky hair, always evidently well kept in life, and bearing the knot in which it was tied before death set it free. Nay, so perfect was the preservation, that a skillful hand could probably have restored the fashion after the flight of thousands of years. Was there not in all this some trace, at least, as obvious and as enduring of our earnest longing after immortality, our inherent unwillingness to forget the dead or bury them out of our sight?—G. F. B. in the Christian Register.

REMARKS.

This longing after immortality is promised a full gratification in Jesus, the Christ, who has abolished death and brought life and immortality to light through the Gospel. Our highest ambition should be to induce our friends to secure this embalment, for it is written,—"*Whoever liveth and believeth in me shall never die; and whoever believeth in me, though he were dead yet shall he live.*" The Egyptian embalming was a costly affair, but our Lord offers his services for the asking. An embalmed body is at least a loathsome object; but the body which Christ promises his followers is a body that shall be radiant with glory, and shine like the sun in the kingdom of God. Who would not forsake all for such an embalment?

St. Helena.

A little island in the South Atlantic Ocean, off the coast of Africa, standing detached from any group, and one thousand two hundred miles from any land, a barren mass of rock, and serving only as a watering-place for vessels bound on long voyages, became from an historical event, one of the most memorable spots in the world. It was here that the greatest man of the nineteenth century found a gaol and a grave. Here is the spot where his remains rested for many years, until claimed of the British Government by Louis Philippe. The ceremonies of exhumation were very striking; the coffin was brought to light in the presence of the British commander, and many legal witnesses, and properly identified. After which, it was committed to the care of the Prince de Joinville, and taken with many ceremonies on board his flag ship, where tapers were burned, and a guard of honor kept up around the corpse, night and day, till it reached

the shores of France, and was conveyed to Paris and finally deposited in the Church of the Invalides with such demonstrations of honor as were never bestowed upon a mortal conqueror. The island was discovered by the Portuguese in 1501, came into the possession of the Dutch and finally fell into the hands of the English in 1631. It is ten and a half miles long, by six and three-quarters broad, and is about twenty-eight miles in circumference.

The Lost Sinner.

We have been talking of the narrow way, the necessity of striving to enter in at the strait gate; of the many who will seek to enter in and not be able, and setting forth the danger of deception. The Holy Spirit applied truth, and several mistaken professors were penetrated by the force of truth, and knelt at the seekers' bench, humbly confessing their sins, and pleading for mercy. Among these there was a man who seemed to have been arrested by the enlightenings of the Spirit to see his deceptions, with a suddenness as marked, and well nigh as overwhelming, as that which arrested Saul when journeying to Damascus. Overwhelmed with indescribable terror, he suffered himself to be led forward to the penitent form. But while here, he seemed lost to everything around him; and unmindful, apparently, that he was still on the shores of time, and within the precincts of mercy, he cried out, "I am lost! I am lost!—lost!—lost! What shall I do? O, what shall I do? O, I am lost!—lost!"

I tried to get his attention by telling him that if he felt himself to be a lost sinner, he was just such as the Savior came to seek and to save; but my efforts were utterly vain. The curtain of eternity seemed to have been uplifted, and his naked soul, standing as it were in the awful presence of an angry God, while Christ, the light of the world and the Savior of sinners, was wholly obscured from his vision. In vain did I entreat him to look to Jesus, and, with a louder and yet louder voice, labored to assure him that he had not yet passed the boundaries of probation, but was yet a prisoner of hope. "I am lost!—lost!—lost!—damned!—damned!" was the fearful and only response.

My heart was agonized, and my physical ability unequal to the task of exerting my voice any more. I was about to give up in despair of meeting his case, when I imploringly said about thus: "I wish you would stop one moment, and listen to what I have to say." All within hearing were looking on with amazement, and others interposing. I at last succeeded in getting his attention sufficiently to listen to a few interrogatories.

"Are you a sinner?"

"Yes," was his earnest reply.

"Is Christ the Savior of sinners?—then he is your Savior."

"But I am such a sinner! I have deceived myself. I have been a hypocrite. O Lord have mercy!—have mercy!"

"But you are not a greater sinner than Christ is a Savior; are you?"

He doubtfully shook his head, without apparently any abatement of his agony. When I said,—

"Do you believe the Bible to be the word of God?"

"Yes."

"Well, the Bible says that Christ is able to save to the uttermost all that come unto God by him; and if Christ is able to save to the uttermost, surely he is able to save you. Is he not?"

Never, while life endures, can I forget the change in that countenance. Quick as the lightning's flash, amid the blackness of the deepest night, was the sudden illumination of that rayless mind. The glorious Sun of Righteousness suddenly burst forth, and night of the deepest gloom was changed to midday's high noon splendors, and irradiating a countenance which, but a moment before, was defying description by the blackness of despair. And such words, such burning words as proceeded from his mouth, I will not attempt to describe. I will not attempt, because they were past description. Christ, the light of the world, had revealed himself; and

who can portray on paper the glowing, burning words called forth by the sudden disclosure of the altogether lovely, to a mind so utterly dark as the one we have described.—*Promise of the Father.*

"A Little While."

And is it so! A little while,
And then the life undying,
The light of God's unclouded smile,
The singing for the sighing!
A little while! Oh glorious word,
Sweet solace of our sorrow—
And then, "for ever with the Lord,"
The everlasting morrow.

Then be it ours to journey on
In paths that he decrees us,
Where his own feet before have gone,
Our strength, our hope, our Jesus.
In lowly fellowship with him
The cross appointed bearing.
For O, a crown no grief can dim
One day we shall be wearing.

"A little while," and he shall come,
Light of our eyes, our longing;
His own voice bid us welcome home.
And we his people thronging,
Shall rest our hearts in his embrace,
Dear Refuge, ours for ever;
Look upward to his blessed face
And fear its hiding never.

Oh, 'twill be passing sweet to gaze
On him in all his glory,
And lost in love and glad amaze,
To shout redemption's story,
Till angels bend to catch the strain
Our human lips are swelling,
And "worthy is the Lamb once slain"
Resounds through heaven's high dwelling.

American Messenger.

The Lord's Prayer.

To express great and noble thoughts in simple and easy language is a high excellence of literary style. In this, as in other respects, the literature of the Bible is unequalled.

The Lord's Prayer is an admirable illustration of this. As given in Matthew, it consists of sixty-six words, forty-eight of which are words of one syllable; and of the others there are few which a child cannot pronounce and understand. There are many persons who probably cannot remember the time when they could not recite this prayer, or when they were puzzled with the meaning of any of its words.

Equally simple, natural and easy is the structure and arrangement of its phrases and sentences. Let any person write down the words in which he asks for any blessing, or in which he hears another ask for it, and compare it with the corresponding petition in this prayer, and he will soon be sensible of the difference. Try to put the petition, "Thy kingdom come," or "Give us this day our daily bread," into a form more simple or intelligible. Can you do it? There is no learned scholar, no accomplished writer or eloquent speaker who may not find improvement in studying the style of this prayer.

If it be desirable that we be able to express our thoughts and our desires amply and truly when we come before Him who regards not the sound of our words, but only their honest meaning, let us study this prayer. So best may we learn to address him in language free from all gaudy adorning and all deceitful ambiguity.—*British Workman.*

The Drunkard's Daughter.

"Take me on your lap, papa. Now kiss me like you used to do; stroke my head and call me your little pet. Why don't you kiss me? Don't you love Lizzie now? I love you, papa, O, ever so much, and when mother cries, when you are away, I put my arm around her neck and say, 'Lizzie loves you, mamma,' and then she wipes the big tears away and tells me, 'Your papa once told me that; but I am afraid he has forgotten it, for he doesn't seem fond of home any more.' And, dear papa, sometimes her heart beats so hard, I am afraid it will break. Will it, papa! What will Lizzie do then, should mamma die? And what will you do?"

"Hush, my child."

"Do tell me, papa, for she coughed so hard to-day; and she told me to be ever kind to you

if others did abuse you and call you wicked names, for she said she was sinking fast. What is that? Ain't that going to die, papa? O, do tell me!"

"Now don't you cry; there is a kiss for you, here let me dry your face."

"Now let me down, papa. I will tell mother to come. I didn't mean to make you sorry."

"O, mother, my papa *did* kiss me like he used to do, and hugged me, too, and called me his pretty dear; and (whisper) mamma, on his knees he talked to God and said he had been very wicked; but now he would try to do his duty! But my papa isn't wicked; is he, mother?"

A War of Races.

The following remarks from the Pittsburg Christian Advocate, are suggestive of an approaching crisis in our country in comparison with which the present war is insignificant. In view of all the darkness which overhangs the moral and political heavens, we have need more than ever to "watch and pray always; that we may be accounted worthy to escape all those things which shall come to pass and to stand before the Son of Man." We have no resting place here; war and monarchy "rules the hour." We have safety nowhere else but in the name of the Lord of hosts.

The United States, France, and Mexico.

A pamphlet from the pen of Michael Chevalier has recently made its appearance in France, and is, perhaps, a feeler by the French Emperor as to how interested nations would receive his recognition of the Southern Confederacy. The invasion of Mexico, according to this pamphlet, is but a step towards the recognition of the Southern States, and a curtailing of the territory and jurisdiction of the Federal Government at Washington. France, it is contended, must oppose the absorption of Central America by the United States, and the diminution of the Latin races on this side of the Atlantic. This places her in sympathy with the Southern States, and has conducted her flag to the walls of Mexico. And it is roundly asserted that it is her interest to have our Government shattered into dishonored fragments, and removed from her honorable place among nations. Nothing, it is also argued, will give the French legions a secure foothold in Mexico but the disruption of the American Union. But in that case the Southern Confederacy would become an ally of France, and defend her against attack from the North.

This pamphlet, whether it expresses or not the views of the French Emperor, certainly points out a contingency that may happen at no distant day—a war between our country and France. If such an event happens, it will most likely become a war of races. If France shall assume to protect the interests of the Latin race on this side of the Atlantic, it can hardly be otherwise than that Anglo-Saxon blood will everywhere be stirred into unity of purpose and action. The United States and England might thus be driven to unite their interests and destinies. Events seem to be drifting towards such an issue. England, perhaps by compulsion, is perceptibly abandoning the cause of the rebels and drawing nearer to the National Government. France by the necessities of her position in Mexico, is sensibly estranged from the interest of our nation, and driven into sympathy with the rebel faction at the South. Now, we do not think that all Europe combined can prevent the subjugation of the rebel States, inexorable destiny never pointed to anything with greater certainty than to the re-establishment of the national authority on every foot of the national domain. Still, if we must have war with Europe, it would be preferable to have it with a divided Europe. If France is to take sides against us, it would be well enough to have England for us. Events seem now to be seeking this arrangement. Public opinion in England is undergoing revolution.

St. Matthew.

St. Matthew was the son of Alphaeus, a Jew of the tribe of Issachar, and thence called Levi. He was a "publican," or tax-gatherer, of the Jews for the Roman Government, and as such, was held in special abhorrence by the taxed—i. e. the Jews. He was "sitting at the receipt of custom" at the time he was called to be an

apostle. Jesus sat down to meat with him in his house "with publicans and sinners," to the great disgust of the Jews, to whom Our Lord administered the rebuke, that he came "to call sinners to repentance." To St. Matthew we owe the first Gospel, which was first written by him in Hebrew, St. James the Less, and others of the Apostles afterwards rendering it into the Greek. St. Matthew's ministry among the nations was in Ethiopia and Parthia. In the year 60 he was seized and suffered martyrdom, the instrument of death used upon him being a halbert, or pike with a hatchet affixed to it.

Athanasius and Arius.

The earliest church in Alexandria bore the name Baucalis. It was near the sea, and is said to have derived its name from the pasturage of cattle near it. In the year 325, when the first Christian council assembled at Nicæa, Alexander was Bishop of Alexandria, and Athanasius was a deacon, and Arius was a Presbyter in different churches of his diocese. These subaltern officers of that primitive church filled the world with their theological controversy. The questions which they debated, the creeds they formed, the arguments they used, and the sects they originated, still live. These champions were both believers in the Trinity. The controversy related to the relation of the persons of the Godhead prior to the creation of the world or the Incarnation. "There was," said Arius—he did not dare to say a time, but only "there was"—"when he was not," because he was the Son, the only begotten of the Father. On this abstract point the whole church was divided, and the Council of Nicæa was called to settle the dispute. We always like to know the personal appearance of great men in church and state. The scribes of that most important of all councils have described the principal members. Arius was then about sixty years of age, tall, thin, and gaunt in figure. He had an unsteady gait, a nervous habit of contorting and twisting his spare body into uncouth positions, which his enemies compared to the wriggings of a snake. His face was pale as death; his eyes were weak; his look was demure; his hair hung in long, tangled masses about his head; and his dress was that of a rigid ascetic. He seldom spoke, but when he did he appeared like one inspired. He spoke with intense earnestness, yet the tones of his voice were sweet and fascinating. The ladies of Alexandria admired his preaching. Of these he had 700 followers. His opponent in the Council, Deacon Athanasius, was entirely unlike him. He was then about twenty-five years of age, of pleasing manners, serene countenance and winning speech. He was so small in stature as to be called a dwarf. He, with his diminutive height, had a slight stoop as he walked. His nose was aquiline, his mouth small, but expressive of energy, his beard short, with large whiskers, and light auburn hair. Whether he was of Egyptian or Grecian descent is not known. It is certain that in this little, frail tabernacle dwelt an imperial soul, which prompted this defender of orthodoxy to do and dare, to originate and suffer, as much as any of the Christian Fathers except Paul. It is a remarkable fact that many of the greatest logicians and metaphysicians our earth has known were men of exceedingly small physique. Such were Aristotle, Kant, Pope, Lord Jeffrey, and Dr. Channing. Such facts prove a very common adage, that "the mind is the measure of the man."

The Persians had a law that whoever came into the presence of the king, without being invited, should lose his life. But no such law obtains in the kingdom of Christ. To all the golden sceptre is extended, and they may come at all times, and in all places. Let none therefore refuse to call upon God in the name of Jesus, but in everything by prayer and supplication make their requests known unto Him. Say, Thou art the God of my salvation; on Thee will I wait all the day.

It is said that a bank-note printed in blue on a yellow ground is the only one which cannot be re-produced by photography.

A Good Soldier of Jesus Christ.

Christ came not to send peace, but a sword. And he calls for soldiers to carry on his war against principalities and powers. He knew the hardships to which they would be exposed; he did not conceal from them the fact that in the stern strife in which they must engage, many of them would fall by the hand of the enemy; and that the sorest of all the considerations, was, that brother would betray brother, and fathers their children, to death. And in issuing his enlisting orders, he said, "Whoever shall not hate his own life also, cannot be my disciple." "Whoever he be of you, that forsaketh not all he hath, cannot be my disciple."

This is a stern requisition; and the church has proved its truth through her whole history.

The apostle addresses the church as soldiers, and urges them to be "good soldiers." There was never a more general knowledge in the community than at the present, as to the import of the phrase. When a man enlists in the service of the United States, he is required to give up all, houses, lands, wife, children, parents, brothers and sisters, lay aside the garments of a civilian; lay aside even his old familiar musket or rifle, and put on the livery of the country and take its arms, receive its rations and money, and belong entirely to the country. And whenever that country needs his services and orders him to go, he must go promptly, through storm and sunshine, dust or mud, heat or cold, danger or safety; it is all alike with him. He is not his own. What millions in these United States have within the two and a half years past, volunteered to be soldiers, on precisely these terms, for the love of their country, or the love of the pay. And O, what hundreds of thousands have faced and found death in the deadly strife! What multitudes are maimed for life, in the fray!

And can we shrink from the same demands made by our Lord Jesus Christ, on us his soldiers? What if we have hard fare? we shall by and by eat of the tree of life. What if we leave friends? we shall be introduced to the Father and the holy angels in glory. What if we have hard toil and exposure to perils? we shall rest in the New Jerusalem! What if we have the hatred of our kings, enemies, or even the jealousies of his professed friends? What if we are betrayed and fall at our post? everlasting life is promised us at the last day, "in the resurrection of the just!" O, it is a glorious warfare in which Christ's soldiers are called to act their part. Then

"On, let all the soul within you
For the truth's sake go abroad.
Strike, let every nerve and sinew,
Till on ages, tell for God."

Shame on thee, oh laggard, in the Christian warfare. What do you fear? Are you anxious for worldly ease, for worldly honor or applause? They are baubles unworthy of one who has a calling so high and holy as a disciple of Christ. Forsake all and take the whole armor of God. Go to this warfare not in your own strength, but in the strength and name of Jesus. Having enlisted, put on his uniform; adopt his own chosen weapons; follow your glorious leader's footsteps; and whether you fall in the strife, or live till the trump of victory sounds, you will be sure, in the twinkling of an eye, in a glorified body, to be with him on his coronation day, and stand on Mount Zion, at the great feast of fat things.

Who does not feel ambitious to join the multitude of victors, who in that day shall be crowned with glory? Thanks be to God which giveth us the victory through our Lord Jesus Christ.

Clothes for Indians.

Our readers will find among our correspondence another letter from sister Crosby, with most cheering news as to the work of God among the Indians. In view of the urgency of her claims in the behalf of Christ, we repeat and urge our article of last week on "The Spirit of Missions." Why shall we not have a missionary there? Why shall we not send what she asks to clothe her Indian children? Please either make up a barrel of clothes, shoes, stockings, &c., and send direct to Mrs. M. Crosby, Pent Water, Oceana Co., Michigan, or send to the Herald office what you have. Do it at once, as transportation will soon be bad.

Good News from Pennsylvania.

A note from Bro. M. H. Moyer, our young missionary, informs us that during a series of meetings which he has lately held in Center Co., Pa., a gracious outpouring of the Holy Spirit has been experienced. Five had already found peace in believing; and others were deeply anxious for their soul's salvation. The Lord give to him and all his faithful servants abundant success in his vineyard.

Spirit of Missions.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." If this refers to the proclamation of the speedy coming of Christ to reign, as the phrase evidently did signify at the first advent, before Christ's royal entry into Jerusalem, as we believe it does, then the believers in the speedy coming of Christ, have a solemn responsibility resting on them to send abroad these glad tidings into every land. In view of the greatness of the work, are we awake as we should be, in sounding it forth, and calling on the people to examine God's Word in reference to this subject? What is its object? "For a witness to all nations." What were the claims of the Gospel of the kingdom in the days of Christ? "Repent ye, for the kingdom of heaven is at hand." Math. 3: 2. "The kingdom of God is at hand, repent ye and believe the gospel." Mark 1: 15. The coming of Christ and the judgment is the solemn consideration brought to bear on the consciences of men, as the reason why they should "repent" and why they should "believe the Gospel."

When Christ came first his mission was emphatically Jewish. Then he said, "I am not sent but to the lost sheep of the house of Israel." So also, when he sent the twelve, Matthew 10, he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, The kingdom of heaven is at hand." The Jews as a nation were interested in that message, because he was coming to Zion on an ass and a colt, the foal of an ass, as the King of the Jews. And thus he did come and was rejected.

But when he comes the second time, it will be for the judgment of quick and dead; and all nations shall be gathered before him. Hence all nations are to be warned of his speedy glorious appearing to reign. We have no doubt but what the accomplishment of this promise, "shall be preached" &c., is the import of the revival and promulgation of this glorious doctrine; and that our duty is unmistakable, to give ourselves to the work of spreading it abroad, with a devotion and energy we have never before manifested. We have been led to these reflections by the letter from sister Crosby on another page. The power of this doctrine to arrest the attention of the Indian mind is an encouragement to us to rally and send a missionary among them, while they are yet unperverted.

Our sister calls for one, and says the way is open. Who will engage in this work and make a full trial of the power of this Gospel of the kingdom to lead heathen to "repent and believe the Gospel." What are hardships, what self-denial, when they are to be rewarded with "a crown of life," "a crown of righteousness" and "a crown of Glory." What is the scanty pittance of means to support a missionary, when we think of the hundred fold return promised us? Let the church pray the Lord of the harvest to send forth laborers into his harvest, and while praying specifically for this, send in your means for an Indian Mission in Michigan; and when the man appears suited to the work, it shall be faithfully appropriated to that purpose.

Till we begin this work of Missions we believe we fail of our high calling. God has not given us this glorious light to be hid under a bushel, but to set on a candlestick. At what price would we sell our knowledge of an interest in Christ? Would all the mines of earth be a temptation to move us? Just as we value our own knowledge of Christ and interest in him, we should estimate the salvation of our fellow creatures. And this consideration should move us to labor for their salvation. "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Let us then go at this work of Missions among the Indians as a beginning of the work of Foreign missions.

The Exploration of Madagascar.

The Madagascar Company has dispatched an exploring mission, to investigate the agricultural, manufacturing, and commercial resources of that magnificent island. The scientific men of the expedition will report on the capability of the production of cotton, cane, coffee, tobacco and indigo; on the flora and fauna of the country; on the general climate and hygienic conditions of particular districts; on the geology and mineralogy of the interior; and will give their views on the hydrography and topography of the island, with reference to commerce. Such is the vast field for the investigation of the explorers. A committee of scientific men, employed by the company, has provided everything necessary for the success of the expedition. Mr. Lambert, French commissioner, an old resident of Madagascar, heads the party, which started from Marseilles, to pass over Egypt and Suez, touch at Reunion, and reach Madagascar early in July.

Dysentery.

Dysentery is literally a "difficulty among the intestines;" it is a discharge of blood from the bowels accompanied with what has been aptly called, "an atrocious pain." You feel as if you would be relieved by an evacuation, but when the attempt is made there is a fruitless straining termed *tenesmus*, and nothing comes of it unless it be blood. The rectum or last foot of the lower bowel, is the main seat of dysentery, which is commonly called "bloody flux." It should be always considered a dangerous disease. At first the discharges are odorless; but as the parts come more under the influences of the disease, they become disorganized, rotten, and insufferably offensive. Dysentery most abounds in hot, dry weather, and is oftenest caused by bad air, a sudden check of perspiration, or by whatever makes the skin of the body cold. In fact, dysentery may be considered an exaggerated or aggravated diarrhoea, the latter is water, the former blood. The great distinguishing features of dysentery are bloody passages, with a frequent, fruitless, and painful effort to stool. It is one of those diseases which are very apt to go on to a fatal termination, if let alone; a disease which is often made more speedily fatal by being ignorantly tampered with; and whether blood is passed from the bladder or the bowels, a skilful physician should be called in as promptly as possible, as promptly indeed, as if it were an attack of cholera; but, while he is coming there are several things which may be safely done for the comfort of the sufferer, if not for his cure. The patient should not sit up a moment; should keep as quiet as possible; should eat absolutely nothing but boiled rice, or flour porridge, and swallow bits of ice to the complete quenching of the thirst. A little cold flaxseed tea may be swallowed from time to time. A favorite prescription of some of the old physicians of a past generation, and which is now said to be in vogue in Russia for several forms of diarrhoea and dysentery, is the use of raw meat; thus, take fresh beef free from fat, scrape it into a pulp with a knife, season it with salt to make it more palatable, or with sugar for children, to whom begin with one teaspoonful three times a day, gradually increasing the amount as they become fond of it. Adults may use it by spreading it between two slices of stale bread. Its merit consists in its being easily digested, very nutritious, of small bulk, and readily assimilated to the system. It is well known that children having the summer complaint will ravenously eat, or rather chew or grind between their gums, a piece of the rind of bacon or ham, to which is attached half an inch of fat, and begin to improve in a few hours. The whites of forty eggs "whipped," and then sweetened with white sugar, and drank largely through the day, without any other food, is an admirable remedy in these ailments. Or, for dysentery or protracted diarrhoea, take half a teacup of vinegar, with as much salt as it will take up, leaving a little excess of salt at the bottom, add boiling water till the cup is two-thirds full, remove the scum, let it cool, and take one table spoonful three times a day till relieved. It has not failed of cure in many hundred trials.—Hall's Journal of Health.

To Stop Coughing.

Slight irritation of the throat may be relieved by sipping a little thick slippery elm tea, or by sucking a piece of gum arabic. These articles coat over the mucous membrane, and prevent the irritation of the air. A very few drops of paragoric held in the mouth, and allowed to trickle down the throat, will allay coughing. The best cough medicine for children, one which we have used for several years with entire satisfaction is the following: Mix in a vial equal parts of paragoric, castor oil and syrup of ipecac. Always shake well before using. A few drops of this swallowed, but not washed down by water or other fluid, will almost always soothe a cough. Repeat the dose as often as the coughing returns. From one-fourth to one-half a teaspoonful, or even a whole teaspoonful may be given when a lesser quantity does not suffice. A large dose after a full meal may produce a little nausea. Children subject to coughs should eat very light suppers, and indeed all children should eat much less, and simpler food, at night than at morning or noon. The above mixture may be kept on hand ready prepared, as it does not deteriorate if kept corked. It may interest those afraid of mineral medicines (though they partake freely of common salt which is a mineral) to know that the ingredients are all "vegetable."

THE MATERIALS FOR A FRIGATE.—Some idea of the immense proportions of the steam frigate Niagara may be formed from the fact that there was used in her original construction 40,000 cubic feet of live oak timber, 11,000 of white oak, 42,000 of yellow and 3,000 of white pine, 11,000 feet of white pine plank and 60,000 feet of yellow pine plank, 400,000



ADVENT HERALD.

BOSTON, TUESDAY, OCTOBER 13, 1863.

JOSIAH LITCH, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Conference and Association.

After consultation with Eld. Pearson, it is thought best to adopt the following arrangement for meetings on Tuesday, the 13th.

1. Standing Committee of the A. M. A. will meet at 10 A. M.

2. Annual meeting of A. M. A. for choice of officers and other business, at 2 P. M.

Meeting of Conference at 6 1-2 P. M.

Annual sermon by Eld. J. M. Orrock, at 7 1-2.

We hope brethren will be punctual, and be there the first day.

Fare to Conference.

We had the promise of half fare to Conference, and so advertised. But in trying to perfect the arrangement with the different roads, we have failed to do anything with any road except from Concord, N. H., to Wells River junction. Tickets to Lake Village and back, may be obtained over that road from either point or intermediate points for the regular fare one way. Inform the conductor that you are going to Lake Village to meeting, and he will allow you to keep the ticket to return. Those from New York should go direct to Concord by way of Norwich, Worcester and Nashua. Two trains a day to Lake Village, either by Boston and Maine, or Lowell railroad; 7 1-2 A. M., and 12 noon. We propose to start Monday noon.

Books for Sale at the Conference.

We shall have an assortment of books at the Conference at Lake Village for the accommodation of brethren.

Pocket Harps, gilt, \$1.25
" plain, 60
Miller's Memoirs, 50
Time of the End, 50
Saint's Inheritance, 75
Daniels on Spiritualism, 75
Army of the Great King. Orrock 25

TRACTS.

Form of Sound Words. Osler. 5
Prefigurations of the Kingdom. Osler. 5
Dialogue on the State of the Dead. Litch. 5
Voice of God and the Fathers on the Reign of Christ. 2
Duty of Prayer and Watchfulness, 4
Glorification, 4
Cup of Wrath, 30 cents per hundred.
A fine assortment of English Bibles.

The Editor will also be happy to receive subscriptions for the Advent Herald, for a year, or three or six months; or to receive payments from subscribers.

Voice of the Prophets.—Vol. IV. No. 3.

Is now ready, and contains the following interesting articles:

1. Fundamental Principles on which the Second Advent is based.
2. My labors in the West.
3. The Year Day Theory.
4. Kingdom of God, New Government and New Society predicted by the prophets.
5. William Miller's Last Letter.
6. Israel, and Israel's Hope.
7. The Advent Cause. Its vitalities and adjuncts, external relations and responsibilities.
8. Time.
9. "Rome or Death."
10. A Voice from the Watch Tower.
11. The Dawning Day.
12. The Coming Kingdom Near.
13. The Sabbath.
14. Loving Christ's Appearing.
15. Evil Days.
16. William Twisse, D.D. How he became a Millenarian.

Single copies post paid, 13 cents. Address J. V. Himes, 48 Kneeland Street, Boston, Mass.

pounds of iron bolts, 25,000 galvanized iron spikes, 140,000 copper bolts, 16,000 composition bolts, and 160,000 diagonal iron braces.

The Feudal Barons of Japan.

The departure of the Daimios in a body from Yedo to Miako may, indeed, be looked upon as the final declaration of hostility on the part of the feudal lords with the newly opened inter-communication and commerce with other nations. The castles of these Daimios, it may be observed, and which were frequently passed, are not precisely the castles of the feudal barons of old in the west. There is a moat surrounded by a wall, generally built of mud, intersected with layers of tiles, and plastered over sometimes with parapets, and loopholed for musketry. A large gateway, with massive overhanging roof; a straggling group of ignoble-looking lath and plaster houses inside, rarely more than a story high; and sometimes, if the owner is a Daimio of very great pretensions, his walls will be flanked with turrets, and in his grounds something like a two or three storied pagoda will rise above the dead level of the other roofs, and look picturesque through the clumps of fine timber with which the grounds of the owners are always graced, whatever else be wanting. —Colburn's New Monthly Magazine.

AMERICAN BUGGY IN LONDON.—Some Chicagoans are taking American rides in London, and a private letter to Chicago thus speaks of the curiosity their turn-out excites:—"Yesterday I met the American Secretary of Legation and Doctor Dyer, of your city, riding out in a light American top buggy, which the Secretary has lately imported from your side of the water. It is a subject of as much curiosity as if it were a chariot of fire. Men and women stop and look at it with amazement, as nothing of the kind has been seen in these parts, as the British ride in heavy, two-wheeled vehicles, about as cumbersome as your express wagons. The boys stop and look at the strange apparition, and break out about as follows:—"My hies, 'Arry, 'ere's a four-wheeler for ye! Look at 'ee wheels! Did you ever see such thin uns?"

PAPER WANTED.—Will some one please send Elizabeth Gall, Harlem, New York, the Herald of Sept. 22d, No. 37. We have none of that No.

We leave for Conference before our list is all set. If mistakes occur, please let us know.—Ed.

EVENTS OF THE WEEK.

Summary of War News.

There has no special change taken place during the past week at the seat of war, except the reinforcement of Rosecrans's army.

A rebel fort near Mobile, Ala., has been bombarded, and all its guns silenced. Rosecrans, at Chattanooga, is represented as being strongly entrenched and impregnable, except by regular siege, for which the rebels are preparing.

Nothing of special interest has taken place at Charleston during the week. Preparations for a bombardment are progressing, and nearly complete.

A Russian fleet has visited New York, and has been treated with extreme courtesy and attention. The city gave the officers a public reception and dinner. Boston has also extended to them an invitation to visit this part with their fleet, and to accept the hospitalities of the city; to which the Russian Admiral has assented. It would not be strange if under the existing state of things between Russia and France, the jealousy of Napoleon should be excited. However, the Russians declare that the appearance of their vessels in our ports has no political significance.

It is reported that Lee's army has withdrawn from the Rapidan.

The Federal forces above Fort Hudson on the Atchafalaya, were attacked by the rebels, and 480 men and officers made prisoners. Gen. Dana was in pursuit of the rebels and likely to turn the tables upon them.

A severe engagement between Stewarts' rebel and Philpatrik's Federal cavalry in Virginia, took place on Saturday in which the Federals were driven back toward Culpeper Court House.

General News Items.

The aggregate amount of the British claims against Mexico is \$18,500,000.

The income of the Government from all sources now equals the expenditures.

Slaves sent to Cuba by the rebels, for safety, have been set free in accordance with Spanish law.

The coal diggers at Wheeling, make from four and a half to five dollars a day.

It is said the demand for colored servants in New York has increased tenfold since the riot in that city.

Since the 1st of January last, seventy-seven million pounds of tea have been imported into England.

There are fifteen thousand lawyers in England. Forty-five hundred of the number are barristers.

During the last six weeks nineteen tons of butcher's meat have been condemned in London as food unfit to be eaten.

An immense Blakely gun is in position in Charleston harbor, says the Richmond correspondent of the London Times.

The whale fishery business has been greatly revived in New Bedford by the profitable voyages lately closed, by vessels from that port.

DRUNKENNESS IN ENGLAND.—In the year ending Michaelmas last 94,008 persons, 260 a day, were proceeded against before justices in England for drunkenness, or for being drunk and disorderly, and 63,265 of them were convicted. The returns show a great increase over the previous year, for only 82,196 were then charged with drunkenness, and only 54,123 convicted. Of the persons thus charged in the last year 22,560 were females. Coroners' inquests in the year 1862 found 241 verdicts of deaths from excessive drinking; 145 men and 66 women thus ended their days.

NOTICES.

The 23d Annual Conference.

Tickets at half fare will be furnished to brothers and sisters attending the Annual Conference at Lake Village.

This Conference will convene at Lake Village, N. H., Oct. 12th, and continue its sessions one week.

In addition to the regular business, necessarily attendant on these gatherings, essays on the following important and interesting subjects will be delivered:

1. The Christian Dispensation; when commenced, its Characteristics, when and how concluded.—L. H. SHIPMAN.
2. The Jewish People; the Peculiarities of their Present State, and their Destiny, as revealed in the Scriptures.—D. BOSWORTH.

3. The Four Universal Kingdoms; their Prophetic History, as recorded by the Sacred Writers; what will be the Political Condition of the Fourth and Last, at the Time of the End; where, in the History of these Gentile Empires have we an existence.—J. LITCH.

4. The Prophetic Periods; the True Principles of their Interpretation; Symbolic, Literal and Definiteness.—D. I. ROBINSON.

5. The Sixth Trumpet; the Events that immediately followed its Sounding; the Subsequent History of the "Woe," and its Terminating Events.—J. M. ORROCK.

6. The Interval between the Second and Third "Woe;" its Duration and its Events.—W. H. EASTMAN.

7. Where we are living in the History of the Trumpets.—O. R. FASSETT.

8. Probationary Time; when will it Terminate.—L. OSLER.

9. The Millennium; the Time and Manner of its Introduction; its Peculiar Characteristics; its Duration.—C. CUNNINGHAM.

10. Sabbath Schools; their Importance, and the Best Mode of Conducting them.—D. I. ROBINSON.

11. The Moral Aspects of the "Last Days"—F. GUNNER.

12. Religious Prosperity, Individually and Collectively; its Characteristics; how Promoted.—H. CANFIELD.

13. Our Mission; its Peculiarities; its Necessities; when Accomplished.—DR. R. HUTCHINSON.

O. R. FASSETT, }
I. H. SHIPMAN, } Committee.
L. OSLER, }

THE HUDSON STREET ADVENT CHURCH, Boston, have adopted the system of "Weekly Offerings," as the most Scriptural, and that promising the best success to sustain public services in their Chapel. All brethren and sisters in the city and abroad, scattered through the towns adjacent, who are members of this church, are invited and solicited to aid us in our good work according as the Apostles have enjoined: "Upon the first day of the week let every one of you lay by him as God hath prospered him." Let each one determine what sum he or she will be able to contribute weekly during the year, large or small, and as often as practicable, weekly, monthly or quarterly, deposit the same, enclosed in an envelope, in the "Offering Boxes," or forward to the Treasurer, Wm. L. Hopkinson. O. R. FASSETT, Pastor.

GOLDEN SALVE.—Bro. C. P. Whitten, of Lowell, Mass., manufacturer of that excellent article, so widely and favorably known among our people, informs us that he has quite an amount due him from readers of the Herald, which, if immediate remittance was made to him, it would be very thankfully received, and would relieve him from perplexing embarrassments. He needs his pay to meet current expenses. "Owe no man anything," is the divine command.

MESSIAH'S CHURCH in New York worship temporarily in Metropolitan Hall, No. 95 Sixth Avenue, nearly opposite Eighth street. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

Tenth Annual Advent Conference in Maine.

The Tenth Session of this Conference will be held in Richmond Red Meeting House, commencing Thursday, October 8, at 2 o'clock P. M.

We hope to see a large gathering at this meeting, to participate in the worship of God, the business of the church, and mission enterprise. These conferences have proved a great blessing to many from year to year, and to the cause in general; and as we draw close to the end of time, and are witnessing the last scenes to transpire in probation, our interest in the work of bringing sinners to Christ should be increased. We desire especially to see all the Advent ministers of Maine, who are in union and fellowship, and can work together in harmony, present to counsel and labor in the work of the Lord. Let as many other brethren and sisters of the same kind come also, as can well do so, each praying in the Holy Ghost. Our missionary work, which has prospered the past year beyond all expectation, should share our special attention to decide whether it shall be continued. We shall hear cheering reports of its prosperity. Other business will be considered.

Those coming from the North and East by railroad will arrive in Richmond at noon. Those from the Western part of the State, coming by rail from Portland, or on Grand Trunk via Yarmouth Junction, and those on Farmington and Bath Railroad, via of Brunswick, will arrive at 3 o'clock P. M. at Richmond, where they may find conveyance to the meeting, three miles. Those coming by boat from Portland, start from there at 6 o'clock A. M.

The church and friends will do all they can to provide for those who come, and for horses. Strangers should call for Bro. Low, Curtis, David Robinson, H. D. Read, who will either entertain them, or direct them to other brethren who can do so. S. K. PARTRIDGE, President.
September 12, 1863. I. C. WELLCOME, Scribe.

Anniversary of the Bible Union.

The Bible Union Anniversary will take place in New York, at the First Baptist Church, October 28th and 29th, commencing at 9 o'clock in the morning.

The second portion of the New Testament, revised by the Final Committee, extending to the close of the 2d Corinthians, will be ready at that time for circulation. It will be bound the same as the Gospels, and will be about the same size.

The past year has been a prosperous one. A good meeting is anticipated. Many excellent speakers will be present. About \$3,000 are needed by the Treasurer for his Report. Contributions, to be included in this year's report, should be forwarded by October 15th.

Delegates are requested to report at the Bible Rooms, 350 Broome Street, immediately on their arrival in the city, on Wednesday, October 28th, where they will meet the Committee, and be assigned places of accommodation during the meetings. C. A. BUCKNER, Recording Secretary.

American Millennial Association.

The Fifth Annual Meeting of the A. M. Association will be held in Lake Village, N. H., during the October session of the A. E. A. Conference, at such particular time and place of meeting as may then and there be determined.

President—Elder Josiah Litch, Boston.

Vice Presidents—D. I. Robinson, New Jersey; J. B. Huse, C. Dutton, New York; James Collier, Pennsylvania; I. H. Shipman, New Hampshire; Stephen Foster, Vermont; and John Pearce, Canada West.

Treasurer—R. R. Knowles, Providence, R. I.

Corresponding Secretary—O. R. Fassett, Massachusetts.

Recording Secretary—F. Gunner, Massachusetts.

Auditor—R. R. Knowles, Rhode Island.

Directors—R. Hutchinson, J. M. Orrock, Canada East; G. W. Burnham, J. Pearson, Jr., Massachusetts; A. W. Brown, L. Osler, A. Pearce, Rhode Island; N. Brown, New Hampshire; O. Dowd, D. Bosworth, E. W. Case, Vermont.

F. GUNNER, Recording Secretary.
Lowell, Mass., August 7, 1863.

The Christian Conference of Iowa

Will hold its annual meeting in Strawberry Point, Iowa, Oct. 7th to 13th. Elder Himes, from Boston, has been invited to be with us, and speak on the prophecies relating to the speedy coming of Christ. Brethren in the ministry and membership, and all interested, are most respectfully and earnestly invited to come up to the feast. Come, brethren and sisters, one and all. Elder H. will be with us. CASTLE CHURCHILL, President.
P. S. W. DEYO, Secretary.

SHOULD CHRISTIANS FIGHT? BY I. C. WELLCOME.

Eld. G. Dillabaugh says: "This work, by Bro. I. C. Wellcome, is an able one, and needed by every Christian who really believes God, and is willing, like early Christians, to suffer for him. Those who do not know what their duty is at this time, should send for one of these pamphlets."

Bro. O. Rufel, South Bend, Ind., orders a second lot, and says: "I can conscientiously say that this is a valuable book, and well adapted to the times. I think it will not fail to do a good work."

Elder H. K. Flagg, Worcester, Mass., says: "It is the best thing I have ever read on the subject. It ought to be widely circulated at this time."

Elder J. V. Himes says: "I have just read your pamphlet. You take the ground I have for many years. Your book will do good. May God give you success in your work."

For sale at the Herald Office. Second thousand published. Price—single, 15 cents; 8 copies, \$1. 1154

ENGLISH BIBLES FOR SALE AT THIS OFFICE.

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do. do. do. Morocco, 2.50
One copy 8vo. Pica, without Reference, beautiful print, 3.75
Diamond New Testaments, 48mo. Roan gift, 25

BUSINESS DEPARTMENT.

TERMS OF THE ADVENT HERALD,

PUBLISHED BY THE

"AMERICAN MILLENNIAL ASSOCIATION."

For 1 year, in advance, \$2 00
6 months, 1 00
6 copies to one address, 6 months, 5 00
13 " " " " " " 10 00

Ministers or others sending us four paying subscribers for a year, shall have their own paper gratis.

Those who receive of agents, free of postage, will pay \$2 50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cents per year for the international postage; and English subscribers, \$1—amounting to 12s. sterling per year—to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

POSTAGE.—Postage on the Herald, to any part of the United States, 5 cents per quarter, or 20 per year, prepaid. If not pre-paid, 4 cents for each number of the paper. City subscribers, where there are carriers employed, will have their papers delivered at the door, free of charge, after paying their 5 cents per quarter at the post office.

RATES OF ADVERTISING.—One square per week, 50 cents; \$1 for three weeks; \$3 for three months; \$5 for six months; or \$9 per year. Twenty lines constitute a square.

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Receipts for the Herald.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1127 was the closing number of 1862; No. 1153 is the Middle of the present volume, extending to July 1, 1863; and No. 1179 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely so accommodate the one who sends.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

P. W. Thomas, 1218; Linus Buell, 1205; Miss Jenette Gibbs, 1205; D. B. Slater, 1191; Wm. M. Ingraham, 1205; Wm. Mills, 1166.

A. M. Association.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notices should be at once given to

R. R. KNOWLES, Treasurer.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

SECOND TOUR WEST.—NO. VII.

Saturday, July 4th. General celebration in this city, and all classes were interested and seemed to enjoy it. I held a service at 10 o'clock, and spoke on the condition of our country. I had my share of attention. I showed that the oppression of the colored race for eighty-seven years, against our own solemn declaration of human rights, was the chief cause of the trouble; and there could be no peace until the nation should repent. The South for the commission of the great crime, and the North for its complicity in the evil. But of this we see no signs at present. The North are seeking to put away the evil as a measure, and not from love of justice to the slave; while a larger party in the North would re-establish in the South, if they could, slavery and the slave-trade, with all its horrors. "There is no flesh in man's obdurate heart." This hatred of liberty, and desire of the re-establishment of the vile system of oppression, simply to ride into power, is a sign of the times, and shows that there is no virtue in a large body of our people at the North.

And as it respects the South, they revolt more and more from truth, justice and liberty. The more they are chastened, the more depraved they become.

A late number of the mouth-piece of the Southern Confederacy, the Richmond Examiner says:—

"The establishment of the Confederacy is verily a distinct re-action against the whole course of the mistaken civilization of the age. For Liberty, Equality, Fraternity, we have deliberately substituted Slavery, Subordination and Government. Those social and political problems which rack and torture modern society, we have undertaken to solve for ourselves, in our own way, and upon our own principles. That 'among equals equality is right'; among those who are naturally unequal, equal is chaos; that there are slave races born to serve, master races born to govern. Such are the fundamental principles which we inherit from the ancient world, which we lifted up in the face of a perverse generation that has forgotten the wisdom of its fathers; by those principles we live, and in their defence we have shown ourselves ready to die. Reverently we feel that our Confederacy is a God-sent missionary to the nations, with great truths to preach. We must speak them boldly, and whoso hath ears to hear, let him hear."

Of this people, as in the case of Israel of old, it may be said,—"Why should you be stricken any more? Ye will revolt more and more; the whole head is sick, the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate." Isa. 5: 6, 7. And still they persist in the sin of wrong and outrage. And so the bitter cup is still kept to their lips. There can be no peace without repentance. We must cease to do evil, and learn to do well. This is the only remedy. But the hope of this is small. As yet the judgments of Jehovah have not turned us from our sins. It is doubtful if we see better times till Jesus comes, and the government shall be placed on "his shoulders." Then we shall have peace "from the rivers to the ends of the earth." The Lord hasten it.

Sabbath, July 5th. I spoke three times to good audiences; watchfulness for the Lord's coming; and the evidence from prophecy and history of its nearness. A good impression was made on many minds. We have good evidence to believe that our meeting has done much good in this community. We have done our duty. They have been warned of the soon coming of the day of God.

Monday, July 6th. Made calls on many, among whom was Judge Andrew, formerly a fellow-laborer in the Christian church in Salem, Mass. He is now a Swedenborgian, and I am an Adventist. Such are the changes that come over us. I enjoyed a very pleasant interview with him and his family. He expects at death to enter on the immediate rewards of the future, and I expect it when Jesus comes.

In the P. M., I took leave of brethren Taylor,

Butt, Shaw, Boone and others, with their families, and took the cars for Chicago, in company with Bro. Clark and his wife. We arrived at seven o'clock. He put up with a friend, and I at the hotel. But I hope that before a week shall pass over us, to find both friends and houses in this city. May God open our way and give us success.

JOSHUA. V. HIMES.

Chicago, July 6, 1863.

New Hampshire State Conference.

The tenth session of the N. H. State Conference, was holden at Alton Bay, Sept. 10, 11, and 12, 1863.

Pursuant to notice, Conference convened at camp-meeting in front of the preaching stand.

The Moderator, or Clerk not being present, the meeting was called to order by Eld. J. Couch, and the following officers elected, pro tem:—J. Couch, Moderator, S. S. Mooney, Clerk.

On motion, Joseph Kimball, J. G. Smith, and A. W. Sibley, were received as members of the Conference.

On motion, the following brethren were elected officers for the year ensuing, viz., J. Couch, Moderator, A. W. Sibley, Clerk, B. Lock, Treasurer.

Voted, to adjourn till to-morrow at 3 o'clock, P. M.

Sept. 11th, 3 o'clock, P. M. Met as per adjournment, Bro. J. Couch presiding. After devotional exercises the minutes of last year's Conference was read, being called for, &c. Accepted.

Moved, That the visiting brethren present be invited to a seat, and take a part in our deliberations. Carried.

We next listened to the report of the Ministerial Committee, Elder J. Orrock reporting as follows:—That during the past year, Bro. Alvah Bran, a very worthy young man had been set apart to the work of the Gospel ministry by the imposition of hands and prayers, O. G. Smith, J. Knowls, and J. Couch, officiating.

Moved, That Elds. J. Couch, T. W. Piper, T. M. Preble, J. Knowls, and J. G. Smith, constitute the Ministerial Committee for the year ensuing. Carried.

Moved, To adjourn till to-morrow at 8 o'clock A. M. Carried.

Saturday, Sept. 12, 8 o'clock, A. M. Met as per adjournment, Bro. Couch in the chair.

Moved, That the following brethren be received as members of the N. H. State Conference: Albion Ross, Charles Piper, Andrew Simpson and Luke C. Glazier. Carried.

The subject of quarterly Conference came up, and after some remarks it was moved, that J. Couch, J. G. Smith and J. Knowls, be a Committee to supervise relative to such Conferences in the State of New Hampshire. Carried.

On motion, brother J. W. White was received as a member of the Conference.

Moved, To adjourn till 4 o'clock, P. M. Carried.

Saturday, Sept. 12th, 4 o'clock, P. M. Met as per adjournment, Bro. Couch presiding.

Moved, That brethren L. Boutell and Alvah Bran, be received as members of the N. H. State Conference. Carried.

Moved, That the time and place of holding the next annual State Conference be left discretionary with the Ministerial Committee. Carried.

Moved, To adjourn till the call of the Ministerial Committee. Carried.

Thus closed the tenth session of the N. H. State Conference, holden in connection with the camp-meeting, Alton Bay, N. H.; the Spirit of God being with us in all our deliberations, consequently love and harmony of action prevailed in all the efforts during this sessions.

J. ORROCK, Moderator.

A. W. SIBLEY, Clerk.

The preachers and brethren assembled at the Alton Bay camp-meeting, at a meeting for business, holden Saturday, Sept. 12th, 1863. It was moved that the following brethren constitute the Camp Meeting Committee for the year ensuing, viz.: J. G. Smith, John Langley, T. W. Piper, J. Couch, and L. Boutell. Carried.

Moved, that we tender our thanks to George C. Kimball, Superintendent of the Dover and Wimpisseege Railroad, W. A. Sanborn, and A. Wiggin, Captains of steamers "Dover" and "Lady of the Lake," for their courteous and generous effort to aid us in the arrangements for our camp-meeting and in carrying it through successfully; and, also, that we tender our thanks to the citizens in the vicinity of Alton Bay, for their courteous acts of hospitality bestowed on us during the meeting.

Voted that a copy of these resolutions be published in the Advent papers.

JOHN COUCH, Moderator.

A. W. SIBLEY, Clerk.

Reed's Ferry, N. H., Sept. 18, 1863.

From Sister M. J. Crosby.

Dear Brother Litch—Pardon me if I intrude too much upon your notice, but a sudden change in the prospects of the mission must be my apology for writing so soon again.

Last Sunday I filled my appointment in this place by the aid of an interpreter, a beloved brother in Christ; the Lord is with us in power. After the meeting was over, the interpreter remained through the day; and with deep interest did this son of the forest, this child of Jesus, listen to my imperfect teachings; with this interview with us he seemed much blessed and greatly delighted. He took home my chart, papers, &c., and requested me to have the paper sent him, which I wish you to send. O, I feel victory is turning on the side of Zion. My inward conflicts with outward trials have been severe. But the joy I now feel is beyond expression. In answer to prayer, God has favored me at last with a power to conduct my school, and means to bring truth before their minds.

Some time ago a young Indian of great promise, of an excellent moral character and superior abilities, and knowledge of the English language, made my acquaintance; he was but 18 years old, and not well learned. We tried to induce him to come to school, but did not succeed until a singular train of providences led him to the way the Lord had marked out for him; which is so interesting, that at a future time I will try to relate it. The result of which has been most blessed, and over which my husband and I have rejoiced greatly. O, what cannot the Lord do? He is now in school. I have now an excellent interpreter.

As I look upon this young man, it seems as though some angel had been sent to select from this wild Indian forest this plant, too good to grow up unseen, unknown, and transplanted it to the soil of civilization and literature in God's nursery, to be reared, watered by grace, and nourished by the healthful influence of Christianity and the Sun of righteousness, until his influence shall spread over the Pagan land, his benighted brethren come under its soul-saving power, and enjoy the rich fragrance of his pure principles. I rejoice with trembling, fearful, after all, that Satan may prevail. May God help us. The coming of the day, let me say, will have much to do with my success. O, don't fail to send it. We expect you to send us a missionary. Yours truly,

M. J. CROSBY.

Pentwater, Mich., Sept. 30, 1863.

From Bro. Andrew Spence.

Brothers and Sisters—I would say to you all, stay where you are, don't move about. I left Iowa in the spring of 1862; for Oregon; got there through dangers too numerous to mention; left Oregon, May 19, 1863; then went to California, and wandered about till the first of September, then I bought me a place and settled down. The people all seem to like the country, with a few exceptions, and I was one among those that were dissatisfied. The people told me that I would like the place after a year or two. In conversation with a young man, who told me that I would like the place in a year, such cursing and swearing—it is awful in the extreme. I said, "Young man, I can tell you why you did not like the country at first, and why you like it now:—When you was back east, you was in good standing; and you belonged to the church; yes, and when you came to California, you brought your religion with you. That accounts why you did not like the place; the wickedness being as that of Sodom; but now you have given up all that you held sacred, and you have gone back into the world; that is the reason why you like this country now; you are conformed to this world." His voice trembled, and the tear stood in his eye. What, give up your hope of heaven and eternal life? think, friend, what you have lost,—the good company, the golden streets, the tree of life, and the river of water of life. He had given up all, and was lost. It won't do to give up; hold on, hold out, friends, to the end; and I will meet you all in the better land.

ANDREW SPENCE.

Windsor, Sanama Co., California.

From Bro. A. D. Blanchard.

The Herald we have received for some time and find it a very interesting paper; we take pleasure in perusing its pages from week to week. May God bless its efforts in setting forth the principles of the soon coming Savior. May God speed the time when he shall come to establish his kingdom in all the earth; when he shall reign whose right it is. Brethren in Christ, pray for us at Liberty Hill, that God might continue to revive pure and undefiled religion in our midst. The Lord has come this way in mighty power, and the church has been awakened, sinners have been converted to God. We ask for the prayers of God's people

(through the Herald) that the work may go forward and that sinners might yet come to Christ and be saved with an everlasting salvation in God's kingdom, where there will be peace for evermore.

A. D. BLANCHARD.

Liberty Hill, Ct., Oct. 3, 1863.

MISCELLANEOUS.

The Day after Judgment.

BY JAMES MONTGOMERY.

The days and years of time are fled,
Sun, moon, and stars have shone their last,
The earth and sea gave up their dead,
Then vanish'd at th' archangel's blast;
All secret things have been reveal'd,
Judgment is pass'd, the sentence seal'd,
And man, to all eternity,
What he is now henceforth must be.
From Adam to his youngest heir,
Not one escaped that master-roll,
Each, as if he alone were there,
Stood up, and won or lost his soul,
These from the Judge's presence go
Down into everlasting woe;
Vengeance hath barred the gates of hell,
The scenes within no tongue can tell.

But lo! far off the righteous pass
To glory from the King's right hand;
In silence on the sea of glass,
Heaven's numbers without number stand,
While he who bore the cross lays down
His priestly robe and victor crown;
The mediatorial reign complete,
All things are put beneath his feet.
Then every eye in Him shall see
(While thrones and powers before Him fall.)
The fullness of the Deity,
Where God himself is all in all;
O how eternity shall ring
With the first note the ransom'd sing!
While in that strain all voices blend,
Which once began shall never end.
In that unutterable song,
Shall I employ immortal breath?
Or with the wicked borne along,
For ever die "the second death?"
Jesus, my life, my light, Thou art;
Thy word is in my mouth, my heart;
Lord, I believe—my spirit save
From sinking lower than the grave.

The Divine Word.

The reading of the sacred Scriptures is a spiritual meadow and a paradise of delights; a paradise of delights, moreover, far superior to that paradise. For God has planted this paradise, not upon earth, but in the souls of believers. He has not placed this paradise in Eden, nor in the East, confining it to one place; but He has expanded it everywhere upon the earth, and He has extended it to the bounds of the world. And that you see that He has diffused the Scriptures everywhere through the habitable world, hear the Prophet saying: "Their sound is gone forth unto all the earth, and their words to the end of the world." Whether you transport yourself to the Indies, which the rising sun first regards; whether you go to the ocean, whether you navigate the Black Sea, or depart to the Southern regions, you hear all, everywhere, reasoning upon those things that are in the Scriptures—with a different voice, but with the same faith; with a different tongue, but with the same understanding; for the sound of the tongue differs, but the practice of religion does not differ; and they speak in a hoarse tongue, but they are wise in understanding; they commit errors in the sound, but they cultivate piety in the manners. Do you see the magnitude of the paradise, which extends to the end of the world?—*Chrysostom.*

LIFE ETERNAL.—How blessed and wonderful, brethren, are the gifts of God! Life in immortality; brightness in righteousness; truth in freedom; faith in confidence; self-restraint in holiness! And all these points we can now understand. What things, then, are prepared for them who wait for Him? The Creator and Father of the ages—the All-holy One—knows the greatness and beauty. Let us, then, strive to be found in the number of those who wait for him, that we may share the promised gifts. But how will this be, beloved? If our mind be established by faith in God, if we seek out what ever is pleasing and acceptable to Him; if we accomplish what is agreeable to His most perfect will, and follow the truth.—*St. Clement of Rome.*

IRON FORTS.—The British Government has resolved to build large forts of iron upon the shoals commanding the entrance to their chief naval arsenal. The difficulty is to get a foundation, but it is proposed to construct a number of portable iron Martello towers, to be raised upon shipways, which latter are capable of being removed from under the tower, which will by its own weight settle down and find a foundation for itself.

Attempt to Print a Perfect Book.

"Whether such a miracle as an 'immaculate edition of a classical author does exist," says one, "I have never learned; but an attempt has been made to attain this glorious singularity, and was as nearly realized as is perhaps possible—the magnificent edition of *Os Lusitades of Camoens*, by Don Jose Sauza, 1817. This amateur spared no prodigality of cost and labor, and flattered himself that, by the assistance of Didot not a single typographical error should be found in that splendid volume. But an error was afterwards discovered in some of the copies, occasioned by one of the letters in the word Lusitana having got misplaced during the working of one of the sheets. It must be confessed that this was an accident or misfortune, rather than an erratum."

The celebrated Foulises, of Glasgow, Scotland, attempted to publish a work which should be a perfect specimen of typographical accuracy. Every precaution was taken to secure the desirable result. Six experienced proof-readers were employed, who devoted hours to the reading of each page; and after it was thought to be perfect, it was posted up in the hall of the university, with a notification that a reward of fifty dollars would be paid to any person who could discover an error. Each page was suffered to remain two weeks in the place where it had been posted, before the work was printed, and the printers thought they had attained the object for which they had been striving. When the work was issued, it was discovered that several errors had been committed, one of which was in the first line of the first page. The Foulises' editions of classical works are still much prized by scholars and collectors.

Shelling.

The shell is lighted by the burning fuse. When the range is two miles, the track of a shell from a mortar describes very near the arc of a circle. On leaving the mortar, it gracefully moves nearly or quite a mile above the earth, and then it glides along for a moment, apparently in a horizontal line; but quickly you see that the little fiery orb is on the home stretch describing the other segment of the circle. A shell from a rifled Parrot gun in going two and a half miles deviates from a straight line not quite so much as a shell from a mortar. But in passing over this space considerable time is required. The report travels much faster than the shot. A shell from a mortar will make a distance of two miles in about half that time. The flash of a gun at night, and the white smoke by day, indicate the moment of the discharge, and fifteen or twenty seconds give an abundance of time to find a cover in a splinter proof, behind a trench, or something else.

Telegraphic Belt Around the World.

The work of encircling the world with a line of telegraph is progressing. A few days ago two messages went through the Chicago telegraph office—one from Omack, Eastern Siberia, and the other from Alexandria, Egypt, each directed to San Francisco, Cal. The Russian American Telegraph Company expect, in the next two years, to complete the connection between St. Petersburg and San Francisco. Under the Russian charter, the wires, according to one dispatch alluded to, have now reached Omack, and are rapidly progressing, while the California State Telegraph Company are moving on the American end of the great line with all possible speed. These messages were severally dated Sept. 13, and were delivered in San Francisco on the night of the 23d, making ten days time between these remote local cities, including the conveyance across by steamers. Thus one more link is added to the chain which will ere long encircle the world.

The Russian Fleet.

The Russian Squadron of five vessels, now lying in the mouth of North river, carry about 170 guns, and are manned by about 2,400 men. There is no distinctive class known as mariners in the Russian navy; but every man on board a Russian vessel of war is taught and drilled in the use of a musket as well as in the use of the ship's guns, or in the special duties of seagoing. A Russian naval squadron goes alway prepared to make a descent on land, to assault and carry a fort by storm, or to do any other work that a land force may attempt. It will be perceived, therefore, that our present visitors compose an efficient and formidable force, quite able to take care of themselves under any contingencies likely to happen to them.

Two other vessels—corvettes—belonging to the squadron of Admiral Lisvosky, have not yet reached this port, but they are expected presently; and it is not improbable that two or three other vessels of the Casr may, before long, join the company of those here. We shall, perhaps, before the winter sets in, have in our harbor a Russian fleet numbering ten vessels, carrying nearly 300 guns and 5,000 men, all musket-bearing marines.

The squadron of Admiral Lisvosky sailed from Cronstadt, about two months ago, and its first vessel was fifty-six days in reaching its present mooring. The course sailed was along the north shore of England. The navigation of the Baltic becomes difficult after the middle of November, and soon after practically impossible. That is only six weeks or forty-two days hence. It is clear, therefore, that the squadron will make no effort to return to any Baltic port this season. It may seek other American ports, or spend the winter cruising near the West India Islands and drop down to Rio Janeiro, intending to appear eventually on the Pacific, and seek thence the northerly seas of Asia, where Russia presents her true maritime front.

Besides the Russian squadron in New York harbor, there are French and English armed ships there, so that the place has a warlike appearance. There is much ill feeling between the French sailors and those of the Russian ships, the latter flogging the former whenever they meet, so that the Frenchmen dislike going ashore. What would be an inducement to English seamen to land, creates an aversion to the land in the Frenchmen.—*New York Paper.*

The steam navy of France consists of 325 vessels afloat, ranging in size from a first-class frigate to a gunboat. Besides these wooden vessels, there are 6 armor-clad frigates in commission, 10 building, and 42 wooden frigates on the stocks. It is supposed that some of the latter will be converted into armor-plated frigates.

No. 1.		No. 11.		No. 12.		No. 13.		No. 14.		No. 15.		No. 16.		No. 17.		No. 18.		No. 19.		No. 20.		No. 21.		No. 22.		No. 23.		No. 24.		No. 25.		No. 26.		No. 27.		No. 28.		No. 29.		No. 30.		No. 31.		No. 32.		No. 33.		No. 34.		No. 35.		No. 36.		No. 37.		No. 38.		No. 39.		No. 40.		No. 41.		No. 42.		No. 43.		No. 44.		No. 45.		No. 46.		No. 47.		No. 48.		No. 49.		No. 50.		No. 51.		No. 52.		No. 53.		No. 54.		No. 55.		No. 56.		No. 57.		No. 58.		No. 59.		No. 60.		No. 61.		No. 62.		No. 63.		No. 64.		No. 65.		No. 66.		No. 67.		No. 68.		No. 69.		No. 70.		No. 71.		No. 72.		No. 73.		No. 74.		No. 75.		No. 76.		No. 77.		No. 78.		No. 79.		No. 80.		No. 81.		No. 82.		No. 83.		No. 84.		No. 85.		No. 86.		No. 87.		No. 88.		No. 89.		No. 90.		No. 91.		No. 92.		No. 93.		No. 94.		No. 95.		No. 96.		No. 97.		No. 98.		No. 99.		No. 100.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100																																																																																		

OBITUARY.

Celia Pipher.

At Lisburn, Cumberland Co., Pa., Wednesday morning, Sept. 30th, 1863, after an illness of two weeks, Celia, second daughter of brother and sister Pipher, aged two years and one day.

Celia was an unusually bright child, but was too lovely and tender to endure the storms of this cold and sinful world. She was taken to a more congenial clime. Her sleeping dust rests in hope of a glorious immortality at the appearing of Christ, while her spirit is already with her God.

Her parents loved her tenderly, and sorrow, yet not as others, who have no hope. We endeavored to comfort the friends, and instruct the neighbors and acquaintances by remarks founded on 1 Thes. 4: 13.

JOHN A. HEAGG.

Mrs. Elizabeth Peacock.

Josiah Litch, Editor, Boston, Mass.—Sir—Died, in this village, on the 19th of September, of cancer in the stomach, Mrs. Elizabeth Peacock, aged 35 years.

The friends of the deceased request that you insert the above in your paper.

Yours respectfully,

GEORGE H. CERRAN, Asst. P. M.

Notwich, N. Y., Sept. 5, 1863.

ADVERTISEMENTS.

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WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for treatment on cows. It cures felons. It cures warts.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—*Boston Herald.*

From Mr. Morris Fuller, of North Creek, N. Y.: "W and your Golden Salve to be good for everything that I have tried it for. Among other things for which I have used it, is a bad case of 'scald head' of our little girl as effective in this case as also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Merideth Centre, N. H.
Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass in all parts of the United States and Canada. A large discount will be made to agents. Ang 13—pd to Jan 1 '63

For sale at this office.

DANIEL CAMPBELL,
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Address, Carlisle, C. W.

Ayer's Cherry Pectoral.

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Ayer's Cathartic Pills.

Ayer's
SARSAPARILLA,
THE WORLD'S GREAT REMEDY
FOR

SCROFULA AND SCROFULOUS DISEASES.

From Emory Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enameled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakefield, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sicker, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia Heart Disease Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S
CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in every where.

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, OCTOBER 13, 1863.

Children's Paper!

What say our friends to having a paper for the little folks? Will they give us a hundred dollars as an outfit for the paper, and 1500 subscribers, at the rate of five papers for a dollar, or 25 cents for a single copy? If so, let us know. We will give them a monthly; and when they raise the list to 2000, we will give them two a month.

Following the Pattern.

"Little daughter is ready to sit down with her work beside mamma—is she not?"

A smile proved that it was not a task, and as soon as the wooden frame could be drawn from the closet, and its covering removed, the tiny fingers were ready to work in the many colored threads.

"Mother, please may I take the paper off the pattern? I can see only one corner now, and I want to know how it all looks."

"Mary, you remember I showed it to you when it first came home?"

"O, yes—it is Jesus at the well."

"And I told you what He said to the woman of Samaria, but I covered up the picture to keep its color bright; as you go on, you will see more and more until it is finished." And I selected this pattern to teach a very important lesson. Who must we be like if we would live in heaven?"

"Like Jesus, mother."

"Yes, daughter; but how can we be made pure and holy and Christ-like?"

"Please tell me, mother?"

"By imitating Jesus. Now, Mary, you fill up your canvas, stitch by stitch, one crossing the other, but all blending together; you use different shades, as the pattern guides, and the further you go, the more of the picture is opened. Just so the heart is to be covered with the image of Jesus; if we do just as he bids us all the time, we shall find the likeness slowly improving. Our thoughts are threads, and our affections give them various colorings, but the grave and gay are both useful if properly worked into the picture. We cannot see Jesus, as he is in his unveiled glory, but, as it were, we can see the hem of his garment, we can touch his feet, and trace the prints they make. As we, with his aid, work patiently, entwining the lights and shadows of life—that is, the pleasant feelings, the pain, the trouble, and all that we have as we do with them as he teaches—we shall see more of his beauties, and we shall be enabled to copy him more closely, until at last, in another world, we shall be satisfied when we awake in his likeness."

"Does every Christian look like Jesus, mother?"

"I am afraid not, Mary; and this is why some people find fault with religion. A beautiful painting might be imperfectly copied—its delicate designs, its peculiar shadings, its living power lost, but who will say that the picture is defaced because of the errors in the copy? The sacred lineaments of the Son of God have been traced by the pen of inspiration. Every pure, exalted, disinterested trait of character shines in the revealed features of him whose grasp of thought is no less infinite than his tenderness and love. If any have studied a copy instead of the original, let them hasten to him who can show the 'altogether lovely,' for there is no perfect copy of the

heavenly in the earthly. Now, Mary, every day as you work on your picture, remember that thoughts should be busy in plying the needle of love, that will carry every shade of truth, and as you look at Christ, as you study the teachings of his Word and his providence, you will know just what to select for the present use. And the trials that seem unnecessary, the cross stitches, will make life fuller of happiness, for they are to strengthen the work, and to make us more like our pattern. Christ is at the well in your picture; you will always find his words drops of living water, from the pure fount of truth, and it is your duty to share with those who have not learned to draw for themselves. When it is dark, your canvas is placed in the closet, and every night your mind rests with the body, but when the picture is completed it will be taken from the frame-work and hung upon the wall. When the copy of Christ is perfected, the soul will not need its frame-work of clay any longer; but within the walls of the heavenly mansion it will show forever the image of the Lord."

"Do you think that such a little girl as I am can be made like Jesus, mother?"

"Yes, like Jesus here and like Jesus hereafter; only, Mary must do just as her Saviour tells her, day by day, and study to find new ways of pleasing him, then he will make her his own child, and form Christ within—the hope of glory."—S. S. T. in N. Y. Observer.

Enos and His Temptation.

A STORY FOR BOYS.

Enos Roff was employed by a grocer in his neighborhood to help him in a store. Enos was glad of the chance to do something for himself, for he was fourteen years old, and his father was unable to keep him any longer at school. So he engaged with Mr. Thorpe, the grocer, at two dollars a week for the first six months, when, if he suited, he was to get three.

Enos was a boy of good principles. His parents were pious, and had taken great pains to be upright, and his Sunday School teacher also took a deep interest in him. When he commenced his work in the store, he found a good opportunity of practicing what he had been taught at home and at school.

He was often left alone, yet he never thought of taking a single thing that did not belong to him. But he had yet to learn the great truth that temptation to do wrong does not always come in the way in which we look for it. Had the thought of actually taking money from his employer's drawer entered Enos's mind, he would have said at once and indignantly, "No, I won't." But temptation came in another way.

One night, after Enos had shut up the store, and while he was on his way home, he thought of the small sum he received for his week's work. Was there not some way by which he might honestly increase it? As he drew near his house a plan occurred to his mind which seemed honest, and which he determined to try. He did not feel entirely satisfied with it, yet he could not see anything wrong in it.

The next morning when he was left alone in the store, he put his plan into practice. The first customer that entered was a woman who wanted a pound of cheese. The price of cheese was twelve cents, but Enos determined to charge fourteen, and while he put twelve cents into the drawer, to put two in his pocket; and he thought that by overcharging each customer a cent or two, he could in a short time have some spending money. Poor

boy! he did not see the snare that Satan had set for him.

So when the woman asked how much it was, Enos replied that it was fourteen cents.

"Fourteen cents!" said the woman; "why, I only gave twelve cents here day before yesterday. It must have risen in price."

"Y-e-s—it has," stammered out Enos, while he felt his face burning.

But something seemed to him, "Well, that's no lie. The price has raised. You raised it yourself." But if it was the truth, what made Enos's cheek color, and what made him think it might be a lie?

The woman paid the money, and left the store. Enos held the dime and four cents she gave him in his hand until she was gone, when he put the dime and two cents in the drawer, and the remaining two cents in his pocket.

But the moment he drew his hand from his pocket and left the money there, he was wretched enough. He tried to sing and to whistle, and to read and to work; but it was of no use. Through all his whistling, and reading, and working, the voice of conscience was saying to him, "You are a thief—you stole two cents." He tried in various ways to persuade himself that he had not done wrong. But conscience still troubled him, and he found no relief until he returned the two cents to the woman.

Enos never tried another experiment like that. He had learned from it to look out for temptation on every side, and to resist them when they came; and he had also learned that one crime leads to another, just as his overcharging led him to tell a lie.

Adventure with an Elephant.

In 1845 or '46, I was superintendent of a cocoanut estate belonging to a Mr. Armitage, situated about twelve miles from Negomba. A rogue elephant did some injury to the estate at that time; and one day, hearing that it was on the plantation, a Mr. Lindsay, who was the proprietor of the adjoining property, and myself, accompanied by seven or eight people of the neighboring village, went out, carrying with us six rifles loaded and primed. We continued to walk along the path which, near one of its turns, had some bushes on one side.

We had calculated to come up with the brute where it had been seen half an hour before; but no sooner had one of our men, who was walking foremost, seen the animal at a distance of some fifteen or twenty fathoms, than he exclaimed, "There! there!" and immediately took to his heels, and we all followed his example.

The elephant did not see us until we had run some fifteen or twenty paces from the spot where we turned, when he gave us chase, screaming frightfully as he came on.

The Englishman managed to climb a tree, and the rest of my companions did the same; as for myself, I could not, although I made one or two superhuman efforts. But there was no time to be lost. The elephant was running at me, with his trunk bent down in a curve towards the ground.

At this critical moment, Mr. Lindsay held out his foot to me, by which, with the help of the branches of the tree, which were three or four feet above my head, I managed to scramble up to a branch.

The elephant came directly to the tree, and attempted to force it down, which he could not. He first coiled his trunk around the stem, and pulled at it with all his might, but with no effect. He then applied his head to the tree, and pushed it for several

minutes, but with no better success. He then trampled with his feet all the projecting roots, moving, as he did so, several times round and round the tree.

Lastly, failing in all this, and seeing a pile of timber, which I had lately cut, at a short distance from us, he removed it all, (thirty-six pieces in all,) and one at a time, to the root of the tree, and piled them up in a regular business-like manner; then, placing his hind feet on this pile, he raised the fore part of his body, and reached out his trunk, but still he could not touch us, as we were too far above him.

The Englishman then fired, and a ball took effect somewhere on the elephant's head, but did not kill him; it made him only the more furious. The next shot, however, levelled him to the ground. I afterwards brought the skull of the animal to Colombo, and it is still to be seen at the house of Mr. Armitage.—*Tennent's Ceylon*.

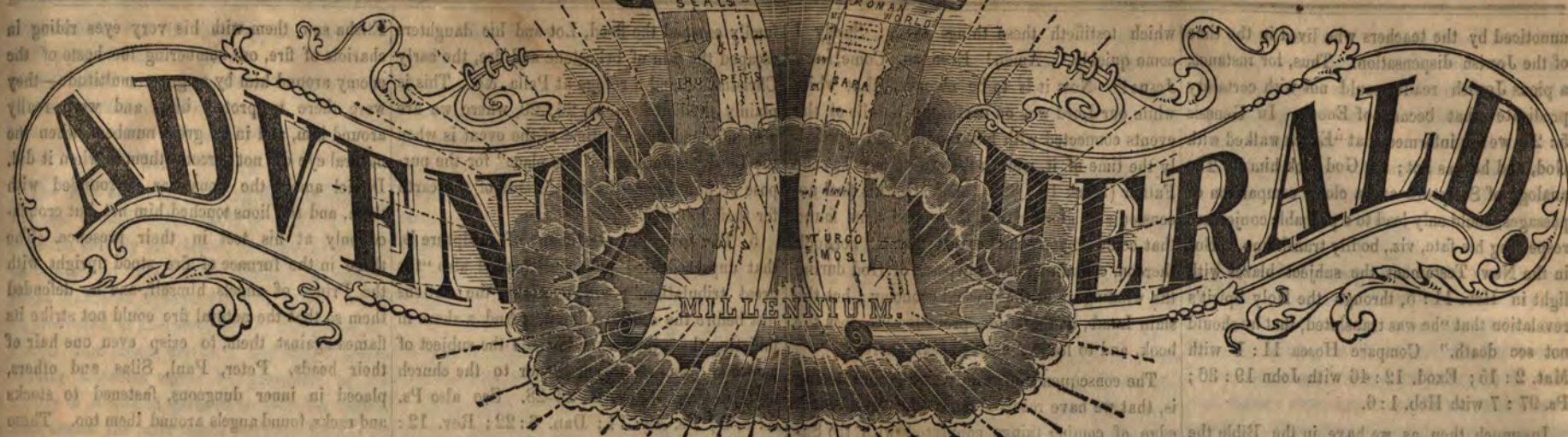
TREASURE TROVE.—In Denmark, a wise and liberal policy with regard to treasure trove is securing to Copenhagen a museum of national relics, such as no other nation possesses. A peasant finding any antiquities on his land, receives the full value for his prize. In consequence of this wise arrangement, every year adds to the treasures of the Danish Museum. Denmark is indeed singularly rich in "hid treasures." In her Museum are to be found the relics of the "age of stone," mentioned by Sir C. Lyell. And golden hair pins, needles and stilettoes of the same precious metal, once used by the fair 'Sea kings' daughters' of former ages, attests the honesty of her peasantry and the success of liberal law. With these there are also preserved some golden war trumpets of the old Scandinavians, of rare value and beauty.

CANTEEN.—The word "canteen" has had a curious history. It is perhaps the only word in our language which, originally English, passed into a foreign tongue, and was afterwards taken back in a modified form. As originally spoken by the Saxon, it was simply "tin can;" but the Gaul, as is his wont, placing the noun before the adjective, and pronouncing the letter "i" as "ee," brought it out as "can-tin," pronounced "canteen." Adopting a thousand other French military terms, the dull Englishman took back his own original word in a new shape, without any inquiries on the subject; and hence we now say "canteen," instead of "tin can."

LAZY BOYS.—A lazy boy makes a lazy man, just as sure as a crooked sapling makes a crooked tree. Who ever yet saw a boy grow up in idleness, that did not make a shiftless vagabond when he became a man, unless he had a fortune left him to keep up appearances? The great mass of paupers and criminals have come to what they are by being brought up in idleness. Those who constitute the business part of the community—those who make our great and useful men—were taught to be industrious.

AN OLD TREE.—There is a pear tree in the town of Truro, Mass., that is said to be two hundred years old. According to the tradition, the tree was well advanced in years before it was transplanted from England to this country. It has stood in its present locality one hundred and forty years. It is still in a healthy condition, and continues, from year to year, to bear fruit.

If we had windows in our hearts, many of us would take good care to keep the blinds closed.



WHOLE NO. 1168.

BOSTON, TUESDAY, OCTOBER 20, 1863.

VOLUME XXIV. NO. 41.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY,

At 46 1-2 Kneeland Street, (Up Stairs,)

BOSTON, MASS.

JOSIAH LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

JOSIAH LITCH,

J. M. ORRICK,

R. R. KNOWLES,

Committee on Publication.

[For Terms, &c., see 7th page.]

Written for the Advent Herald.

Day of Crucifixion.

The common opinion that our Lord was crucified on a Friday, contradicts Scripture evidence, and is based on the supposition that the Sabbath, mentioned as following the day of crucifixion, was the seventh day or weekly Sabbath. But if it can be proved that his crucifixion was on the passover, the foundation of the supposition will disappear, from the fact that the day after the passover was a yearly Sabbath. The first proof to this end is found in a prediction of Christ himself, as recorded by Matthew. Thus he said to his disciples, "Ye know that after two days is the passover, and the Son of Man is betrayed to be crucified." Chap. 26: 2. The supplied words are left out in this quotation, because they are not even implied in the Greek, and are not in the Syriac and other versions. So the fact of the betrayal and crucifixion being accomplished on the same day, taken in connection with the prediction, shows that it was all to be fulfilled on the passover; else the mention of the passover, in the prediction, would convey no meaning. That the prediction was fulfilled is testified to by John; for he testifies that when the Jews led Jesus to Pilate, that "They themselves went not into the judgment-hall lest they should be defiled, but that they might eat the passover." Chap. 18: 28.

Now that this relates alone to the ending of the paschal lamb, is evident from the allusion to the requirement of the law, that those who were defiled could not eat thereof until the fourteenth day of the second month; just one month later than the usual time. Num. 3: 5-11. So this testimony of John cannot be made to refer to the feast of unleavened bread following the passover, for all were required to keep this feast whether defiled or not. Ex. 12: 15-20. And as the passover lamb was to be sacrificed in the end of the fourteenth day of the first month, "at the going down of the sun," (Deut. 11: 6,) or according to Josephus, "from the ninth hour till the eleventh; (wars of the Jews, Book 6, chap. 3, 2-3;) and as their day ended with their twelfth hour, at sunset, it is clear, that as the day of the passover had begun when Christ was betrayed, that the betrayal and crucifixion was on that same day.

Both the lamb, and the day on which it was sacrificed was called, "the passover." Mark 14: 12; Luke 22: 1-7. And the day was also called "the first day of unleavened bread," from the fact that the seven days of unleavened bread began in the latter part of the fourteenth day; and so included eight days; the fourteenth being the first day of the eight, but not of the seven. Ex. 12: 18-19; Lev. 23: 5-7.

The passover was, therefore, "the day of the preparation, in the fore part of which they cleansed their houses from all leavened bread, so that no leaven was to be seen for seven days. Ex. 13: 7. So if the disciples of Christ had made their preparations the evening before the crucifixion, and had selected a lamb for their sacrifice, it could be truly said that "They made ready the passover" (Luke 22: 23;) although it was not to be sacrificed until the end of that day, of which that evening was but the beginning. So that day when Christ was crucified, and the evening before, would have been "the preparation of the passover," as John said. Chap. 19: 11. But this could not have been if the passover was eaten when the "Lord's supper" was instituted, on the night of the betrayal; for "the preparation of the passover" would then have ended before the crucifixion.

There is not anything said about the passover being killed on the eve of the betrayal, but, on the contrary, John says that "the Lord's supper" was "before the feast of the passover." Chap. 13: 1-2. And the original of the word "feast"—heortes—does not signify to eat, but denotes the service of the passover, which includes the killing of the lamb, and the sprinkling of its blood, and the roasting and eating of it in haste by the people assembled. Ex. 12: 22-27. So the time for this service had not come when the disciples ate their last supper with their Lord; for if it had, John could not have said that it was "before the feast of the passover." So there is no way to harmonize this testimony of John with that of Luke, (chap. 22,) but by understanding that the day of the passover began on the eve of the betrayal, and consequently, that this, and the crucifixion, was on the same day. So that John could truly say that it was "the preparation of the passover," when Christ our Lord was crucified.

Again, he says that when Pilate sought to release Jesus he said to the Jews, "Ye have a custom that I should release unto you one at the passover, will ye therefore that I release unto you the king of the Jews?" Chap. 18: 39. But if the passover had been eaten the day before this, Pilate could not have proposed to release him "at the passover," as it would then have been after it had ended. But as it was "at the passover," which was to be on the fourteenth day of the first month, it could only be on this day that Pilate proposed to release him. For that this applies to that day only, the following will show. Lev. 23: 46—"These are the feasts of the Lord, even holy convocations. In the fourteenth day of the first month, at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days must ye eat unleavened bread." As this limits the feast of the passover to the fourteenth day, it is clear that when Luke says, that "the feast of unleavened bread drew nigh, which is called the passover," that it relates only to that part of the feast which began on the fourteenth day. 2 Luke 22: 1. And the fact that John alludes to the law, which prevented one who was defiled from eating the passover on the fourteenth day of the first month, as the reason why the Jews went not into the judgment-hall, proves that he referred to that day only.

Although the seven days of unleavened bread began on the passover, it included only the latter part of that day, (Ex. 12: 18,) so the first complete day would be the fifteenth of that month. And that this day was to be a yearly Sabbath, we find by Lev. 23: 7; Ex. 12: 16: for it is there said that "no servile work" should be done on that day. That it is also called a "Sabbath," compare Lev. 23: 7, with Josephus, book 3, chap. 10: 2-5. As it was on this day that the children of Israel left Egypt, and was to be kept as a day of rest, it would, of course, be a yearly Sabbath. And as Christ was crucified "at the passover," it would be on the day before this Sabbath; hence, the reason why John called that Sabbath "an high day;" (chap. 19: 31,) it being not only a Sabbath of rest, but the anniversary of their national deliverance from Egyptian bondage.

All the evangelists agree that Christ arose from the dead on "the first day of the week," or Sunday. And on that day on which he arose, the two disciples, on their way to Emmaus, said to the risen Savior, not knowing that it was him, "Art thou a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said, concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers have condemned him to death, and have crucified him. But we trusted that it had been he that should have redeemed Israel: and besides all this, to-day is the third day since those things were done." Luke 24: 13-21. So he could not have been crucified on a Friday, as Sunday would then have been only the second day "since these things were done." But as it was "the third day since," he must have been crucified Thursday; and it being on the passover, their yearly Sabbath would have begun that night at sunset, when their sixth day of the week began. So that night and Friday would be one day; Friday night and Saturday, two days; Saturday night and Sunday, when he arose, would be "the third day, since these things were done." For it is clear that the day he was crucified, cannot be reckoned as the first day "since," no more than it could be reckoned as the day before.

The idea that he was crucified the day before the seventh day Sabbath, derives a little strength from the fact that his resurrection is said to have been "in the end of the Sabbath as it began to dawn toward the first day of the week." Matt. 28: 1. And according to Mark 16: 1, "After the Sabbath was past." But in the Greek Testament, the word Sabbath, is the only word used to express what we call "a week." So there is no reason in this for the inference, that "the Sabbath" which "was past" was the day which followed the crucifixion, for the term is not only used to denote the week, and the seventh day, but it is applied to certain days which were liable to fall on every day of the week. Lev. 23: 24, 32, 39.

Christ himself declared that he would remain dead "three days and three nights," (Matt. 12: 40,) and as there are not "three nights" between Friday and Sunday he could not have been crucified Friday. For the phrase, "three days and three nights," is a literal word for word rendering

of the original, and is in reverse order to the Hebrew word, which corresponds with the Greek, *muchthemeron*, night-day. So if there were but two nights, our Lord's regard for truth would have required him to have said, "three days" and two nights; especially when it was just as easy of utterance. For to reckon the day on which Christ died, as a day and night thereafter, is required by no arithmetic but the arithmetic of error; for on this principle of reckoning, the days and nights in a week could be doubled. And one might as well try to prove that the day on which Christ rose, from the dead, was a day and night thereafter, as to reckon the day he died as a day and night after his death. And if his resurrection on "the third day," included that as one of those days, his crucifixion would include the day on which he died for the sin of the world. Wm. Hobbs.

Subject for Thought.

The following from the Prophetic Times, written by a very highly esteemed minister of the Gospel, for the Prophetic Times, will afford much food for reflection and study of the holy Scriptures, as to the great favors God has in store for his faithful ones during the coming storm of wrath, which will overwhelm the wicked.

What did Christ mean when he exhorted his people amidst the terrible judgments of the last days, to "watch and pray always that they may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of Man?" May not the thoughts suggested be a solution to the meaning?

The Enoch Translation.

The opinion that has so long prevailed in the modern Christian church, and is still proclaimed from the majority of pulpits, that the resurrection of all the dead will be simultaneous, cannot bear examination in the light of the sacred Scriptures. It is not a mere fanciful speculation that there will be different resurrection periods, corresponding to various classes of the dead; nor is it only a highly probable conclusion, at which we may arrive with confidence, drawn from plain hints contained in the Bible. The first resurrection is plainly revealed; and stands out in bold relief as one of the grand landmarks of future events.

While there is a great difference between doctrines distinctly stated, and occasional hints, however frequent, it nevertheless does not follow that the many allusions and types of the holy Scriptures afford us no light. They may, indeed, be misinterpreted; but, if rightly used, they are as valuable to the theologian, or pious, plain Bible student, as circumstantial evidence is to those who practice in the courts of law. It is true that since the time of the illustrious presbyter and church-father, Origen, figurative interpretation has been carried to such extremes, as to cast discredit upon the literal, and to lead to that system of spiritualizing, which is the hydra-headed source of the theological errors which so extensively prevail in our day. It is not necessary, however, on account of this abuse, to reject the real light which the right interpretation of types and allusions is calculated to give.

An attentive reader of the New Testament quotations from the Old, will readily perceive that sometimes passages which seemed insignificant, contain a profundity which was entirely

unnoticed by the teachers who lived in the time of the Jewish dispensation. Thus, for instance, a pious Jewish reader could not with certainty predicate what became of Enoch. In Genesis 5: 24, we are informed that "Enoch walked with God, and he was not; for God took him." The analogy of Scripture and a close comparison of passages, could only lead to a probable conjecture respecting his fate, viz., bodily translation. But in the New Testament, the subject blazes with light in Heb. 11: 5, through the Holy Spirit's revelation that "he was translated, that he should not see death." Compare Hosea 11: 1 with Mat. 2: 15; Exod. 12: 46 with John 19: 36; Ps. 97: 7 with Heb. 1: 6.

Inasmuch, then, as we have in the Bible the clearest evidence that the saints will be raised from the dead at a time when the wicked dead will, without exception, remain intact, it becomes an interesting inquiry whether any further information has been vouchsafed, calculated by legitimate induction to throw additional light on the order and details of the events connected with the transformation of the living and the raising of the dead saints, and the translation of both to meet the Lord Jesus in the air.

When we attentively regard the statements of both the Old and New Testaments, but especially of the latter respecting the personal coming, (appearing) or presence, we find particulars that seem at first sight flatly to contradict each other. Knowing, however, as we do, that such contradictions, arising out of limited apprehension, cannot be real, but only apparent, since all truth is consistent with itself, we are guided to investigations that have a surprising result. Some of the most eminent writers on prophecy that have appeared within this century (such as Bickersteth, Birks and others), have, in this manner, been led to the conclusion that the first resurrection has several stages; that the great body of believers will be translated shortly before the end of the dispensation, during "the great tribulation;" but that a smaller number of living saints will be gathered as a kind of first fruits, and be translated before it begins, being "counted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." This preliminary stage of the first resurrection has been denominated The Enoch Translation; while the final ascension of the great body of believers has been called The Elijah Translation. The nomenclature is apt, on account of the remarkable mutual correspondence between the Old and New Testament events. Elijah's rapture was with pomp and majesty, announced beforehand, and visible to the bystanders; Enoch's was, probably, both unannounced and unwitnessed by his contemporaries, and would not have been suspected, but for his sudden and final disappearance; and the same distinction will be found between the gathering-in of the first fruits, and the translation of the general body, in the first resurrection.

The Revelation of Jesus Christ was not given to bewilder or mystify us but distinctly and minutely to inform the church and us what events shall take place in the winding up of the present dispensation. Were it not so, the appellation "Apocalypse" or "Revelation" would be a misnomer; whereas the Lord Jesus positively informs us,—let who will call it a question,—that "God gave it to Jesus Christ to show unto his servants things which must shortly come to pass;" and that then, and in consequence of this, he "sent and signified it by his angel unto his servant John;" who, in turn, "bare record of the word of God, and of the testimony of Jesus Christ, and of all the things that he saw." Incredulous "spiritualizers," who often explain away the clearest statements of which language is capable, until they mean nothing, ought to remember that it is added, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein; for the time is at hand." And also, that "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." And also, that "He

which testifieth these things saith: 'Surely I come quickly.' Amen! Even so. Come, Lord Jesus!" Now it is to be observed, that while while our Lord was on earth, the details of the events connected with his coming, and especially the time of it, were unknown to any but the Father (Mark 13: 32). And after his final ascension and glorification, there was none found that could "open" the sealed "book," nor look thereon, containing the purposes of God during the winding up of the present economy; but the slain Lamb, at that time, prevailed "to open the book, and to loose the seven seals thereof."

The consequence of this opening and loosing is, that we have received much additional knowledge of coming things connected with the Savior's second advent. If this is not so, we wait for what we have never yet had presented,—reasons why.

Now in the light of this marvellous revelation, considering that "the Spirit searcheth all things, yea, the deep things of God," and that "God hath revealed them unto us by his Spirit," it becomes an additional interesting inquiry whether there will not even be other intermediate stages of resurrection between the Enoch and the Elijah translations; all of which make up what is called in Scripture "The First Resurrection?" We do not propose at this time, however, to dwell on the point just named. Those who are disposed to investigate further in this direction, can find some valuable hints in the work of the late Rev. J. G. Zippel, entitled *The World's Crisis*. Our object is to present a few thoughts connected with the Enoch translation.

Before we go on, however, to speak more particularly of it, it may be well to state, for the information of those to whom the idea of stages in the first resurrection is new and strange, the grounds on which such a belief rests. These are, as we understand them, very briefly the following. More might, no doubt, easily be suggested.

1. We read that the Lord Jesus shall come with great majesty, visible to the whole world, and with great sound of a trumpet, with a shout, and with the voice of the archangel, to gather his elect from the four corners of the earth, and (by implication) that when he descends to the earth, not a believer will have been left here, seeing that he will "bring all his saints with him," and that "every eye shall see him, and that all the kingdoms of the earth shall wail because of him." And, lest this universal wailing should appear incredible, it is added, "Even so. Amen."

On the other hand, his coming is in many passages, spoken of as unannounced and unexpected even by many of his servants. He is said to come "as a thief." "Then," when he shall come as a thief in the night (Thess. 5: 2; Matt. 24: 40 and 43), "who shall be in the field, one shall be taken and the other left." There is also a wonderful intimation in Luke 17: 36, as will appear on a careful collation of the passages of Scripture wherein the words body and eagles occur. It is true that the final public appearing will also take the world by surprise (2 Peter 3: 10), but the context in Rev. 16: 15 and Rev. 3: 3, shows that the coming as a thief precedes the great tribulation.

2. Our Lord in his oft repeated admonition to "Watch," gives as a reason (Luke 21: 36), "that ye may be accounted worthy to escape all these things," &c., "and to stand before the Son of Man." This precedes the great tribulation. And yet it is distinctly said in Matt. 24: 29 and Mark 13: 24, that the gathering of the elect by the angels shall be after the great tribulation. This seems to be conclusive.

3. The great multitude in Rev. 7: 9-14, and the beasts and elders in Rev. 5: 9, are said to have been redeemed out of every kindred, &c., and to have come out of the tribulation, the great one, but the 144,000 first fruits (Rev. 14: 3) are redeemed by being taken "away from" the earth, and "away from among" men. This distinction is clear, and very noteworthy.

4. The analogy of God's past dealings would lead us to expect the same. A "remnant" is usually gathered in beforehand, and a remnant saved after the judgments. Thus Noah and his

family escaped the flood, Lot and his daughters escaped the rain of brimstone and fire, the early Christians found a refuge at Pella, &c. This is plainly predicted in Is. 26: 20, where we are also informed that the time of the event is when the Lord "cometh out of his place" for the purpose of punishing "the inhabitants of the earth for their iniquity."

5. The unvarying testimony of Scripture is, that unprecedented judgments (called also "the great tribulation,") will overtake the nations just before the second advent. And a share in inflicting these judgments is made the subject of a special promise of our Savior to the church at Thyatira. (Rev. 2: 26-28. See also Ps. 2: 8, 9; Ps. 49: 14; Dan. 6: 22; Rev. 12: 5.) Now if the saints are to share in them, they, or such of them as do, must be translated before the judgments begin, that is, before the great tribulation.

It appears, therefore, that there will be a translation of the first fruits before the great tribulation, and before the rapture of the great body of believers.

E. E. R.

The Body-guard of Angels.

A king's court is his body-guard of honor, his soldiers a body-guard of service and defense. While these guards denote the rank of majesty, majesty distinguishes them with peculiar honor. In the entire realm, no person is of more importance than the king, therefore he must be protected at all points: his person from all accidents, his life from all plots and assassinations.

His person is sacred, therefore no one may approach him to touch him or even to speak to him without the grace and the honor of a special condescension of the king. His crown is too glittering a jewel; his throne, his kingdom, all prizes too vast and precious to be periled by unguarded exposure to ambition's fiery and clutching greed. History is too much a record of fearful tragedies of crowned heads, not to raise the warning cry of danger, danger, to them all.

According to the Bible, Christians are kings. Their kingdom is not of this world, it is true—theirs is the heavenly—their crowns are not corruptible, but eternal—their inheritance undefiled, and that fadeth not away. In this world the Christian is passing onward to that glorious possession. Every step of his progress is surrounded with dangers, ruinous and fatal—he is liable to surprises and temptations—to injuries, losses, and great tribulations.

Enemies, powerful, subtle, and unceasingly vigilant, throng about his path to beat him back, and spoil him of his heavenly honors. Could he but for one day see the full extent, or for one hour realize the stupendous forces that are marshalled against him, not only to hinder his full attainment, but to compass his complete perdition, he would quail, turn and fly, unless held onward by an Omnipotent power.

But in this perilous journey—this momentous conflict—this struggle for an immortality in the blessedness of the eternal glory, the Christian is not left unaided and alone. No, not for one moment is he left to himself. Even when asleep, when overborne by toil, long watching, earnest battling, he lies down to rest to rise again with fresh zeal and fervor to carry onward the great purpose of salvation, angels are compassed about him. A great host—a body-guard of sleepless seraphims with swords of fire, close around to defend and preserve the heir of God—the joint-heir with Christ. The Christian has not happened by mere good adventure to reach a country, a city, a dwelling-place of angels, which passing on to-morrow, he must leave, and also his "hosts," behind; but they are appointed to wait on them to the last end. Where he sojourns, they encamp; where he dwells, they tarry round about; they build no palace for themselves, found no cities for their homes, they have no more attachment to any place on the footstool than the army marching across the desert in a great campaign would think of staying or building in that desert—the camp of angels is a camp in motion—on the wing—going always with the soul destined to the kingdom of eternal life. David, as he went, felt borne up in their hands, lest his foot should be dashed against a stone.

Elisha saw them with his very eyes riding in chariots of fire, out-numbering the hosts of the enemy around him by a great multitude—they were there to protect him, and were really around him, and in as great numbers when the natural eye did not perceive them as when it did. Daniel among the lions was surrounded with them, and the lions touched him not, but crouched only at his feet in their presence. The three in the furnace of fire stood upright with the Prince of angels himself, and he defended them so that the natural fire could not strike its flames against them, to crisp even one hair of their heads, Peter, Paul, Silas and others, placed in inner dungeons, fastened to stocks and racks, found angels around them too. These ministering spirits—O with what love did they take the fetters off, with what joy did they throw wide open the barred and bolted gates, and as they trod the pavement, how the earth quaked beneath their feet. Voyaging on the deep, dashed and driven on and off by billow and storm, the angels never left Paul to a shipwreck's fate. Patmos was the camping place of angels so long as John was an exile. And so in all events, in all places, and in all times and ages, the angel of the Lord encampeth round about them that fear him. "They are ministering spirits," sent to minister unto all them who shall be heirs of salvation, to protect, defend, and uphold those whom Christ hath made kings and priests unto God.

The Christian's Future Glory.

"When Christ who is our life shall appear, then shall ye also appear with him in glory." O yes—comforting truth—Christ, precious Christ shall appear at the great day "in the clouds, with power and great glory," to his own friends and conduct them to his glory. The world on fire shall be the signal to the universe of their triumphal entrance, angels their escort, the harps of heaven their welcome. Splendid have been the procession of kings, but this will outvie all earthly glory; undying, immortal honor will be theirs.

What that glory shall be into which the Christian shall then be ushered, no one living can fully tell. Who that has read most, thought most, seen most, but will say, "What I know is finite; what I do not know is infinite." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." It is "a glory to be revealed," "when Christ who is our life shall appear."

The resurrection body of the Christian will be incorruptible and glorious, like unto Christ's glorious body, worthy of the soul, of heaven and of God; his mind unfettered, undarkened, capacious as eternity, and every way fitted for its delights and enjoyments.

Not himself only, but the place of his abode will be glorious. How often the Bible tells us it is heaven; but how vague our notions of it. This we know, it has felt no curse, knows no sufferings. Earth's most glowing imagery is used in sketching it. It is God's master-piece of creation, his last great gift to his loved ones, the home of angels, the throne of God.

The Christian's companions too, how glorious! Not only patriarchs, prophets, and apostles, but angels will there be his companions, cherubim and seraphim his familiar friends. Above all, he there has fellowship with the Son, communion with the source of all wisdom and honor, the "ever-blessed God."

His outward marks of honor will also be glorious. The Bible glances at many of them; the fairest insignia of earthly glory are referred to as shadowy emblems of them. "Heirs," "sons," "jewels," "kings," "priests;" nor will these be empty titles. The honors belonging to them will be inseparable from their possession. "Robes," "harps," "crowns," "thrones," are the insignia of saints, and they are all-enduring. All, all of happiness and glory which heaven knows shall be yours when "Christ who is our life shall appear"—"an exceeding and eternal weight of glory."

Never forget to whom you are indebted for all this—to "Christ, and him crucified." "When

Christ who is our life shall appear, then shall we appear with him in glory."

Who would not be a Christian?—*John Gray, in the American Messenger.*

Woolen Clothing.

The most healthful clothing for our climate, the year around, is that made of wool. If worn next the skin by all classes, in summer as well as winter, an incalculable amount of coughs, colds, diarrheas, dysenteries and fevers would be prevented, as also many sudden and premature deaths from croup, diphtheria and lung diseases. Winter maladies would be prevented by the ability of a woolen garment to keep the natural heat about the body more perfectly, instead of conveying it away as fast as generated, as linen and flaxen garments do; also cotton and silk, although these are less cooling than Irish linen, as any one can prove by noticing the different degrees of coldness on the application of a surface of six inches square of flannel, cotton and linen to the skin, the moment the clothing is removed. The reason is, that wool is a bad conductor of heat, and linen is a good conductor.

It is much more healthful to wear woolen next the skin in summer, because it absorbs the moisture of perspiration so rapidly, as to keep the skin measurably dry all the time. It is curious to notice that the water is conveyed by a woolen garment from the surface of the body to the outer side of the garments where the microscope shows it condensed in millions of pearly drops; while it is in the experience of the observant, that if a linen shirt becomes damp by perspiration, it remains cold and clammy for a long time afterwards; and unless removed will certainly cause some bodily ailment.

Good Effects of a Country Life.

Thomas Parr, the marvel of longevity, spent his long life in husbandry, in the distant county of Shropshire. John Taylor tells us that, like his father, his "living and his trade."

"Was plow and cart, scythe, sickle, bill, and spade, The harrow, mattock, flayle, rake, fork, and goad, And whip, and how to load and to unload."

The same poet gives the following pithy description of the way in which old Parr had possession of three leases:

"His sire's decease
Left him four years in possession of a lease:
Which past, Lewis Porter, gentleman, did then
For twenty-one years grant his lease again;
That lease expired, the son of Lewis, called John,
Let him the like lease, and that time being gone,
Then Hugh, the son of John (last named before),
For one and twenty years, sold one lease more;
And lastly he hath held from John, Hugh's son,
A lease for life these fifty years out-run;
And till old Thomas Parr to earth againe
Returne, the last lease must his own remaine."

His three leases of sixty-three years being expired, he took his last for his life; but for his wife's sake wishing to renew it, and his landlord objecting, the sly old fellow tried, by the following trick, to make out that he was getting younger, and had recovered his sight. He begged his wife to put a pin on the ground near his right toe, and when the landlord came, after salutations, he said—"Wife is not that a pin which lies at my foot?" The wife (who was playing with her husband's hand) replied that it was a pin, and took it up. At first the landlord was taken in by old Parr's cunning, but soon afterward he found out the trick.

DISTANCES IN CHARLESTON HARBOR.—In the present juncture of affairs near Charleston, the following is of interest to the reader:—Fort Sumter is three miles and three-eighths from Charleston, one mile and one-eighth from Fort Moultrie, three-quarters of a mile to the nearest land, one mile and three-eighths to Fort Johnson, and two miles and five-eighths to Castle Pinckney. The last named fort is one mile from the town, and Fort Johnson is two miles and a quarter from the town. These measurements are from survey from the United States Coast Survey Department.

Upwards of £300,000 have been subscribed in England to the Atlantic telegraph, and it is said that the work is to be prosecuted immediately.

What Can be Done for the Blacks?

This question presses upon the heart of every philanthropic traveller through this army. They are found everywhere, cooks in camps and fortifications, washer-women for the soldiers, the men teamsters, servants of officers, enlisting in the military service, or hangers-on in some capacity of the army; while the children, the most numerous class, poorly clad, though seemingly as happy as they can be, are lying about idly, or singing and dancing to their own melody. But no one cares for their souls, no one is interested in training their minds or teaching them industry, honesty or any virtue.

In the army of the Mississippi, at Vicksburg, Helena, Memphis, and Cairo, good men are laboring for the blacks in systematic and well-considered forms, and with good results. Schools are established, industrial pursuits enjoined, preaching furnished, and thousands are in training for their future life of freedom; but in the army of the Cumberland this has not been attempted to any great extent. An energetic Christian, freighted with the cards and primers of the Tract Society, and passing from point to point with, and in the rear of the army, could do a good service in starting the work of education among these poor despised people, who are most deeply grateful for all efforts in behalf of their elevation, and who are generally very successful in acquiring the elements of a limited education. Who will enter in and cultivate this field?

I was surprised to find but little interest in the minds of the masses on the question of slavery. It has passed beyond discussion; bullets and bayonets are working its solution; but that other question, What is best for the black people? is deeply interesting the many minds in the army and out of it. May a wise statesmanship, a true philanthropy, and a pure Christianity combine in its settlement.

As an illustration of what may be done for these people, I mention one fact. Rev. Shephard Wells, laboring for the American Tract Society in Missouri and the army of the Mississippi, found a regiment of eight hundred men, the first colored regiment of St. Louis, in camp in that city a few days ago, with no religious teacher or means of instruction. He distributed among them one hundred Testaments and as many hymn-books, which were gladly received; but not satisfied with this partial effort, he called the readers of the regiment together, and found nearly one hundred soldiers who were able to read with some fluency. These promised to aid their fellow-soldiers in learning the same art, and in one hour five hundred stalwart blacks were diligently conning over the alphabet of five hundred spelling-books, furnished through Mr. Wells, under the pupilage of their more favored brethren. Some of them will grow weary, and give up the effort; some will press on, and surpass their teachers.—*Exchange.*

Tea, and Tea Tasting.

Tea tasting is reduced to a regular profession, one which is as certain death to a man as the continued practice of opium eating. The success of the tea broker or taster depends upon the trained accuracy of his nose and palate, his experience in the wants of the American market, and a keen business tact. If he has these qualities in high cultivation, he may make from twenty to forty thousand dollars a year while he lives, and die of ulceration of the lungs. He overhauls a cargo of tea, classifies it, and determines the value of each sort. In doing this, he first looks at the color of the leaf and the general cleanliness of it. He next takes a quantity of the herb in his hand, and breathing his warm breath upon it, he snuffs up the fragrance. In doing this he draws into his lungs a quantity of irritating and stimulating dust, which is by no means wholesome. Then, sitting down to a table in his office, on which is a long row of little porcelain cups and a pot of hot water, "he draws the tea" and tastes the infusion. In this way he classifies the different sorts to the minutest shade; marks the different prices, and is then ready to compare his work with the invoice. The skill of these tasters is really a

marvel, but the effect of the business on their health is ruinous. They grow lean, nervous and consumptive. At the end of a hard day's work, they feel and act as dazed and cross as if they had the hysterics.

The cultivation of the Chinese tea plant has been attempted with only partial success in several parts of the United States. In South Carolina, Tennessee, Texas and California it has flourished, but the insuperable obstacle to its general cultivation is want of cheap labor. The substitutes for the China tea, in the New World are numerous. In almost every part of South America the *mate* is used for it. *Mate* is a species of holly, called by naturalists *ilen paraguayensis*. In North Carolina and the adjoining States an infusion of the yopon leaves is the common tea. In New England many aromatic garden herbs are made into tea. In the Middle and Western States the spring table drink is sassafras tea, made of the root bark of the very common *laurus sassafras*.

Babylon.

This famous city, the metropolis of the province of Babylonia, was situated in a wide plain on the Euphrates, which river divided it into two parts. The walls of Babylon are said to have been sixty miles in circumference, and were built of large masses of hardened clay, cemented together with bitumen. The city was entered by twenty-five gates at each side, made of solid brass. Nebuchadnezzar built a palace for himself which was of immense size, and superb in embellishments. It was while he walked upon the roof of this magnificent abode, and looked abroad upon the mighty city around it, that the pride of his heart grew beyond all bounds, as we read in the fourth chapter of the book of Daniel. "The remains of this palace are supposed to be found in the vast mound or hill called by the natives Kasr. It is of irregular form, 800 yards in length, and 600 in breadth. On the north side of the Kasr, amongst the mouldering fragments, and elevated on a sort of ridge, stands the famous solitary tree, called by the Arabs Atheteh. It bears every mark of antiquity in appearance, situation, and tradition. Its trunk was originally enormous; but, worn away by the lapse of ages, it is now but a ruin amid ruins; nevertheless it bears spreading and ever green branches." [Kitto's Encyc., p. 123-4.]

After a two years' siege, Babylon was taken by Cyrus, B. C. 538. In the course of time, and from various causes, its ruin became complete. St. Jerome, in the fourth century, reports that its site had been turned into a sort of hunting-ground for the Persian monarchs;—the outer walls being kept in tolerable repair, for preserving the game.

A writer in Blackwood paints the following picture of the desolation that surrounds and enshrouds the once mighty Babylonian empire: In the distance, high above the plain, loomed a great mound of earth. On both sides of us lay what looked like long parallel ranges of hills. These lines are pronounced to be the remains of those canals that once conducted the waters of the Euphrates over the length and breadth of the ancient Babylonia. What mighty capitals must they have been, that still showed under the roll of centuries such substantial traces! now not so much as a drop of water; no, not even a drop of heaven's dew ever glistens, where once ships must have navigated. These mighty banks that carried fertility to every corner of the ancient kingdom are now mere useless, sightless mounds.

No morning mist, moistening the thirsty earth, ever hangs over them. No rain clouds ever shadow them, tempering the rays of a fierce daily returning sun. The end of her that "dwelleth upon many waters" has been brought only too surely. The awful prophecies had been fulfilled, and desolation, in all its nakedness, in all its dreariness, was around us. After riding some two hours we arrived at the foot of the great mound that we had seen in the morning. We dismounted and scrambled to the top, for we had even arrived at the ruins of Babylon; and this great mound of earth that we were on was the grave of the golden city.

I believe from the summit, raised some hundred feet above the plain, the walls of the ancient city may be traced. But a hot wind driving burning sand and the impalpable dust of ages into the pores of our skins, made every effort to open an eye so terribly painful, that we gave up the idea in despair of either tracing walls, or indeed of looking about us much anywhere.

I remember seeing away to the west, lines of willows, and a silver thread winding away into distance; and nearer, some unsightly, bare mounds, looking as if volcanic fire had been at work underneath the smooth surface of the plain, and thrown these mounds up in the spirit of pure mischief. That silver thread was our first glimpse of the waters of the Euphrates, and the mounds all that remained of the once beautiful hanging gardens of Babylon; at least so the conjecture of men of research has accounted for them. But so completely have the prophecies been fulfilled—so completely has the "name and the remnant been cut off" of all pertaining to the once mighty city, that even the great hill on which we were standing is only by conjecture supposed to be the ruin of some great building or royal palace that stood within the walls—possibly the palace of Semiramis.

We descended from the great mound, and made for those lesser mounds which are supposed to be the site of the hanging gardens of Nitocris and Semiramis. In one spot—the only thing we saw in the shape of a building in a state of ruin—was a mass of vitrified brickwork, piercing the old soil and debris of centuries, angle upwards. The bricks were square, of large size, and beautiful make; the angle of some sharp, as if the brick had but left the kiln yesterday, instead of nearly twice two thousand years ago. Turning into a little hollow way between the mounds, we came suddenly upon the colossal stone lion. Time, with his leaden hand, had knocked away all the sharp angles of the statue. The features of the lion are completely obliterated, as also those of the prostrate form that lies so helpless, so utterly and wholly human, beneath the upraised paw of the king of beasts.

The group presents itself to the eye, owing to the wear of old Time, much in the appearance of those vast blocks of Carrara marble which the bold chisel of Michael Angelo struck into, and then, at the point that the shapeless marble had begun to assume the merest "abozzo" of the great sculptor's idea, the block was suddenly abandoned and left as a wonder and a puzzle to future ages, so does this group of the lion and the man now bear an unfinished, unwrought appearance; but you cannot look at it a moment, and not instantly avow the majesty and grandeur of the idea that once lay there so mightily embodied. The dark colossal statue, which may once have stood under the gorgeous roof of a temple, and before which the queenly Semiramis, proud and supremely beautiful, may once have bowed, stands now canopied by the grandest of all canopies certainly—high heaven—but never noticed but by the wind that sweeps moaning over it, and the jackals that yelp around, as they hold high revel over the bones of some camel that has been good enough to die in the vicinity.

Purchasing Colored Goods.

When a purchaser has for a considerable time looked at a yellow fabric, and is then shown an orange or scarlet piece of goods, it is liable to be taken for a crimson; for there is a tendency in the retina, excited by yellow, to see violet. The left eye having seen red during a certain time, has an aptitude to see in succession green, the complementary to red. If it then looks at a yellow, it perceives an impression resulting from the mixture of green and yellow. The left eye being closed, and the right, which has not been affected by the sight of red, remaining open, it sees yellow, and it is also possible that the yellow will appear more orange than it really is.

If there is presented to a buyer, one after another, fourteen pieces of red stuff, he will consider the last six or seven less beautiful than those first seen, although the prices be identically the same. What is the cause of this error of

judgment? It is that the eyes having seen seven or eight pieces in succession, are in the same condition as if they had regarded fixedly, during the same period of time, a single piece of red stuff; they have then a tendency to see the complementary of red, that is to say, green. This tendency goes, of necessity, to enfeeble the brilliancy of the red of the pieces seen later. In order that the merchant may not be a sufferer by this fatigue of the eyes of his customers, he must take care, after having shown the latter seven pieces of red, to present to him some pieces of green stuff, to restore the eyes to their normal state. If the sight of the green be sufficiently prolonged to exceed the normal state, the eyes will acquire a tendency to see red; then the last seven red pieces will appear more beautiful than the others.—*Scientific American.*



ADVENT HERALD.

BOSTON, TUESDAY, OCTOBER 20, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Warfare of the Christian Soldier.

There are more wars waged to settle the question of right to dominion than all other questions. Our own American revolution was to decide whether King George, or the American people, were the rightful sovereigns of this land. The present war is to decide whether Mr. Lincoln or Jefferson Davis shall rule the Southern States.

Christ's conflict is precisely of the same character. The great principle which underlies the whole Christian system, is in reference to Christ's right to dominion. That the Messiah is foretold by the prophets as a glorious king, who shall rule "from sea to sea, and from the river to the ends of the earth," none who are familiar with the Old Testament predictions need be told. This being the case, the question came up among the Jews who looked for such a king, Is Jesus of Nazareth this Messiah? This was the question which Christ sent his ministers to discuss and prove. It was to this point, when under solemn oath, Jesus was required by the High Priest, to answer, "Art thou the Christ, the Son of God?" And this has been the question from that day to this. If Jesus is the Christ of the Old Testament there is no more room for doubting that he will yet reign on Zion's hill, than there is for doubting that David, his great ancestor reigned there. Strange it is, that the church which professes to bear his name, and receive him as their Messiah, should doubt the fulfillment of these sure words of prophecy.

The Christian warfare, then, is for the maintenance of his rights as King of kings and Lord of lords. It is a warfare of principles. Paul "reasoned out of the Scriptures; opening and alleging that Christ must needs have suffered, and risen again from the dead;" and that "this Jesus whom I preach unto you is the Christ." Those Christians who reject Jesus as coming to reign, have but half a Christ. In the spirit of meekness, it is the duty of every believer in his royalty to urge his claims.

The Christian warfare is therefore, a doctrinal warfare. In this he is required to "contend earnestly for the faith which was once delivered to the saints." And in nothing were they more interested, from Enoch the seventh from Adam, to Jesus and his apostles; all inculcated his glorious appearing. And now, especially, when all the signs of the times indicate his coming near, should his disciples be bold and brave in contending for his faith. Christ has claims, and

the world should know them. If they are respected and conceded, it is well; if not the time will come when he will vindicate them to the uttermost. Rev. J. Colder, of Harrisburg, Pa., formerly missionary to China, remarked, that every convert to Christ, in China, seemed to regard him, or herself as a missionary, and went at once to the work of holding up Christ to their heathen friends. This is, as it should be everywhere.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The Lamp of life deny?
Salvation, O salvation,
The joyful news proclaim,
Till earth's remotest nation
Has learned Messiah's name."

We may send this news in Bibles, in books, in tracts, in papers; by laymen, by ministers. But in some way we must carry on this war with energy.

We must be all at it and always at it. Shall we suffer such calls as we are receiving, to go unheeded for the want of means. A little energy, a little planning and forecast will furnish us with what we need as to means. But then comes the qualifying unction which God alone can give. We are persuaded that one devoted child of God, however feeble, filled with the Holy Ghost, will do more in affecting the minds of their hearers and leading them to Christ, whether in Christian or heathen lands, than the most learned Doctor without that unction. Christ, our great captain, directed his ministers to tarry at Jerusalem until they were endowed with power from on high. What could they have done without it? What did they not do with it? To be good soldiers, we must be endowed with the same Holy Spirit; we must put ourselves into his hands to work in and by us, according to his sovereign will.

Presenting the claims of Christ under this influence will win victories at which angels will rejoice and hell tremble. Then "stand fast in the faith," Christian soldier, "quit you like men, be strong." The result shall be, that the word of God shall grow mightily and prevail to the instruction and conversion of its thousands, who shall receive Jesus as their coming King and Saviour.

Inward and spiritual foes we have, of whom the apostle wrote, when he said, "We wrestle not against flesh and blood, but against principalities and powers, and against spiritual wickedness in high places."

Every disciple of Christ, sooner or later, finds himself in deadly strife with the temptations of Satan, the lusts of the flesh, the desire of the eye, and the pride of life. He finds that the "carnal mind is enmity against God," and that it is "not subject to the law of God, neither indeed can be." He will find that his enemies will either slay or be slain, and that the whole life of the Christian is conflict. How shall I overcome? will be his cry. "This," cries the Word of God, "is the victory which overcometh the world, even our faith." A living, present faith in the "blood of the Lamb." Oling to the cross of Christ, receiving him as our wisdom, righteousness, sanctification, and redemption; saying, as an old veteran said: "When Satan comes and tells me how bad I am, how many sins I have committed, and how dark my prospects of heaven are, I tell him, 'That is all very true; but I have not anything to say on that subject; I have put my case into the hands of my Advocate; and if you have anything to say on that subject, go to him and say it.'" So we must do: Overcome him through the blood of the Lamb, and the word of our testimony; and love not our lives even to the death, and we shall triumph.

At Home Again.

We have just returned from the Conference after an absence of one week. We have only time to say, that we had a glorious season; the attendance was unusually large, and those in attendance, for the most part, came at the commencement, and continued till its close on Sunday evening. The details will be given in the Secretary's Report.

Lake Village Conference.

A pleasant trip of five hours from Boston by way of Concord, brought us to Lake village, situated upon the shores of the beautiful Lake Winnepesaukee. We had a good delegation of brethren and sisters; enough to take up a large portion of our car. All nature smiled, and in her lovely autumnal garb of variegated hues gave beauty to the landscape, and interest to the journey. And the best of all was, that each seemed to feel that God was with us; and were full of hope of a glorious meeting. It is a long time since we have known so much sanguine hope in a company on their way to Conference.

But arrived at our destination we were met and kindly greeted by our brethren who had come to escort us to our temporary homes.

After our evening repast and a season of social worship at the domestic altar, we found our way to the house of worship. Elder D. I. Robinson had been selected to speak on the occasion and announced as his text, the word "Pray," leaving us to find it in any portion of the Bible we should choose to select it. But if the text was brief, and its place indefinite, the subject was neither brief nor indefinite. It was definite and forcible, and hit on both right and left. In short, it was just such a discourse as was needed as a preliminary to the Conference. Its effect was salutary and the Lord owned the effort by giving a new impulse to his people; and many, we doubt not, were the resolves to pray more fervently and importunately than heretofore. The prospects for a good Conference are truly encouraging.

A colored brother, Israel Wallace, from the city of Washington, D. C., who embraced the faith during our great meetings in that city in 1844, when Father Miller visited that city, and who has stood fast in the faith to the present time, reading the subjects selected for discussion at the Conference, resolved on attending it; and at an expense of some seventeen dollars each way, came to meet with us.

The example is worthy of imitation by many who are better able to bear the expense. It shows the deep interest of this poor freedman in the glorious theme of the coming kingdom of our Lord Jesus Christ. He wanted to hear for himself. True, he said, "I supposed I should see it in the Herald, but I wanted to hear for myself."

The A. M. Association.

This body met as appointed, and re-elected most of its old officers. The Report of the Treasurer shows it to be in a most satisfactory condition in respect to its finances. The children will be rejoiced to learn that they are to have a paper for their own, "The Youth's Visitor." The hundred dollars for an outfit, has been secured, and between three and four hundred subscribers already obtained. They will also be glad to learn that our old friend, Dr. R. Hutchinson of Canada, has been chosen as the editor of the "Visitor." So send in your subscriptions as soon as possible.

Public Reconciliation of Infidelity.

Recently, at a meeting held in Southwark, Eng., Mr. Bebington, the lately reputed conductor of the Propagandist and Secular Lecturer, said: In the month of September last he went on a lecturing expedition to Scotland. The first place at which he held forth was Glasgow. There he saw the churches all crowded on Sundays, and even on week-days when there were services in them, and it struck him as strange that he, as the apostle of infidelity, was obliged to hide his head in a small room not capable of holding more than a hundred people, situated in a back street, and even there had but a thin attendance. From Glasgow he went to Greenock, and there the case was worse. All the infidels he could muster were some half-dozen working men, and he began seriously to reflect that playing the infidel prophet was something very like playing the fool. On coming back to England these reflections took a practical effect, and after much consideration God revealed himself to him, and he saw the error of the course he had been pursuing. The lecturer concluded by express-

ing his regret that he had been the means of propagating that which he now believed to have been false and dangerous to the souls of men; but he was doing his best to retrieve the error, and he warned young men, who, like himself, might be led away by the statements of infidel writers, to weigh them well before they embraced them. The experience of Mr. Bebington is not altogether peculiar, and we wish all our young men might profit by it.

Louis Napoleon.

During five or six months passed first and last in Paris, I never saw Louis Napoleon until yesterday. I never took the trouble to see him. If it were possible for the male or female sphinx to form a matrimonial alliance with one of the sons or daughters of Israel, I should expect that a man-child, or woman-child would be born with a visage of precisely the same type as that of the Emperor of the French. In its expression is combined the mystery of the sphinx with the cunning of the Jew. And all the world knows that the characteristics of the man are in harmony with these traits of his physiognomy. Louis Napoleon has a hooked nose, but its hook is more that of the hawk than the eagle. The latter bird is the inspired symbol, although the cock also figures among the feathered creatures on the national ensign.

The darling object of this man's care evidently is, the establishment of a dynasty, and he dreams of stringing for the French people a line of modern Caesars. By reckoning one that never figured in history, he has been able already to get as far in his arithmetic as number three, but it is hardly probable that the round Roman dozen will ever be made out. To be sure there is promise in the earnest eyes of the Imperial Prince, still an innocent boy of less than eight years. But if the Emperor should be knocked on the head to-morrow, how could the interval of his minority be bridged over? for I have heard more than one Frenchman declare that the nation would never live under a crinoline regency, which that of the Empress must necessarily be. The old French maxim—"Le Roi regne et ne gouverne pas," is not applicable to the nation which invented it. In this country it is clear enough that the King must not only reign but govern, and with a strong hand.

My opportunity for seeing the Emperor was a favorable one, and I turned it to account by making a leisurely inspection. Returning to Paris from St. Cloud through the Bois de Boulogne, he descended for half an hour along the border of the great lake. I do not remember to have seen a face with a more profound expression of stony gravity, but I would not say of impassibility. The lines are slightly deeper than one would expect to see in a man of fifty-five, and a very decided general tone of age is beginning to settle upon the whole physiognomy. The skin has a leathery, bilious hue, and the features bear traces of the acute pain which it is known he suffers. I noticed a swaying motion in the gait, as he leaned heavily on the arm of his companion. The Emperor's malady is such that he is not able to go on horseback without suffering intense pain, and all his visits to mineral springs do not seem to produce any permanent relief. Happily, or unhappily, Emperors also are but mortals, and no lithotomists can be found in all their wide dominions who are able to use the knife without causing pain. Think of Louis Napoleon bound to a surgeon's table after having escaped the bombs of Orsini and the other attempts upon his life.

EVENTS OF THE WEEK.

Summary of War News.

The news from the army under Gen. Meade in Virginia has, for a week past, been of a most stirring character. Gen. Lee has made an attempt to get between him and Washington, but thus far without success. There was for a while great danger of its accomplishment, but latest accounts represent the rebel army as having retreated across the Rappahannock. But the facts seem to be that our forces do not actually know Lee's whereabouts. There has been a good deal of hard fighting between detached portions of the two armies, and many prisoners taken by both sides.

Gen. Crooks, in a dispatch dated Rogersville, Ala., Oct. 10th, says: I have had three fights with the rebels, whipping them badly every time, capturing 1000 stand of arms and 240 prisoners. I never saw troops so demoralized as they were. I am satisfied that their loss in this raid was not less than 2000.

The President has called for 300,000 more volunteers for the army, to be raised as early as possible by the different States.

Nothing of special interest has yet transpired at Charleston. The rebels undertook to destroy the

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

SECOND TOUR WEST.—NO. VIII.

Tent Meeting in Chicago.

Tuesday, July 7th.—To day we set about the preparation for our meeting. First put up the small tent in which we live, and then prepared to put up the other for the congregation. It being a great thoroughfare, we had many visitors, who made a great many inquiries as to our objects and faith, to all of which we gave answers and explanations, besides giving out many tracts on the coming kingdom. We slept upon the ground, or rather stayed; the people were so hilarious at the fall of Vicksburg, in Mississippi, and other victories by the Union armies, that they kept up bonfires, fireworks and music nearly all night. So we had but little rest. Our time will come soon, when victory will be celebrated over death, the stronghold of the devil. Then "this mortal will put on immortality," and we shall "come to Zion with everlasting songs."

Wednesday, July 8th.—Bro. Clark is preparing the large tent. We are making some social friends, and hope when they come to hear us they will become friends of the Advent cause, but as yet we find none of this class, in this great city, who can give us any aid. Our tent is preaching and giving a "certain sound." And if we do not hold a meeting or give a sermon, we shall give the warning—Christ is coming soon to judgment. My little tent, or "Watch Tower," is visited by many to-day. Quite a number of young men have been in, to know if I wanted to enlist young men for the war, thinking the tent a "recruiting station" for the army of the U. S. I told them that I did not enlist men for that army; but I did for the church, or "army of the Lord;" and invited them to enlist under Jesus, the "Captain of our salvation." Here they could fight, and always conquer. Our Captain never lost a man, and the bounty was large, the rations good, and in the end of the war every soldier will have eternal life. But they turned away, some smiling, and others in other moods. To-night we take soldier's fare on the ground again, minus the blankets. We have friends, I suppose, who would be glad to furnish them, if they could only know our wants. But we come unprepared to camp out, and so we shall take it in its course as one of the items of good fare. I remember of reading about a man who slept on the hard ground in "Luz," Gen. 28: 11-13: with a "stone for a pillow;" of which one of our poets has sung—

"Though like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'll be
Nearer, my God, to thee,
Nearer to thee.

Then let the way appear,
Steps unto heaven;
All that thou sendest me
In mercy given;
Angels to beckon me,
Nearer, my God, to thee,
Nearer to thee.

Then, with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise:
So by my woes to be
Nearer, my God, to thee,
Nearer to thee."

Thursday, July 9th.—Rise refreshed, by the blessing of God, for a hard day's work, which is before us, to get ready for meeting by evening. Bro. and Sr. Mansfield, from Buchanan, Mich., arrived in the P. M., in good health and

cheer, to help us. They voluntarily share the hardships and expenses of this campaign with us, telling more than a common interest in the cause, and sympathize with me in the attempt to raise a beacon light in this city of the great Northwest.

In the evening, at our first meeting, we had a motley crowd, made up of Jews, Catholics, and Protestants, of the various sects, together with Spiritualists and Nothingarians. All was novel and exciting. To preach to such a crowd was no small task, if they were to be held and interested. I spoke for about an hour on the "blessed hope," Titus 2: 13; and had a perfect success. At the close, Bro. and Sr. Mansfield sang and charmed them all with a beautiful song of Zion, sung with their peculiar style of fascinating interest. Our first meeting has gone off well. Praise the Lord. Bro. Walters, an old Adventist, made himself known to us, and offered any assistance he could give in our mission to the city. He was with us in Brooklyn, N. Y., in the beginning, but has lived here many years. He took Eld. Mansfield to his hospitable home. But for this, they would be under the necessity of going to the hotel. Bro. Clark and I still take soldiers' fare on the ground. But Sr. Walters (God bless her), learning of our case, sent us some comfortables and pillows. This, with the love and peace of Christ, after a hard and anxious day's toil, gave comfort to our weary minds and bodies.

Friday, July 10th.—Held a prayer meeting at 10 o'clock. Nine were present. We had seven prayers, and a good time. At 12 attended the Union prayer meeting with Bro. M. They have good meetings, and are doing good. At 3 P. M., sister Mansfield spoke to a good audience on what was lost in the first Adam and gained in the second. And though there was constant passing, and many coming and going out of the tent, we had good order and attention from most. We have had many visitors to-day, making friendly inquiries. And we have had some rough customers from among Catholics and Spiritualists. Bro. Clark took care of the latter, and I the former. It made a lively time in camp between the services. At half past seven, I spoke to a full tent on the duty of the church to study prophecy. I was interrupted for a moment by a whiskey Catholic, who in the afternoon wished to know if I got my religion from Henry the VIII. of England. I told him I did not get it from "Bloody Mary." The police took care of him. This meeting passed off in peace. Long before I got through, we had the solemn stillness of the church. At the close, I found many who had been interested in the subject so as to make further inquiries, and receive tracts. JOSHUA V. HIMES.

God's Wisdom.

Man, of whatever rank, is the offspring of the same Originator, and all descended from the great primogenitor of our race. So with the manifestations of the Creator as displayed in the works we behold. Indeed, how insignificant is man! How feeble is the hand which is under the jurisdiction of the Father of our spirits!

The supremacy is seen at a glance. We behold the face of the earth on which we live, also the beauty of the landscape spread out before us, in the blade of grass; in the flowery vale; the growing fruits; the pendant branches of the forest tree; the surging waves that beat upon the shore; the pealing thunder and the lightning's fierce glare—all tell of the frailty of man.

Reader, if you are ready, let us take a look (only in imagination,) far away among the great and magnificent empires of the sky. We gaze a moment on our satellite, the terrible cavities, mountains and rock-ribbed gulches that open to the eye, and then the Lunar Appenines are the introductory steps to things more beautiful and grand. The thousands and millions of rolling orbs scattered through every part of the wide and endless domain, speak in tones too audible to be misunderstood, of some superior display of power than that manifested on this habitation of ours. The wonderful combination of systems and the most perfect mechanism pervades space—and when I say space, it is to be understood to

be unlimited space—in which ages would be required for a ray of light to pass; all these bespeak superior skill. When we look upon our comparative small globe on the one hand, and large one on the other, where there are yet so many nooks and corners unexplored, we try perhaps in vain to see the difference in magnitude between it and the planet Jupiter.

Again, we measure the sun, compute his proportions, discover his movements on his axis, see huge spots of the size of a continent, and such disclosures let us see our littleness; we are lost while our thoughts vibrate from earth to sun. With these things in view, what can we say of the fixed stars, whose magnitude no doubt in many cases far exceeds our luminary; whose distance is so great that the amazing velocity of light would not reach us in a respectable age.

The stars, the sun, and earth were the work of one superior and powerful agency. Like man, of whatever rank, he sprang from one source; so it is with these. They all sprang from one source; and when we think that there are millions of unseen orbs fitted for the abode of rational creatures, which are no doubt inhabited by beings adapted to the condition in which they are placed, we are led to believe there was a purpose in their being placed there; not merely to fill up domain, "eat, drink, and be merry," but to be coworkers in the great family of God's children, in furthering on the happiness, and in aiding to reach the haven, after the consummation of all things.

We, with them, are on the stepping stones of a great future, where I believe the beauties of Omnipotence will be seen in their fullness—where our capacities for knowledge and understanding will be enlarged—where we may see wisdom displayed with all the refinements. When all things are ready, we shall perhaps be informed, though in what manner it is not for us to speculate upon. It is said that Jesus Christ ascended and will be seen coming in the clouds; perhaps then he will be ruler of this earth when it shall be renovated, renewed and refined. When wars and rumors of wars shall cease, when tumults, strifes, backbiting, slandering, church rebellion, impostors and hypocrites, shall all disappear, then there might be a domain on earth far different than that we now have, with the great head of the religious world to guide and direct.

I would not hold that other habitable worlds are to suffer for crimes on our earth; but they, too, may have a mediator who will govern them according to circumstances. These views are sustained by others also.

Are these conclusions unreasonable? I think not, but serve to show the economy of God towards his creatures whom he has made. The wisdom, power, and goodness is seen and manifested in this, as it is in the molding and fashioning a stupendous globe on which we are to go through the preliminary chapter of our existence.

We do not expect anathemas to be hurled against us, or that princes will interfere for these views; and as I desire no one to be responsible but myself, should be pleased to see them in your most excellent and liberal paper, the Herald. J. S. BLISS.

Door Creek, Wis., Oct. 6, 1853.

MISCELLANEOUS.

The two Strong Arms.

A great scholar in Germany who was anxious to find the right way to heaven, but for all his learning could not succeed, went one day to church. On his way he met a poor old man to whom he wished "Good morning." The poor man thanked him, but added, he did not exactly remember ever having a bad one.

"Well, then, I wish you much luck."

"I thank you, sir; but to tell the truth, I never yet have had bad luck."

The scholar did not know what to make of the man, so he requested him to explain his meaning.

"With pleasure," said the poor man. "I have never yet had a sorrowful morning; for if

I am hungry, I praise God; if I am cold, I praise God; if it rain or snow, thunder or lighten—let the weather be what it may, I praise God; and am always joyful. And I have never had a bad week. I resign myself to my dear Lord and Saviour, and am sure he does nothing wrong. What he permits, whether sweet or sour, joy or grief, I know is all for the best, and accept it with thanks and joy. 'All things work together for good to them that love God.'

The scholar was astonished at the faith of the poor man, and asked again what he would do if God should thrust him into hell at last.

"Thrust me into hell? that he will never do," answered the poor man; "but if he should, I have two arms—the arm of faith and the arm of love—with them I would grasp him and hold him so fast, that he must go with me; and where my Lord and my God is, there is my heaven."—*American Messenger.*

WHO QUANTRELL IS.—Quantrell who recently led a banditti into Kansas, and massacred the men, women, and children there, is no less than the celebrated thief, forger, and bigamist, known as Dr. J. B. Hayne. His likeness is in the Rogue's Gallery, at the Central Station. He had served out a term of five years in the prison at Frankfort, Ky., and was liberated just before the rebellion broke out. He is well known to the police. After the rebellion was started, he was employed by the United States Government and drew pay for services rendered. He assumed a fictitious name there. He made application to become a major of a regiment, setting forth that he had great military experience in the Prussian army. On examination he proved that his knowledge in military tactics was exceedingly limited. He has been guilty of all the vile crimes ever recorded against a human being. Many years of his life have been spent in prisons. He brought ruin upon many families long before the rebellion. He was an expert forger, a cold-blooded murderer, and a debauchee of the worst kind. This monstrosity of human nature is now known as Quantrell.—*Philadelphia paper.*

A WHITE MAN TURNING BLACK.—An authentic instance of a white man turning black is related by Dr. Jackson, of the British embassy at the Levant. The subject is an Armenian, 28 years of age. He was laid up for two years with a severe sickness, which was followed by intermittent fever of a year's duration, and this in turn by an attack of the jaundice. During the last illness the color of the patient's skin changed from yellow to bronze, and as fast as this change progressed his health improved. At present the entire surface of his skin, excepting the palms of his hand and the soles of his feet, is a very deep bronze hue, such as marks the color of the dark Abyssinian races. The medical term for this disease is *melanopathia*.

FELDSPAR.—A mountain of this valuable substance has been discovered on the farm of Mr. C. Ford, at Burlington, Ct. Prof. Sullivan declares it to be a more valuable bed than copper. It contains that proportion of potash which makes it readily fusible, and in this respect, as also in its fineness, it is pronounced by competent judges to be superior for making chinaware to the feldspar of either of the other two now worked in America, viz, the one at Bennington, Vt., and the one in Middlesex county, Conn. The price of feldspar, ground and bolted, has heretofore been \$40 a ton in this country; what it is now we do not know. The article is largely used, not only in the production of glazed chinaware, but the manufacture of the popular fancy German pipes, and of artificial teeth.

He who can enter a church, or a chapel, or any place dedicated to the worship of God, as he does his own habitation, or that of his horses, which is a common case, has, in my opinion, no proper notion of religious worship, and is never likely to derive much edification to his own soul from attendance upon the ordinances of God.

The Iron-Clad Dictator.

This splendid vessel is progressing with all possible dispatch at the Delamater Iron Works in New York. Her form is one adapted for fast sailing, and it is expected she will make at least twenty miles per hour, and she has two immense cylinders of one hundred inches in diameter. The engines and turret machinery are all in. The boilers will be put in after the launch, which is expected to take place on the 15th of November. At present four hundred workmen are employed constantly on her. She approaches nearer the idea of Mr. Ericsson's impregnable iron-clads than any other vessel afloat. Her general dimensions are: length 320 feet; breadth of beam 42 feet, and 50 feet depth of hold. The ram extends 30 feet. The propeller is the largest in the world in one cast, being 21 1-2 feet in diameter; her armor also is the heaviest of any vessel afloat, being 13 inches thick of solid iron in plates and bars against a white oak back 3 feet 9 inches thick. The turret will be 16 1-2 inches thick in two courses, each course four inches thick, between which are segments of iron. The courses are riveted independently of each other, so that when struck by a projectile they will not be driven through, as has been the case with some of the monitors in the Charleston fight. Her armament will consist of two smooth bore Ericsson guns, using 80 pounds of powder to a shot, and throwing a shell of 460 pounds weight. The ventilation is obtained by means of a revolving fan drawing the air from the deck, and circulating it throughout the vessel in greater or less quantity.

Education and Pride.

In answer to the question, "Does education make a man proud?" the Rev. S. Green, in an address recently delivered at Rawdon, England, very justly says: "It is not the man of real education and of extensive knowledge, that is in greatest danger of pedantry or self-conceit. These are the faults of the half-instructed. The type of perfect simplicity in teaching is before them in the example of Him who knew all things, both in heaven and in earth, Himself the Infinite Mind. Do not be afraid that a student truly learned will show off his learning in the pulpit. No, the probability is, that as his attainments become more solid, he will learn the better how to blend simplicity with strength, and if he be verily a man of God, the growing light which fills his understanding will blend with the holier glow of a heart which at every fresh insight into the realms of truth only the more ardently loves and the more reverently adores." The truth is, only let the student be thoroughly taught of Christ, as well as taught in the schools, and his very learning will help to make him humble. The more of it the better.

LITTLE THINGS.—People who are unaccustomed to studying economy in their little arrangements, have little idea how easily money may be saved, and at the same time comfort secured by a little attention to a little economy in little things. In illustration, take the little article of meral tips worn on the toes of little shoes. It is asserted that by this article alone, the snug little sum of six million of dollars is annually saved to those who use them, and at the same time not a little amount of comfort and protection added to some three million pair of little feet. So with many other little things.—*Tribune.*

Luncheon, says Thackeray, is base ingratitude to breakfast, and premeditated insult to dinner.

THE NEW CURRENCY.—The new postal currency will soon be delivered to the public. It has been prepared with great care, and cannot, it is said, be counterfeited. The various denominations are all of the same size, but are distinguished one from the other by their respective colors. The notes are printed on good strong paper, far superior to the postage currency. Large quantities of the old currency are being daily redeemed, but it will be some time before the new supplants the old.—*Wash. Cor. N. Y. Commercial.*

NEW USE FOR RUM.—A plan is being tried in the West Indies for using rum instead of spirits of turpentine in the preparation of paint. Owing to the war, the manufacture of turpentine has been greatly curtailed, so that the painting trade has been greatly affected. It is well remarked, that if rum will answer the purpose of turpentine, it will be a much better application of it to painting the outside of houses, than to coloring the cheeks and noses of intelligent human beings.

The plates of iron steamers are made watertight in the same way that steam boilers are: they are riveted and the edges of the plates are afterwards calked with a calking tool. The plates are sometimes lapped and sometimes riveted to an inner sheet, on which two plates are laid; thus giving a finish surface outside. Armor plates are not calked to prevent leakage; they are not generally tongued and grooved, although this plan has been used.

SHANGHAI.—The growth of Shanghai is wonderful; its population is estimated at 1,500,000, and it bids fair to become soon the most important city in the East. The Chinese flock to it on account of the security it enjoys; and the silk manufacture, which was destroyed by the Taeping occupation of Soochow and Hang-chow, is taking root at Shanghai.

OBITUARY.

Fred. E. Watson.

In North Springfield, Vt., Sept. 22, 1863, of diphtheria, Fred. E., only child of John C. and Amelia M. Watson, and grandson of Sylvester and Esther H. Burke, 1 year, 11 months, and 18 days.

Little Fred. was a most lovely child, and certainly a bad of promise, and loved by all who knew him. We deeply mourn his loss, and as we think of him and his lovely ways, we cannot suppress the gushing tears. Still we feel that his sufferings are over, and we cannot wish him back to this suffering world; for we feel sure that it is well with him, and we sorrow not as those who have no hope, but hope soon to meet him and his mother with One who once said, "Suffer little children to come unto Me."

Discourse by Elder Worthing, of Springfield, from 2 Kings, 4th chapter, last part of 20th verse—"Is it well with the child? And she answered, It is well." The following lines, composed on the death of little Fred., were read at his grave:

Poets have said, and sung in verse,
That children in the tomb,
Are all the fairest buds of earth,
Borne up in heaven to bloom.

We often plant most lovely flowers,
To deck the lonely grave,
Of those with whom we've spent sweet hours,
Who now have ceased to live.

No plant or flower that we could have,
Or roses sweet and fair,
Could so adorn a mother's grave,
As Freddie with her there.

He sleeps by her, in calm repose,
His voice no more we'll hear;
His little eyelids now are closed
In death till Christ appear.

His mother wished that he might go
With her from this world's strife,
And leave its sorrow, pain and woe,
To share eternal life.

Dear Freddie he will live again,
His mother with him, too,
And in Christ's kingdom ever reign,
To sing those praises due.

SYLVESTER BURKE.

ADVERTISEMENTS.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—*Boston Herald*
From Mr. Morris Fuller, of North Creek, N. Y.: "W and your Golden Salve to be good for everything that I have tried it for. Among other things for which I have used it, is a bad case of 'scald head' of our little girl as affected in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expected to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure. — Mrs. Lucinda A. Swain, Merideth Centre, N. H."

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says: "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

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"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

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From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Denniseville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

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From J. E. Johnston, Esq., Wakeham, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Ross, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Lier, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more protracted and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia Heart Disease Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S
CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in medicine everywhere.

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, OCTOBER 20, 1863.

Children's Paper!

What say our friends to having a paper for the little folks? Will they give us a hundred dollars as an outfit for the paper, and 1500 subscribers, at the rate of five papers for a dollar, or 25 cents for a single copy? If so, let us know. We will give them a monthly; and when they raise the list to 2000, we will give them two a month.

Christ Our Model.

BY GRACE FLEETWOOD.

I saw a sculptor hewing

A rough, uncouthly mass,

While oft a model viewing

With artist's magic glass;

He wrought with willing arm and mind

The wondrous form in the block to find.

The sweat from his brow was streaming

Adown his dusty cheek,

And his eye with joy was beaming

Too deep for the tongue to speak;

He aimed with care each weighty blow,

And saw with pride the statue grow.

I saw the figure gracing

A hall, where thousands are,

And fame's own finger tracing

His name on records fair.

The artist sleeps where wild moss grows,

And time breaks not his long repose.

I saw a Christian mother

With eyes bedewed with tears,

In weeping for another—

A child of tender years;

She sought to copy her blessed Lord

In every action, thought and word.

The block she hewed, was given

By him whose name is Love,

To be prepared for heaven,

The temple bright, above,

She hewed with tears, and faith, and prayer,

And dealt each blow with Christian care.

And when the work was ended,

"T was one of heavenly mold,

Where Christian graces blended,

As in the saints of old,

And Christ received it in the skies,

A statue meet for Paradise.

The mother's form now sleepeth

Where weeping willows wave—

A shining seraph keepeth

A vigil o'er her grave,

And heavenly legions bid her rest

Where myriads rise to call her blest.

Willie's Self-Denial.

"O, mamma!" exclaimed Willie, as he ran eagerly into the room on his return from school, "we are to have a vacation all next week, and may I go with Dennis on Monday when he goes to get those vegetables papa has bought of Mr. Morton?"

"If it is a pleasant day, I know of nothing to prevent your going—that is, if Dennis is willing to take charge of you."

"O, I know he will, mamma, and I won't trouble him in the least. Only think, it is six miles there; what a splendid ride I shall have!"

The next day as Willie walked to church with his parents, he often thought of the pleasure in store for the morrow; but in the Sabbath School he was very much interested in the remarks of a stranger who addressed the school. When he reached home, he said:

"Mamma, that minister talked to us to-day about self-denial, and said the more we denied ourselves for the good of others, the happier we should feel; now is that true?"

"It is, Willie. The Bible says, 'It is more blessed to give than to receive,' and

we are told to 'deny ourselves, take up our cross, and follow Christ.'"

"Then I fear I am a very selfish little boy, for I don't like to deny myself at all. I ate all those oranges myself the other day, although I knew that Johnny Maloney would have been very glad of one, for he has just got over the fever, and I remember how good they tasted when I was getting well, after I was sick, last fall."

"I am glad, Willie, to find you have been thinking of this matter. If you wish to prove the truth of the minister's words, do some self-denying act the first opportunity you have, and see if you do not feel happier for it."

The next morning dawned bright and cloudless, and Willie was in high spirits all the forenoon. He scarcely knew how to employ his time until the happy hour arrived for him to take his ride. He got tired of staying in the sitting-room, and so he thought he would pay a visit to Mrs. Maloney, who was washing in the kitchen.

"O, Mather Willie!" she cried, "how nice ye're lookin' this mornin', and what a fine color ye have in yer cheeks. Here's poor Johnny as pale as this sheet I'm washin', ever since the fever left him. The docther says he ought to take a ride now and then in the country a bit; but the like of me, that has to wash for a livin', can't do that at all."

A sudden thought startled Willie, and scarcely stopping to make any answer, he rushed out into the yard. Back and forth he paced with a slow step, and a very anxious, perplexed look upon his face. All at once he came to a dead halt, and planting his foot firmly upon the bricks, he exclaimed, "I'll do it!" and then ran into the house.

"Mamma," he said, "Johnny Maloney is down stairs, and he looks so pale and thin: I think the ride into the country this afternoon would do him more good than it will me; and as there is room for only one, I am going to let him go in my stead, if you are willing."

"Most certainly I am, Willie," and clasping the little fellow to her heart, she gave him a kiss of approval.

He flew to tell Mrs. Maloney of his decision, and resolutely stood by while Johnny was lifted up on the high seat beside Dennis. He watched them ride out of sight with a face on which smiles and tears were striving to have possession, but the smiles gained the victory, and he went cheerfully on an errand for his mamma, which she had kindly postponed on account of his ride.

After Willie's mother had put him to bed that night, she sat down beside him, and putting her hand fondly upon his little curly head, she said:

"You have made me very happy, dear Willie, to-day, by so putting in practice the resolution you made yesterday. It was a great act of self-denial to give up the ride you anticipated so much pleasure in taking. And how is it?—do you feel happier, or not, for staying at home to let Johnny go?"

"Happier than if I had taken the best ride in the world, mamma. And you say it made you happy, too, and I know Mrs. Maloney and Johnny were happy; and so only think how much happiness it caused. I am sure I don't mean to be selfish again as long as I live."

S. E. D.

The largest steel cannon manufactured in the United States, it is said, was made by Norman Wiard, of New York City. It was a 50-pounder, and weighed 7,000 pounds.

The Three Sieves.

"O, mamma!" cried little Blanche Philpot, "I heard such a tale about Edith Howard! I did not think she could have been so naughty! One day—"

"My dear," interrupted Mrs. Philpot, "before you continue, let us see if your story will pass the three sieves."

"What does that mean, mamma?" said Blanche.

"I will explain it, dear. In the first place, is it true?"

"I suppose so, mamma; I heard it from Miss Parry, who said a friend of Miss White's told her the story; and Miss White is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place—though you cannot prove it is true—is it kind?"

"I did not mean to be unkind, mamma, but I am afraid I was. I should not like Edith to speak of me as I have spoken of her."

"And is it necessary?"

"No, of course not, mother; there was no need for me to mention it at all."

"Then, dear Blanche, pray that your tongue may be governed, and that you may not indulge in evil speaking; and strive more and more to imitate the meekness of your Lord and Saviour Jesus Christ."—*Children's Friend.*

Lord Clyde.

Sir Colin Campbell, the distinguished soldier, when a mere boy, without friends or influence, entered the British army as an ensign. He served under Sir John Moore in Portugal, and under the Duke of Wellington in Spain, and by his dauntless courage he was remarkable for volunteering on forlorn hopes, and gradually rose to the rank of captain.

In the interminable wars of India, under several leaders, he distinguished himself, and was honored with the knighthood.

In the Russian war, his name became prominent as the leader of the Highland Brigade at the battle of Alma, and for his splendid repulse of the Russian cavalry at the battle of Balaclava.

He was appointed commander-in-chief of the British army in India, and there he achieved the triumph of his military life by the skill and daring with which he suppressed the great Sepoy rebellion. For that he was raised to the English peerage, with the title of Lord Clyde, and a few months before his death he was appointed a field marshal. He left no superior behind in the British army.

The Magnet.

The loadstone is found in many parts of the world. It abounds at a hill called the Iron Mountain, not far from St. Louis, in the State of Missouri; but the most powerful natural magnets of the kind, are found at Magnet Valley, near the Washitaw Hot Springs, Arkansas.

The peculiar property of the loadstone was first observed in specimens found near Magnesia, a city of Lydia, in Asia Minor, and hence the name of "magnet," and the of magnetism applied to that of the phenomenon to which it appertains. Its polarity and attractive properties are daily witnessed in the needle of the mariner's compass, and in the little tack-hammers used by some saddlers and upholsterers.

Cobalt and nickel are the only metals besides iron, which are known to be affected by the magnet.

The sulphuret of iron, commonly called iron pyrites, often possesses magnetic property. It is of a bright golden color.

Resist Temptation.

In the quiet village of M——, which is situated on the sea-coast, resides a pious though poor family. The eldest son, Charles, a fine-looking boy of fifteen, was apprenticed to a cabinet-maker, in whose shop he made the acquaintance of several young men who were employed by the same person.

Among these was a very bad boy named Robert. This boy persuaded Charles to go to the tavern with him. At last, he began to drink, and then to play cards, and finally Robert tempted him to steal from his employer. He at first refused, but afterwards consented.

When Charles had stolen the money, he did not dare to spend it for a considerable time; but after a while, when he supposed that every one had forgotten the theft, he did so. But he was found out, and condemned to six years' imprisonment. His mother, although she knew he was accustomed to visit the tavern, and to associate with very bad persons, was not prepared for this trial, and it almost killed her.

Nine years after, while on a visit to M——, I was requested to visit a man who was about to be hung. What was my surprise on recognizing in that man, Charles, the apprentice boy!

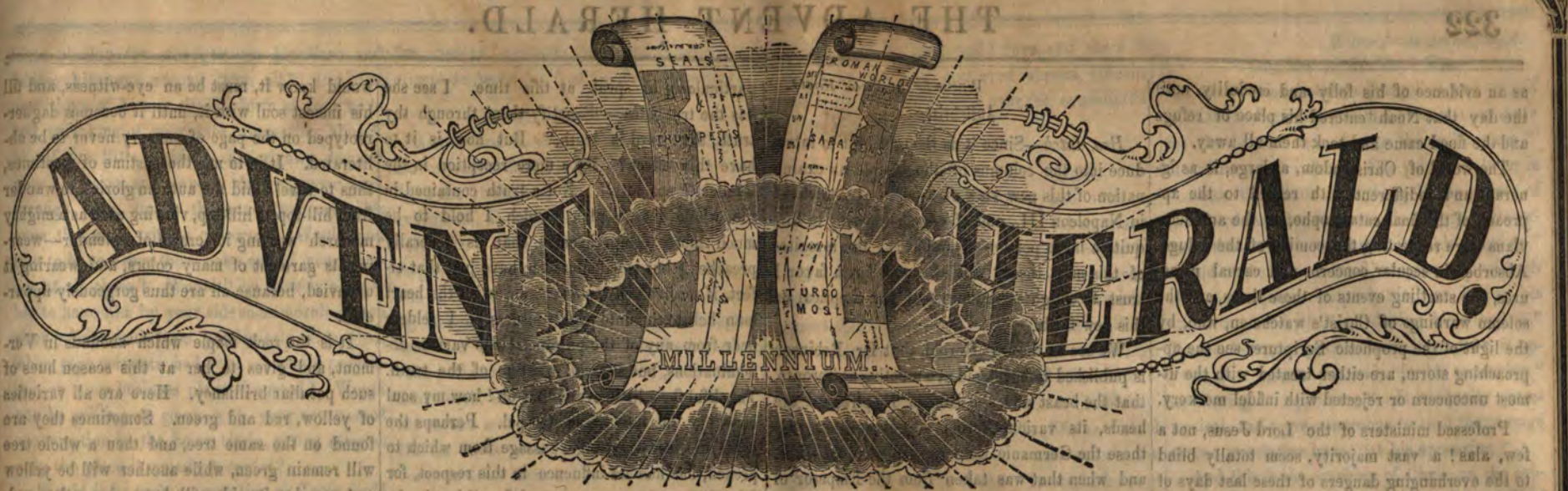
If Charles had taken warning from this text—"My son, if sinners entice thee, consent thou not,"—he would not have come to so dreadful an end.

POLAND.—The country known ninety years ago as Poland, has an area of 253,616 square miles; it is five times as large as England, and has a population of 19,322,850. Russian Poland alone is larger than France; Austrian Poland is as large as Ireland, and Prussian Poland is as large as Belgium. The Polish provinces of Russia are not so thickly populated as those parts of Poland that are under Austrian and Prussian rule, yet they are far more densely peopled than Russia Proper. Austrian Poland has 167 to the square mile; Prussian Poland, 122; Russian Poland, 60, and Russia Proper, 26.

THE VATICAN.—The Vatican, at Rome, is a pile of buildings covering a space of 1200 feet in length and 1000 in breadth, on one of the seven hills on which the city is built. The site was once the garden of the barbarous Nero. Early in the sixteenth century, the Bishop of Rome erected there a dwelling. This has been added to by one Pope after another, until it is now one of the most spacious and magnificent palaces, stocked with paintings, statues, books and antiquities of the rarest kind.

DEEPEST COAL MINE IN THE WORLD.—The deepest coal mine in the world is that of Monkwearmouth, England. The depth of this mine from the surface is 1900 feet, and the workings of coal underneath extend to a distance of two miles from the shaft. About 300 persons are employed in it, and 600 tons of coal are mined from it daily. The heat at the bottom is oppressive, and the miners work in an almost nude state.

ARTESIAN WELLS.—Artesian wells are so called from the department in France in which they were first made—the district of Artois, called Artesium by the Romans. The water is generally tepid, but excellent to drink when cooled. These wells are made by boring to a great depth into the earth. The deepest in the United States is 4,000 feet, at Columbus, Ohio. One in Louisville, Kentucky, throws a jet forty feet high.



WHOLE NO. 1169.

BOSTON, TUESDAY, OCTOBER 27, 1863.

VOLUME XXIV. NO. 42.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY,

At 46 1-2 Kneeland Street, (Up Stairs,)
BOSTON, MASS.

JOSIAH LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply marked on envelope "For Office," will receive prompt attention.

JOSIAH LITCH,
J. M. ORRICK,
R. R. KNOWLES,
Committee on Publication.

[For Terms, &c., see 7th page.]

OPENING ADDRESS

OF THE AMERICAN EVANGELICAL CONFERENCE,
COMMENCING OCT. 13TH, 1863, AT
LAKE VILLAGE, N. H.

BY THE PRESIDENT, J. PEARSON.

Beloved Brethren,—So rapidly have the intervening months come and gone since our last General Conference, that the past and the present mingle, as it were, in one scene. In this illusion, formed by the swift flight of time, we involuntarily look around expecting to behold all the familiar faces of those faithful and true ones who have, for so many years, identified themselves with the great interests of this cause, and have ever been punctual in their places and ready to act in our deliberative assemblies.

But, alas! brethren, there is a vacant seat. One whom we have learned to respect for his rare mental ability, and love for his manly and Christian virtues, will no more mingle with us in our conferences, nor cheer us by his genial presence, nor aid us by his discreet and judicious counsel—we shall not again look upon his pleasant countenance,

"Until the final morning wake
The slumbers of the tomb."

In the decease of our beloved brother Bliss we were deeply afflicted. As a co-worker, this cause suffered a loss which, to human view, seemed irreparable. With marked ability and faithfulness he discharged the onerous duties of editor, business agent, treasurer and accountant in our publication department. To his assiduous efforts, bending, as he did, all his energies to the task assigned him; to his frugal and judicious use of the funds entrusted to his care; and in the superior judgment he exhibited in the management of our periodical, we are largely indebted, under God, for the promptness in which our pecuniary obligations were met, and for the unity of heart and purpose which is now so fully developed among us. Though summoned in haste, and with but little warning, he was not surprised. He had "fought a good fight," had "finished his course," and had "kept the faith." With an humble trust in the infinite merits of Christ's atoning blood, which he expressed with his dying breath in the beautiful hymn commencing with the words,

"Just as I am, without one plea,"
he fell asleep in the arms of his Saviour, and in the blessed hope of a glorious resurrection to life eternal. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

When, brethren, we contemplate the lapse of time in its relation to any dear object of our de-

sire, then hours seem to grow into days, and days assume, to our earnest longings, the proportions of slow decaying years. For nearly a quarter of a century we have been looking upward, anticipating the descent of the Lord from heaven. This expectation has been quickened by tokens unmistakable, that his second advent is very near. Thus, when contrasting the present state of sin, tears, and death, with the blissful future, how slowly time's chariot wheels seem to move us toward the promised kingdom! While we have waited year after year for his coming, and thought of the joys of his reign, we may, with a degree of impatience, have uttered the prayer of the beloved disciple, "Even so, come, Lord Jesus."

Unquestionably, if we have a correct view of the present age, and the one to come, and hold Christ as the dearest object of our heart's best affections, we shall "love his appearing," mourn his absence, and long for his return. Our song will be,

"How bright the vision! O, how long
Shall this bright hour delay?
Fly swiftly round ye wheels of time,
And bring the welcome day."

Still, it is as much a duty to temper our desire for deliverance with patience, as it is our privilege to live in joyful hope of immediate and complete redemption. "Occupy till I come," was the injunction of our Master. And, for the support and propagation of his message of love and mercy to a lost, perishing world, he requires the consecration of ourselves and all we have. For this we shall be held amenable at his return. We are to labor diligently and faithfully in his moral vineyard until the day of toil shall come to an end. The work committed in charge to his servants they must prosecute with an earnest spirit and a hearty, cheerful will, so long as in his infinite wisdom he sees fit to lengthen out the days of human probation. Thus occupied, it becomes us to submissively wait his sovereign pleasure to give rest to his people. The scriptural posture of the church, when having reference to the second advent, is expressed by such phrases as:

Waiting. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."

Looking. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Watching. "Blessed are those servants whom the Lord, when he cometh, shall find watching."

There is a sense in which these terms may have been applicable to the true church at any time during the present dispensation. But to the people of God, living when the tokens of an immediate redemption are visible, they are made to have a peculiar significant meaning. Then the waiting, looking, watching for state of mind is illustrated by a corresponding attitude of the body; that of lifting up the head and looking up. A posture of constant, earnest expectancy, which can only be produced by the strongest assurances that the coming of Christ to judge the world is really impending—that the event may occur to-day—THIS HOUR—NOW!

A person with such a faith lives not in a future of this world, but only in the present—the immediate. Such a frame of mind has, we firmly believe, the authority of God's immutable

Word. It is neither superstitious nor fanatical, but the result of a careful investigation of the prophetic Scriptures; of an intelligent understanding of the distinctive character of the signs which are there described as harbingers of the coming of the Son of Man to judge the quick and the dead.

It may be asked, if we are warranted in assuming a positive attitude in relation to the proximity of the end of time. The reply is, that the Great Head of the church has given the assurance that the signs of his coming shall be so evident, when they appear, that is to the candid, that there need be no perplexity or doubt as to their significance. He says: "When ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand." To "know" is to perceive with certainty, hence the signs will be, necessarily, so demonstrative as to furnish proof sufficient to preclude all reasonable doubt or uncertainty as to the nearness of his advent.

That these forewarning events are now plainly visible, and that they are rapidly ripening to their full accomplishment,—is there room for unbelief? Cast the eye for a moment to the colored image of Daniel's prophecy. See! it trembles upon its brittle feet, waiting only the collision of the stone from the mountain side, to effect its utter demolition, and give place for the universal and endless kingdom of God.

Take notice! The little horn of the fourth beast no longer has "a mouth speaking great things," nor a look "more stout than his fellows," for the "time and times and the dividing of time," during which period "the saints of the Most High" should "be given into his hand," has long since ended; a half a century since the right arm of the Roman Pontiff was broken, and it still hangs helpless at his side. Is he now the acknowledged head of all the churches? does not the church rejoice in her perfect freedom from the lordly tyranny and bloody persecutions of the Papal Hierarchy? and have not kings ceased their pilgrimages to the once Imperial City, in order to accept their crowns at the feet of the Roman Pope? or do they, as before, profess to hold their kingdoms in tenure as fiefs of his?

A wonderful change has come over the power and prospects of the Papal Government, even within our memory, my brethren. Its super-regal pretensions are treated with contempt; the dominion of "St. Peter's patrimony," lyingly so termed, has been wrested from the Pope; in his own city, and from his children; he is protected by foreign arms, their bayonets the precarious foundation of his (bloody?) throne. An abject, craven beggar, pleading he is, of these, the ten kings, who before time, were wont to humiliate themselves at his footstool for favors, for a lengthening out of his miserable existence at Rome, as a temporal Prince, and ecclesiastical sovereign.

Such, the prophecies predict, will be the condition of the western Antichrist at "the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords."

Hark! Six of the seven Apocalyptic trumpets have uttered their successive blasts,

and what wait we for but the sounding of the seventh, when great voices in heaven will be heard saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever, and ever. We shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Behold! the sixth angel has out-poured his vial of the "last plagues," "upon the great river Euphrates," and its water is being "dried up." By a contrast of the strength of the Ottoman power, when all Christendom was made to tremble at the nod of the Sultan, with its now enfeebled, dependant, dying state, we can comprehend the marvellous effects of this vial of "the wrath of God," upon the Eastern Antichrist.

The peculiarity of this vial is not a judgment by wars internal, nor of the invasion of the empire by foreign arms, but it was poured out immediately upon the water of this mighty river—it fell directly upon the native subjects of this government,

Symptoms of such a wasting, consuming disease became visible in the year 1814. All that time plagues broke out, without a precedent in their destructiveness to human life; they swept with resistless power through the cities and villages, carrying off half their population—depopulating even provinces of nearly a quarter of their inhabitants. Two years after, a similar scourge destroyed five hundred thousand in a single province; almost dispeopling it. So we might go on, giving the statistics of the fearful work of the sixth angel, from that year to the present, showing how rapidly he has been accomplishing his mission of drying up the water of the great Euphrates. At last this fact became so apparent, that Lamartine, the friend and historian of the Ottoman Government exclaimed, "Turkey is dying for the want of Turks." A wonderful and significant fact, now generally admitted.

Eastern Antichrist, like the western, is now obviously near his end. But what event will be his final, eternal overthrow? Of this we are not left in doubt, for it is announced by Christ himself in the immediate context; he says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." And the moral world is as ominous of the imminency of the advent, as the political.

Christ forewarned the church that as it was in the days of Noah, just before the destruction of the old world by water, so shall it be at his coming. How was it then? In despite of Noah's faithful admonition, and of the supernatural gathering of the beasts of the field and the forest, of the birds of the air, and of every creeping thing of the earth, and of the obvious interposition of Divine power in the temporary restraint of the fierce and ravenous, and so making the brutes submissive to Noah, and at peace with each other; the families of the human kind about him continued thoughtless and engrossed in business and pleasure, and uttering their infidel scoffings at his preaching, their profane jesting at the massy structure, the ark

as an evidence of his folly and credulity, until the day that Noah entered his place of refuge and the flood came and took them all away.

The world of Christendom, at large, is as ignorant and indifferent with regard to the approach of the final catastrophe, as the antediluvians were respecting the coming of the deluge. Absorbed in secular concerns and carnal pleasures, the startling events of these times, and the solemn warnings of Christ's watchmen, who, by the light of the prophetic Scriptures see the approaching storm, are either treated with the utmost unconcern or rejected with infidel mockery.

Professed ministers of the Lord Jesus, not a few, alas! a vast majority, seem totally blind to the overhanging dangers of these last days of time. Having grown weary of watching for the return of the master, and having become cold in their love for his appearing, they are saying in their hearts, "My Lord delayeth his coming." That is postponing the advent of Christ to a long, indefinite future. And it is indeed sad to find them carousing with the profligate, and maltreating the faithful servants who are giving the household "meat in due season."

One needs only to compare the expressed sentiments of the popular religious press and pulpits, in reference to the soon coming of Christ, and the worldly-mindedness, honor-seeking, pleasure-loving, fashion-mongering, of the visible church, with the moral picture drawn by the hand of the Divine Redeemer himself, as a view of the spiritual state of his servants at the season of his return, to be convicted that we are now looking upon the reality of this prophetic delineation.

The church, vainly dreaming of a long season of blessedness in this dispensation, when her boundaries will be enlarged so as to encompass the whole habitable globe, and when her victorious banner shall wave in triumph over the millions of every clime, certainly can have no tears to shed because of the tarrying of her Head! Deluded by this chimerical notion, and blinded and dazzled by the false vision of an earthly reign of ineffable splendor and glory, the bride mourns not the absence of the bridegroom, for verily, has she not the promise of ages of prosperity, joy and peace, ere he shall return?

This is the great all-influencing "one idea" of the popular faith; this stands like a wall of adamant between the visible church and the evidences of the proximity of the day of judgment. It is the siren's fascinating song, relaxing the vigilance and lulling into profound slumber the professed followers of Christ, and so effective is the charm, that if the Son of Man should be revealed to-day, he would take them by surprise—He, unlooked for, undesired—they unprepared.

"The world is yet in its infancy," has become the common saying of professed Christians and professed infidels, and on this mutual belief they are building their hopes and laying their plans for future aggrandizement. This is, we admit, consistent with the natural leanings of a heart unchanged, but certainly incompatible with the state of the affections which loves and longs for Christ's appearing, and which to the gracious promise, "Surely, I come quickly," can truly respond, "Even so, come, Lord Jesus." It is flatly contradictory of the general spirit of the New Testament Scriptures, for they affirm in the most positive language that we are living in "the last times"—"the last days"—"in the end of the world," which admonishes the followers of Christ to preserve a vigilant, unremitting watch "for in such an hour as" they "think not, the Son of Man cometh."

[To be continued.]

SILVER IN THE LAKE SUPERIOR.—The Detroit Tribune says there is considerable excitement in business circles connected with the Lake Superior trade in consequence of the discovery of an immense deposit of silver-bearing lead in that famous region. Marquette County is the site of this new discovery. It is said that the ore yields twenty per cent. of pure lead, and that very ton of lead yields twenty-five pounds of silver, worth \$300, besides the value of the lead.

Written for the Advent Herald.

Antichrist.

Bro. Litch—Since it is thought best to introduce into the columns of the Herald an examination of this new view of a personal Antichrist in Napoleon III., and of course applying to him quite a large portion of prophecy; the favorites of this new theory will esteem it but a favor I trust, to enlighten the minds of the skeptical on this new faith.

We see in the last Herald, that Dr. Robinson is published to have said at a meeting at Toronto, that the beast was the Roman Empire, and the heads, its various forms of government. Of these the Germanic Emperors were the sixth, and when that was taken from the Emperor of Austria after the "battle of Austerlitz, Napoleon I. became the seventh head of the beast." St. John says, "There are seven kings, (or heads), five are fallen, and one is; (that is, the sixth head is now in successful operation) and the other is not yet come," &c.

Was Dr. Robinson's "Germanic Emperors" in existence when St. John wrote the book of Revelations? If not how can it be accounted the sixth head? So it would seem that "heads" No. 7 and 8 when applied to Napoleon I. and III. are but human check marks.

Again, this eighth head and the wilful king of Dan. 11, are said to be identical. In the 40th verse of this prophecy, it reads, "And at the time of the end, the king of the South shall push at him"—the king doing according to his will. And the king of the South shall come against him—the same wilful king—"and shall overflow and pass over"—that is, trample down.—conquer said wilful king. What follows to the end of chap. 11, relates to the king of the North, the subduer, and not the king of fierce countenance, and understanding dark sentences; having eyes like the eyes of a man, and a mouth speaking great things, whose look was more stout than his fellows—the subdued. "For the judgment shall sit, and they shall take away his dominion, to consume and destroy it to the end."

Now where in prophecy is this "past over" king resurrected to power, to make such onslaught upon some body, some where, at, or near the coming of the Redeemer? I say again, some body some where. And here I want light. The advocates of this theory point us to the 19th of Revelation for a description of the great battle between this Napoleonic Antichrist and what would seem to be Christ and the risen saints.

Upon whom would they give us to understand will Napoleon point his guns in this conflict? At Christ and his risen saints, who have entrenched themselves in "Castle Armageddon," and will there be an actual, personal conflict between these two forces?

How is that? Other questions I have to ask, in making serious doubts as to the soundness of this theory, which we wish to present as the way may open.

Grantham, Oct. 1863.

W. H. E.

Written for the Advent Herald.

Sanctification Through the Truth.

"As a lover of 'the truth as it is in Jesus,' I feel a deep interest in the various instrumentalities employed for its promulgation. For nearly twenty years, I have been a reader of the paper now called the Advent Herald; have had the privilege of the acquaintance of many who have been endeavoring to spread the truths therein advocated, and have found them generally, zealous and devoted. With the late able editor, I had the happiness of a personal acquaintance, and feel a continued interest that the paper shall ever be the herald of the truth, the whole truth, and nothing but the truth.

I have been pleased with the uncompromising, yet courteous manner in which the great error of the unconscious state of the dead, and other errors growing out of it, have been met in its columns, though oft regretting the necessity of so much to refute, what a plain declaration of the Lord, ought to satisfy.

I was much interested in the recent letter of a sister in Wisconsin, and it is in reference to some ideas there expressed, that I wish more

particularly to speak at this time. I see she has the true idea—"Sanctify them through thy truth, thy word is truth." But how is it to have this effect? By a mere reception in the intellect? not at all. Not a truth contained in the whole Gospel plan, (which I hold to be much more comprehensive than is generally preached,) but is calculated to have just that effect, if received in the heart, for "with the heart man believeth unto righteousness." I seldom hear from any of the pulpits of the various denominations, but a small portion of the truth. Thankful for a little even; but oh! how my soul cries out for the whole Gospel. Perhaps the habit of selecting a single passage from which to preach, has had its influence in this respect, for I hardly see how one can read far, either in the Old or New Testament without seeing, not only man lost in Adam, but to be restored to his forfeited inheritance with all its additional glory, through Jesus Christ, at his second coming. That the destruction of the present earth, with all its antecedent and attendant perils and awful grandeur, is eminently calculated to cut loose from the world, and incite to holy living, the Apostle Peter fully understood and set forth by the inspiration of the Holy Spirit.

This same spirit does the believer need, to have those effectual on his own heart, and to labor successfully for the spread of the same.

I have thought much of late, of that meeting held by the believers, between the ascension of our Lord and the day of Pentecost. We often hear of protracted meetings, but it seems that was a protracted prayer-meeting. How I would love to attend such a meeting! With our Wisconsin sister, I see the need of a revival among those who are called Adventists—an entire consecration to him who is soon to come. I sometimes meet those who profess holy living, who utterly ignore the return of our Lord and all its connected glories. Such believers I do not understand. I want all the truth, because "it is written" that "all Scripture is given by inspiration of God," etc., for the end, "that the man of God may be perfect, thoroughly furnished unto all good works."

I desire greatly to see a constant improvement in the spirituality of the Herald, that it may be in every respect such an instrumentality as the Lord can own and bless abundantly.

Yours truly,

A LOVER OF TRUTH.

Written for the Advent Herald.

Thoughts Suggested by the Forest Leaves.

To a real lover of nature, no season is devoid of beauty and glory. Sweet spring, when everything is awakening to life and activity; summer, with its thousand flowers intermingled with the rich green with which it carpets the earth and clothes the trees; autumn, with its ripened fruit and grain, gorgeous sunsets and forest trees; and even winter, when the ice-king has converted our lakes and rivers into seas of glass, and earth wears a robe of spotless white, "as if for a bridal drest." Each season shows the wisdom, love and power of the Almighty, and we are led to exclaim, "He hath made everything beautiful in his time."

But there are minds whose admiration is called forth more by the beauties of one season than those of another. To me there is no time like autumn; and of all the months which compose the year, October is the month of my soul. The hills and forests then have stronger attractions than at any other time, and pressing, indeed, must be the engagements which can keep me within doors much of the time while its days are being numbered with those that were.

If we were to speak of the attractions of the month merely from the feast which is afforded to the eye, we should consider the forest trees as constituting its chief beauty. O, I would that the many who spend their lives in the cellars and attics of the city, having neither means nor ambition sufficient to enable them to witness the splendor of New England's October forests, could be with me this afternoon, as, from one of Vermont's lofty hill-tops, I gaze above, beneath and around me, on scenes the grandeur of which language fails to describe. All in vain the artist attempts to convey it to canvas. He who

would know it, must be an eye-witness, and fill his inmost soul with it, until it becomes daguerreotyped on the page of memory never to be obliterated. It is to me the pastime of pastimes, thus to revel amid the autumn glories, to wander from hill-top to hill-top, viewing each as a mighty monarch wearing its crown of splendor—wearing its garment of many colors, and wearing it unenvied, because all are thus gorgeously apparelled.

It is the rock maple which abounds in Vermont, and gives to her at this season hues of such peculiar brilliancy. Here are all varieties of yellow, red and green. Sometimes they are found on the same tree, and then a whole tree will remain green, while another will be yellow and one by its side will have changed to red. Here are spots where the different shades of maple blend with the dark green of the spruce, thus forming a greater variety of colors; then, again, there will be a background of spruce, with a young forest of maple to fill up the picture. Indeed, the great painter Nature has given us every variety of shading, and so great is the variety that the eye may continually find some new blending—some fresh aspect of beauty—some different manifestation of glory. Sometimes in a barren field a lone tree stands whose every leaf is a bright yellow, as though in its loneliness it had gazed at the orb of day until it had attracted its rays with such power as to become transformed to shed light on the region around. So may we as individuals constantly look to the Sun of Righteousness until we are transformed into his image, and reflect the same, while we sojourn in "the present evil world."

Again, there will be one clothed with the peculiar hue which the moon sometimes presents, looking as though that luminary had come down, and kissing it, left a perceptible blush upon it. May the trees bearing this hue remind us that we must bathe in the crimson flood which came from our Redeemer's side—that we must by faith be cleansed by this hue if we would become white and clean. I am reminded by the evergreens of that land to which we love to look forward as the Christian's home, where we shall find glad rest from all the storms of life's tempestuous sea, and set foot on the "evergreen shore."—that land of which Watts sings:

"Sweet fields beyond the swelling flood
Stand drest in living green."

But these glorious hues will soon pass away. The leaves will fall, fade and decay, and mournful winds will chant their requiem through the naked boughs which they once clothed with beauty, and nature must die (as it were,) for awhile; but we will rejoice that she is permitted to pass away in such glory. One has remarked: "Nature clothes herself in her most gorgeous apparel in which to die." And how fitting it is that as she has so faithfully and fully performed her mission, she should leave us clad in such glad and cheerful array. She leaves us only for a season. Oft as the spring returns, she re-appears clothed with new beauty. So shall the righteous, who fall in death's embrace, awake to a new and glorious life. May we so live, that if called to pass away like the autumn leaves, it may be with the bright memories which gladden the hearts of those whose lives have been spent in works of faith and love. Then shall we share in the glory of the latter day—even resurrection glory shall be ours—ours eternally.

SARAH A. COBURN.

Albany, Vt., Oct. 10, 1863.

Christ in the House.

We often wish we could have lived during the Saviour's earthly ministry, and had the privilege of welcoming him to our houses and of seeing him a member of our households. It seems certain to us we should have counted it a great honor. But it is an important question, are our homes such as he would enjoy, and is our daily life there such as would please him? The S. S. Times says:

Did you ever try to imagine Jesus Christ as a guest in your house, as he used to be in the house of Mary, and Martha, and Lazarus? Did you ever think of him as entering your doorway with a pleasant word of greeting, taking your proffered seat, and gathering the happy group of little ones, who know and love him dearly, about

him; placing the youngest on his knee, and folding his arms around them all? Did you ever think of him as sitting down at your table and partaking of your fare, interesting himself in all the little pursuits that rightly demand your attention, and sweetly drawing your mind through them, up to the hand that overrules even the most trifling concerns? Would you like to have Jesus thus make one of your number at all times? Would it be exactly agreeable to have him by your side some morning when your affairs had been particularly entangled, when your servants had been especially provoking, or your business plans thwarted? Would you be willing to go on with your accustomed conversation in the home circle, giving religion only the place it usually occupies?

Would it be such conversation as Jesus could join in with pleasure? Would you like to have Jesus Christ stand by your side all day in your place of business, noting your very thoughts as well as your words while you are dealing with others? Are you willing he should know precisely how much of his money you spend for his cause, and how much goes to idle adornings, which he has bid you avoid? Would you like to ask your Lord to go with you to the social party, and make one of the throng of merry-makers? Are you quite sure it would be congenial to his tastes and feelings?

O, remember that Christ is there with you, whether you realize it or not. In the house and by the way, he is always at your right hand, and how should this thought cause us to order our daily lives that he may not "be grieved in the house of his friends." Every morning in our closets we may obtain this realization of his presence, and O, what a help it will be to us in the day's temptation and trials. "Lo! I am with you always, even unto the end of the world."

The Landlord's Balance Sheet.

The Christian Advocate and Journal relates the following of a Western Presiding Elder:

In early life he was sent to a circuit in the woods. At one of his appointments he was compelled to put up at a tavern. On his first call, as he was about to leave, he asked the landlord what was his bill; to which the reply was, "Never mind now; wait till your year is up." This was said in such a manner that the preacher inferred there would be nothing to pay, and every succeeding visit confirmed this impression. The year closed, the preacher had received and counted carefully the balance of his yearly wages of a hundred dollars, and as he made his last call at the tavern he inquired as a matter of form what his bill was.

"I will see," said the landlord.

So, taking his book, he began to draw off the account as follows:

18—, Sept. 6th, horse feed, 12 1-2 cents; supper, 25 cents; night's lodging, 12 1-2 cents; breakfast, 25 cents, etc., down a long page of cap paper, which footed up a very considerable sum. Few could describe the feeling of disappointment and horror which the poor young preacher realized as he felt over the little balance of yearly wages in his pocket, to see whether it would cancel the claim. "Now," said the landlord, "we will see what is to your credit," so he put down on the opposite page: 18—, Sept. 6th, saying grace, full, 15 cents; evening prayer, short, 20 cents; 7th, saying grace, short, 10 cents; morning prayer, long, 30 cents, etc., down the page. Then striking the balance he said:

"I owe you just 62 1-2 cents. Here it is; we will balance the books."

Giving Wool to God.

A missionary laborer called with an interpreter at a little Indian cabin for religious conversation. Warm Christian hearts were found there, and pleasantly they talked of the goodness of God and his amazing condescension to the children of men. As the missionary was leaving, the Indian woman brought out a bag of wool, saying, "I want to give this wool to God. Will you take it?" "Yes, my good woman," was the reply; "I will take it, and find some way of using it for the Savior."

"Surely," we thought when leaving that house where luxuries were unknown, and comforts were

few, "where love rules the heart, something can always be found for God."—*Am. Messenger.*

He took away My Children.

A shepherd leading his flock, on coming to a narrow ravine found it difficult to lead, coax, or drive the sheep over it. After trying various expedients, he seized a little lamb, and leaped over. In a moment its mother went after the shepherd, and soon the whole flock followed him to the green pastures and still waters which lay beyond. Just so does the good Shepherd deal with his sheep. He calls, leads, and directs; He comes into the family, takes away a dear lamb, and folds it to his bosom. Great is the sorrow and grief of heart-stricken parents. But he loves them, and often uses this providence to draw them heavenward.

A father and mother were blessed with four dear children, healthy and happy, the joy of their hearts. They were not followers of Christ, and lived without God and without hope in the world.

God sent affliction to this happy home. The eldest, some seven years of age, was taken sick, and died after a few days' illness. Both parents seemed disconsolate; they had no Jesus in the hour of trouble. They looked to the world in vain for comfort. In less than two weeks after Mary's death, little Willie died of the same disease. The poor mother's heart was broken. She did little but weep, and at times asked, "What have I done, that God should take away my children?" Distracted and heart-broken, she at length went into the sanctuary of God, and heard of Him who came to bind up the broken-hearted. His words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," were like balm to her wounded heart. She then sought Jesus, and found him. Her grief was now turned into joy, her darkness into light. The bitter waters of Mara were sweetened by the tree of life. She found healing in the wounds of Christ. Soon after she confessed her faith in Christ, took up her cross and followed him, and was welcomed into the church of God.

Her anxiety was great for her husband. He seemed hard, and unwilling to yield. Tears, prayers, and entreaties she used to bring him to Jesus. At length her prayers were answered in his conversion. He too became a member of the church. Both are now walking in the ordinances of the Lord, living witnesses for Christ, endeavoring to bring up their children for him. The bereaved mother has often said, "He took away my two children in mercy to my soul."

—*J. E., in the American Messenger.*

Inclement Sundays.

From a meteorological journal, for ten years past, kept at Dartmouth College, N. H., the following facts have been ascertained:

1. That nearly one-fourth of the Sundays are stormy. 2. Nearly one sixth are exceedingly cold or hot. 3. Considerably more than one-third are, from all causes, inclement. Those individuals or families that excuse themselves from the house of God because of unpleasant weather—and they are not few—lose the benefits of public worship nearly half the year, and the loss is a most serious one to themselves, to the community, and to the ministry.

"We once knew a good man," says one of our own journalists, "who lived more than three miles from the house of God, and was often tempted by the signs of the sky, to stay at home with his family, on Sunday. He sometimes yielded to the temptation, but not without an occasional twinge of conscience. At length he resolved that he would never absent himself from God's house on account of the weather, unless it was so bad as to prevent his going to the village where the church stood, for the addition of a dollar to his purse. 'Never,' said he, towards the close of his life, 'never after making this resolution, did any Sunday occur so hot or so cold, so windy or stormy, that I could not attend, with my brethren, the public worship of God.' This man lived to be eighty years of age, had a family of thirteen sons and daughters, all of them as regular attendants as himself at the village church. Two of them became ministers of the Gospel; all of them gave themselves

to the Lord in their early days, and their descendants are now scattered abroad, diffusing the spirit of their parents over the communities where their lot is cast."

Faithfulness of Mr. Frelinghuysen.

The late Mr. Frelinghuysen had a strong sense of Christian obligation to labor to save souls. He felt a personal responsibility to his friends and acquaintances who had no share in the great salvation, and his kind words were frequent and urgent to all over whom he could exert an influence. Many persons who filled high positions in social and professional life, attributed their first religious impressions to his fidelity.

On one occasion in middle life he visited Trenton, to conduct some important suits in the Supreme Court of the State. It might be supposed that professional duties at such a time would so occupy his mind as to give little leisure for religious thought or labors. But an eminent legal friend, with whom he often travelled, brought with him to that session of the court a son, to be introduced to the court as an advocate. Mr. Frelinghuysen, though burdened with the pressure of legal cares and responsibilities, felt interested in this young man. He saw the temptations to which a young lawyer must be exposed. He knew well the tendency, with young men of high ambition and good prospects, to make religion subordinate, and professional success the chief aim of life. He determined to speak a word in season, by way of friendly admonition and guidance.

He accordingly invited the young lawyer to join him in a morning walk, and the youth, flattered by such a mark of attention from the most popular advocate in the State, gladly accepted the invitation. After discussing several matters of common interest, in which he unfolded the results of his acute observation and long experience, he introduced the subject of personal religion, and dwelt upon it with such earnestness, and with such strong convictions of its necessity to form a noble character in this world, and to realize the highest ends of life in the future, that the young man was impressed and won. He felt a deep reverence for his counselor, and a strong sense of his own need of that religion which made Mr. Frelinghuysen such an exemplary man. The influence of that morning walk on his character was life-giving and permanent.

Forty years after, when Mr. Frelinghuysen lay on his death-bed, this young man, ripened in years and usefulness, called at his door and sent him a message freighted with thanks for that fidelity which had borne good fruits. He confessed that the kind and earnest counsel given in that morning walk had settled his religious principles and moulded his character. The dying saint received the message with the humility for which he was so distinguished, and simply said, "Give God the praise." But it must have been comforting to him when lamenting his own sinfulness, and crying out, "O, my shortcomings, my shortcomings," to have the testimony that the seed he had cast on the waters was found again after many days.—*Watchman and Reflector.*

Philosophy and Religion.

The Theological Eclectic, in a very pleasant narrative of an interview with Schelling, the eloquent expounder of the absolute philosophy, gives the following charming illustration of his reverence for the Word of God. It is worthy of imitation by all speculative philosophers:

"Desirous of further information," continues Escheauer, "I ventured to inquire of the venerable old man what the principle, and so to speak, the key-note of this harmony would be. He rose from his seat, went to his library, and taking down an old copy of the Greek New Testament, opened it to Romans 11, 36: 'For of Him, and through Him, and to Him are all things; to whom be glory forever. Amen,' and placed the sacred volume in my hands. 'There,' said he, with simplicity and the emphasis of connection, 'is the foundation and the last word of philosophy. It is the Holy Scriptures which give them to us.' There is comfort in such noble utterances from lands pervaded with so much that springs out of unhealthy reason and a blinded and ruinous superstition."

Written for the Advent Herald.

Bengelius on the Third Woe.

The question between Bengelius and myself is, "Do the Scriptures teach a probationary state for the human race during the millennium?" He affirms, and I deny. His principal labor is to show that there is nothing in the events of the third woe to disprove his theory. He argues, that "At his appearing and his kingdom," should rather be rendered, as grammar will admit of its being rendered, "in," or during his appearing," and "in," or "during his kingdom." To me, however grammatical it may be, it appears incongruous to read, "in his appearing," or "during his appearing." It is equally grammatical, and more congruous to read the passage as our translators have, "at his appearing."

And this is the teaching of Christ on the subject. Matt. 16: 27—"For the Son of Man shall come in the glory of the Father with his angels; and then he shall reward every man according to his works." Did this declaration concern, in any way, those who then lived? Did it concern those who have since lived and died? If it did any of the past generations, it concerned "every man." If so it embraces all the dead. But if it only related to those who shall happen to be alive at his coming, and the righteous dead, the world of mankind who have trembled for the last 1800 years, in view of the denunciation, have all been mistaken. And reading, "Then he shall reward every man," was wrong. Matt. 25: 31-46, is to the same effect. "When the Son of Man shall come in his glory," "then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from the other," &c. There is but two classes, the righteous and wicked, in this scene; and the work is one of judgment on the wicked, and that judgment eternal. What syllable does the whole description contain, that one individual of all the wicked will have an offer of mercy in that day? It is not found there. It is eternal life awarded to and bestowed on the righteous; and eternal punishment on the wicked.

In the light of Christ's own teachings, then, we will read Rev. 11: 15-18. "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged; and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldst destroy them that destroy the earth."

What if this is a part of the worshipping language of the four and twenty elders? Is it not true? Do they not express the facts in the case, that the time for the judgment of the dead is come? There is not, to my mind, the least shadow of evidence that they restricted it to the martyrs of Rev. 6: 10. The martyrs, of course, the saints, the old prophets, and all that serve God, and all that fear him, small and great, are to be rewarded. Would any human being who had not a theory to maintain, ever come to a conclusion from this passage that the scene here described was one of grace to a single unconverted human being?

Bengelius quotes Isa. 26: 9—"When thy judgments are in the earth the inhabitants of the world will learn righteousness;" and remarks that all history attests that this has never been done. But if I have correctly understood him, he does not believe it ever will be done. If I did not misapprehend the writer in Zion's Herald, whom Bengelius undertakes to defend, he does not expect at any period all the nations, or all individuals of the nations will learn righteousness; but that a great part of them will be destroyed, even down to the close of the millennial reign.

Will he undertake to say that God's judgments never led any man to repentance? Has he never read the history of God's chosen people? Has he never read the history of Nineveh? Has he never, under his own observation, known men to be moved to repent, by the judgments of God? What did King Manassah do under God's judgments? I do not deny that judgment will be executed, as well during the

whole millennial reign as at the appearing of Christ; and so according to B.'s proof text, Isa. 9: 7, it will be executed "forever," both with "justice and judgment," but there is no intimation in the passage of merciful visitations to sinners, which is the point to be proved."

But I believe the Saviour spoke the truth when he said, speaking of the judgment, that "many will seek to enter in but shall not be able." Luke 13: 25, 26. I believe the entire New Testament represents the day of the Lord, the day of judgment, as one of rewards and punishments, and not of conversions. Take B.'s favorite texts, Isa. 26: 9, and its context, what does it teach? Take the 11th verse, "Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them." Is this their conversion?

But the second Psalm, like the third woe, is a two-edged sword. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Will Bengelius undertake to say that these heathen will be given to Christ for the purpose of conversion? Certainly he will not. For he knows that it is written, "Thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." Not one word of intimation that they will be converted. But the kings, princes and judges are exhorted "Now" to serve the Lord, to kiss the son lest he be angry, and they perish "from the way when his wrath is kindled but a little."

"There is no respect of person with God." But in the day when God shall judge the secrets of men by Christ Jesus, he will render to every soul of man,—either indignation and wrath or eternal life. Can Bengelius find another class not embraced in "every soul of man"? If not, then his theory of the world's conversion after the second advent is fallacious, and he must give it up. LACTANTIUS.



ADVENT HERALD.

BOSTON, TUESDAY, OCTOBER 27, 1863.

JOSIAH LITCH, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Will the Lord Jesus Christ Come to Reign on Earth?

THE SCRIPTURAL TESTIMONY.

ANSWER. He will.

1. Because he is the Son of God, of whom it is written, Psa. 2: 26, "I have set my king upon my holy hill of Zion."

2. Because he is the Son of David according to the flesh, and has the promise of David's throne, to reign over the house of Jacob. Isa. 9: 7, "On the throne of David and his kingdom; to order it, and establish it with judgment and justice, from henceforth and forever." Psa. 132: 11, "The Lord hath sworn in truth unto David," "of the fruit of thy body will I set on thy throne." Luke 1: 31, "And call his name Jesus. The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." Acts 2: 30, David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," &c. Again, Christ declares, Rev. 3: 7, that he "hath the key of the house of David, and can open, and no man shut, and shut, and no man open."

3. Because he came once and was proclaimed king, and rejected by his citizens. But on a trial for his life, for affirming that he was "the king of the Jews," he obtained judgment of the court, that he was what he professed to be. Luke 23: 3. "Art thou king of the Jews?" said Pilate. Jesus answered him, "Thou sayest it." Pilate's judgment, after a full hearing, was, "This is Jesus, the king of the Jews." Matt. 27: 37.

4. He has promised to come again in the manner in which the prophet foretold that he would come to reign. Dan. 7: 13, 14, "I saw in the night visions, and behold, one like unto the Son of Man came in the clouds of heaven" &c. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." In Matt. 24: 30, Jesus declared, "And they shall see the Son of Man coming in the clouds of heaven with power and great glory. Again, before the High Priest and council, under the most solemn oath, he declared, "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 25: 64.

5. It is written, Psa. 72: 9, that "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Verse 11, "Yea, all kings shall fall down before him: all nations shall serve him." Zech. 14: 9, "And the Lord shall be king over all the earth." And this is to be at the time when "his feet shall stand on the Mount of Olives, which is before Jerusalem on the east." This is the very spot from whence he went up into heaven, and where the angels made the announcement that "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

6. The prophetic history of the seventh and last trumpet of the apocalypse, Rev. 11: 15, declares it. "The seventh angel sounded, and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Language can do no more to teach the doctrine. If, with testimony of holy writ so plain and positive, men will not believe, "neither will they be persuaded though one rose from the dead" to testify it. But it should ever be kept in mind that this must be in a state of immortality, in the new earth, redeemed from the curse. "Blessed are the meek, for they shall inherit the earth." Matt. 5: 5. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." "We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 50-53.

THE FATHERS AND EARLY CHURCH.

For the first three centuries of the Christian Era, the church universally believed in Christ's personal return to earth to reign. Hear the testimony of the Fathers, who knew no millennium before the second advent of Christ and the first resurrection.

Clement, Paul's fellow-laborer, wrote: "Wherefore let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing."

Barnabas, another of Paul's companions in labor and suffering, wrote: "And what is it he saith. 'And he rested the seventh day?' He meaneth this: that when his Son shall come, and judge the ungodly, then he shall gloriously rest the seventh day."

Papias, who wrote A. D. 116, and declares that he received his doctrines from the apostles, says: "There will be a certain thousand years after the resurrection of the dead, when the kingdom of God shall be established visibly on this earth." Whittby, the father of the modern spiritualizing theory, admits that Papias taught that "it shall be a reign of Christ bodily on earth."

Justin Martyr, A. D. 150, says: "But I, and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned and enlarged, according to the prophets."

Irenaeus, Bishop of Lyons, A. D., 178, wrote: "For it is fitting that the just, rising at the appearing of God, should, in the renewed state, receive the promise of the inheritance which God covenanted to the fathers, and should reign in it." Quoting from God's promise to Abraham, "To thy seed will I give this land," &c., he says, "As God promised to him the inheritance of the earth, and he received it not during the whole time he lived in it, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God, and believe in him in the resurrection of the just."

Tertullian, A. D., 200, wrote:—"We confess that a kingdom is promised us on earth, before that in heaven, but in another state; namely, after the resurrection, for it will be 1000 years in a city of Divine workmanship. This is the manner of the heavenly kingdom."

Cyprian, bishop of Carthage, who flourished from 220 to 250, A. D., wrote:—"Let us ever in anxiety and cautiousness be awaiting the sudden advent of the Lord, for as those things which were foretold are come to pass, so those things will follow which are yet promised: the Lord himself giving assurance and saying, 'When ye see all these

things come to pass, know ye that the kingdom of God is nigh at hand.'"

Nepos, a learned Egyptian bishop, who flourished about A. D., 260, wrote a book against the Allegorizers and in support of the Millenarian doctrine; according to Whitley, said, "After the (first) resurrection the kingdom of Christ was to be on earth, 1000 years, and the saints were to reign with him."

This doctrine obtained the consent of the brightest lights of the church from the apostles down to the days of Origen, who introduced and spread the allegorizing system.

The doctrine of a personal reign of Christ revived with the Reformation, until now a very large number of the brightest luminaries of the church in Europe and America, both clergy and laity, hold and teach it.

The belief that the millennium is near at hand is nearly universal; few deny it. The question in dispute is, what shall be its nature? Will it be a spiritual, or personal and visible reign of Christ? This question is settled by Matt. 13th chapter, the parable of the tares and wheat, which are the righteous and the wicked; and which are to grow together till the harvest, the end of the world; when "The righteous shall shine forth like the sun in the kingdom of their Father." It is settled by the 24th of Matthew, where the history of the world is given by Christ, from his first to his second advent: and it is all a history of increasing evil up to the very time of his coming in the clouds of heaven.

The four empires of Dan. 2d and 7th chapters, Chaldaea, Medo-Persia, Grecia and Rome, have run their course and are near their end,—when the God of heaven shall set up a kingdom which shall never end. The political, moral, spiritual and physical state of the world, all agree with the predictions of the Scriptures, concerning the last days; and the kingdom of God must be at hand. The Jews are, in nearly all countries, released from bondage; fertility is restored to Palestine; Rome is nearly divested of temporal power; the Turks are fading away, and their power nearly exhausted; and "this Gospel of the kingdom" is being "preached in all the world for a witness to all nations;" "and then shall the end come."

Reader, have you made Christ your friend, that you may be sure of acceptance by him in that day? For except you are born again you cannot see the kingdom of God.

The Annual Meetings

Of the American Evangelical Advent Conference and the American Millennial Association were both recently held in Lake Village, N. H., a beautiful sequestered village in the Granite State, located on Long Bay, and near Lake Winnipiseogee. The region is most beautiful and picturesque, and the members of the Conference and Association could but be physically benefited and invigorated in body and mind by the healthful air and delightful scenery in which they were permitted to tarry the week of their Convention. The weather, too, for the most part, was charming, and all this added to the hospitality, and kindness, and Christian courtesy of the people, made our visit a happy one.

The meetings of the Association and the Conference were characterized with the utmost harmony, and an ardent desire of the members to do all in their power to promote and advance the interests of the Advent cause in which they are engaged; and their high degree of spirituality showed that the Lord was with us, and made the places of our gatherings one of the "heavenly places" to which we are exalted by grace in this world.

On Monday evening, Oct. 11th, the evening previous to the appointed day of the Conference, a religious meeting was held in the Advent chapel, and a good audience of brethren and citizens of the town listened to a most excellent discourse from Elder D. I. Robinson, on the subject of Prayer.

Tuesday was spent in social meetings. Preaching by Elder Cunningham, of North Attleboro', Mass. The assembling of the delegates to the Conference, and their organization, and the appointment of the various committees; and Tuesday evening the members of the Conference listened to an able annual sermon by Elder J. M. Orrock.

Wednesday, a social meeting for prayer and conference was held at 9 o'clock A. M. At the hour of 10, A. M., the Conference listened to an address from the President, Elder John Pearson, Jr., after having sung the beautiful hymn,

"Blest be the tie that binds,
Our hearts in Christian love."

The address will be published for the benefit of the Advent brethren abroad, and it will well repay a careful reading.

The subjects before the Conference were the listening to the annual essays; discussions respecting quarterly and camp-meetings; the condition of the Advent Herald; the starting of a youth's paper, and the general interests of the Advent cause through-

out the country, in which all present seemed to feel a lively interest. In the Conference and the A. M. Association new officers had to be appointed for the ensuing year, which will appear in the Minutes of the Secretaries. I would simply state that Elder Josiah Litch was chosen to the editorship of the Advent Herald, to fill the vacancy made by the sudden decease of brother Sylvester Bliss; and Dr. R. R. Hutchinson, editor of the "Youth's Visitor."

I tarried in the enjoyment of the meetings of these two bodies until Friday afternoon, when I was under the necessity of leaving for home, regretting being under the necessity of having to leave the meetings, especially of the Conference, which were becoming more and more interesting. I have learned since that several unconverted persons rose for prayers on Saturday evening, and that the Conference closed under a much higher state of spirituality than when it began. May the Lord make our gathering in Lake Village a blessing to many in that region, and to the brethren and sisters scattered abroad who were in attendance, as well as those who were not able to be present at the meetings.

A sad circumstance occurred in the village during the sittings of our Conference there, which I would simply notice as an evidence of the youthful depravity of the age. I was called out on Tuesday evening to aid two other surgeons in dressing the wounds of a young man who had been stabbed in the side and bowels by another young man in the town. On reaching the place I found the young man prostrate on the floor with many of his intestines protruding, which the surgeons were examining. Two slight incisions were made in them, which were closed with sutures. The whole were then redressed, and the wounds closed and dressed, and he was conveyed to his home to meet afflicted parents and a young wife.

This young man has since died. The one who stabbed this unfortunate youth has been arrested and held to trial. This circumstance was improved upon by the brethren of the Conference and the pastor of the church, Brother Bundy, to arrest the attention of the young, especially the young men of the village. But none could fail to observe how hardened the men of this age are—and the young—as this occurrence did not seem to produce that effect or solemnity that such an occurrence would have done years ago. How sad that the youth of our age are so regardless of their best interests, and sin and sport on the brink of everlasting ruin!

Having assisted in dressing the wounds of the young man, I called to see him several times afterwards and in consultation once or twice with his physicians, but found him gradually sinking, with but little hope of recovery. Elder D. I. Robinson labored especially with him for his soul's salvation; but whether the young man repented and found peace or not, I am unable to say. The Lord have mercy on his murderer, and lead him to godly sorrow for his crime. O. R. GASSETT.

A Proclamation.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the Source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever-watchful providence of Almighty God. In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to invite and provoke the aggressions of foreign states, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere, except in the theatre of military conflict, while that theatre has been greatly contracted by the advancing armies and navies of the Union. The needful diversion of wealth and strength from the fields of peaceful industry to the national defense have not arrested the plow, the shuttle, or the ship. The axe has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege, and the battle-field; and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect a continuance of years with large increase of freedom.

No human counsel hath devised, nor hath any mortal hand worked out, these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged, and as with one heart and voice, by

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Lord's Day the Sabbath.

Brother Litch.—Although we have had to part with Brother Bliss, I am thankful the Herald is continued and so well conducted. It is just the paper for the times, when there are so many lo heres, and lo theres, and when Judaism and deism abounds. When men are departing from the faith, heeding seducing spirits and doctrines of devils, being led astray by the cunning craftiness of men, separating themselves, sensual, not having the Spirit; when false teachers are privily bringing damnable heresies, compassing land and sea to make proselytes to their theories, instead of pointing sinners to the Lamb of God; when the time has fully come that men will not endure sound doctrine, but after their own lust are heaping to themselves teachers having itching ears, are turned from the truth, and turned to fables.

As the Sabbath question is being agitated, and men tell us that the day was changed from the seventh to the first, by the Pope, in or about 321, and some 538, (which is false;) and when we present the sayings of the Fathers to prove that the Lord's day was the resurrection day, and that it was observed as the Christian Sabbath down from the apostles' days, tell us that the mystery of iniquity worked in Paul's time; I thought, perhaps, it might be interesting to some of the readers of the Herald to know the characters of the Fathers quoted. Ignatius says, "Let us no more sabbatize, but let us keep the Lord's day. Let every one that loves Christ keep holy the Lord's day, the queen of days, the resurrection day, the best of all days." This explains what the revelator meant by the Lord's day, and why it was called Lord's day. Now before we decide he had the mark of the beast, let us inquire after his character.

Ignatius was Bishop of Antioch. Greek and Syriac writers affirm that he was the little child the Saviour took in his arms and sat in the midst of his disciples, as a model of innocence and humiliation. Chrysostom, Mosheim, Fosee, and other writers affirm that he was the disciple and familiar friend of the Apostles; was educated and nursed up by them. The best of writers speak very highly of him. In A. D. 107, when Trajan was marching his army through there to the Parthian war, Ignatius, fearing for the safety of the church, offered himself to suffer in their stead. His frankness so exasperated Trajan, that he ordered him sent to Rome, to be thrown to wild beasts for the amusement of the people. The order was obeyed and he became food for hungry lions. Thus dying a martyr, as he desired; said he, "I had rather die for Christ's sake than to rule to the utmost ends of the earth; for I am the wheat of God, and being ground by the teeth of wild beasts, I shall be found the pure bread of Christ." He courted death and died in triumph, A. D. 107.

Theophilus says, "Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead." Theophilus was Bishop of Antioch about A. D. 162.

Irenaeus says, "The Lord's day was the Christian Sabbath. On the Lord's day every one of us Christians keep the Sabbath, meditating on the law and rejoicing in the works of God." He was Bishop of Lyons, A. D. 167; was a disciple of Polycarp, who had been the companion of the apostles. Of the many works that issued from his pen, five are preserved. Escaping the fury of the persecution which was violent in France, he wrote an account of it, by which we gain our information of it. Irenaeus was a martyr in the fifth persecution, about A. D. 203.

Clement says: "A Christian, according to the command of the Gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord." Clement was Bishop of Alexandria, A. D. 192. Eusebius calls him an incomparable master of the Christian philosophy. Neander attributes to him

great knowledge about divine matters. He received his knowledge from those who had been instructed by the apostles.

Tertullian says, "The Lord's day is the holy day of the church. We have nothing to do with the Sabbath, that is, the Jewish Sabbath. The Lord's day is the Christian's solemnity." Tertullian was born in Carthage, in Africa, A. D. 160. Flourished as a writer in 199-220. Prof. Stuart calls him a truly eloquent writer, of extensive information. His abilities and learning he used vigorously in defence of Christianity.

Ambrose says, "The Lord's day is sacred, or consecrated by the resurrection of Christ." He was born in Gaul, in 333. Being appointed Governor of several provinces, he settled at Milan in 374. The Bishop of that place dying, a contest arose about a successor. As Governor, he interposed to keep peace, and while addressing the people they cried out with one voice, "Let Ambrose be Bishop." He yielded to the wishes of the people, and was ordained Bishop. He died in 337, leaving works of merit on religious subjects.

Athanasius says, "The Lord transferred the Sabbath to the Lord's day." He was called the celebrated Patriarch of Alexandria; was born in that city about 296. Of forty-six years of his official life, he spent twenty in banishment, being four times banished from his people for maintaining the truth. Athanasius, says the Encyclopedia Americana, is one of the greatest men of whom the church can boast. His deep mind, his noble heart, his invincible courage, his living faith and strictly virtuous life, gained the honor and love of all.

Several others of the apostolic Fathers, bearing unimpeachable characters, speak of the Lord's day as being the Christian Sabbath, without explaining it to be the resurrection day, as if that was perfectly understood, which agrees with what Mosheim says: That in the first century all Christians were unanimous in setting apart the first day of the week, on which the Saviour rose from the dead, for the solemn celebration of public worship.

This pious custom, which was derived from the church in Jerusalem, was founded upon the express appointment of the apostles, who themselves consecrated that day to the same sacred purpose; and it was observed universally, as appears from the united testimony of the most credible writers, &c. Now the apostolic Fathers are quoted to prove the faith of the primitive church in respect to the resurrection and millennium, and their testimony is not rejected, why, then, refuse their testimony in regard to the Sabbath, and especially as it accords with the teachings of the Bible?

Sabbath signifies rest, and not seventh; neither was it designed that the identical day that God rested on should always and by all nations be observed.

The evidence is conclusive to my mind that the day given to the Jews in sin, and afterwards written on tables of stone, was not the original rest day. For first, God changed time, or the mode of reckoning time, as in Exodus 12: 1, 2. And the day designated appears to have been the same day of the week on which they were delivered from bondage. In rightly observing it, they would fulfill the design of the Sabbath. Remembering God as their creator and deliverer, Deut. 5: 15. Another evidence that it was not the original rest day: It was given to them as a sign of a national covenant to distinguish them from the rest of mankind, which it would not if it had been the same day observed by the rest of the world. But they broke their covenant, and they were broken as a nation, and the sign ceased; for it was limited to their generations. And when they had broken the covenant and polluted the Sabbath, God declared that he would take away all their Sabbaths; see Isa. 1: 13; Hosea 2: 11.

When their Sabbaths were taken away, and God would no more dwell in their solemn assemblies, we should expect there would remain the keeping of a Sabbath to the people of God. Hence we find after the resurrection of Christ, mention is often made of the disciples meeting on the first day to worship God, and Christ sanctioning their so doing. No account of Christ and his disciples assembling on the Jewish Sabbath after his resurrection; neither can it be proved that Christ or the apostles observed the Jewish seventh day as a Sabbath, though Paul went into the synagogue on that day to preach Christ to the unbelieving Jews, who, of course, assembled on that day. Nor have I seen any proof of what is often asserted, that the Pope, or Constantine, changed the day. But what was custom among Christians, Constantine made law—that the Sabbath should be observed by all. A good law.

In view of these facts, and many more that might be presented, I think some go too far when they brand us with Babylon, and as having the mark of the Beast. Yours, looking for redemption, Fairfield, Oct. 13, 1863.

From Elder J. Croffut.

Dear Brother Litch.—I want to write something cheering for the brethren and sisters, but then I think they all know the same things; and what can I say? Well, I can say I am with you in all that pertains to the advent "near, even at the door." I rejoice that continually some are being brought to see this, and to know the truth. I rejoice that God is hastening his work, and Jesus will "come quickly;" and it is my continual prayer, "Come, Lord Jesus." "Thy kingdom come." It cheers me to read the Herald, and I pray God that it may increase in usefulness—not that I agree with all that is published in it by any means. The watchmen do not yet "see eye to eye" in all things; but very many of them do as relates to the near personal advent of "the Lord himself;" and may the number greatly increase. Characteristic developments are continually being presented, astonishing to those who do not understand the approximating events. And who but those who see the nearness of the end, can comprehend these peculiar and astonishing manifestations of a wonder-working God, whose providence is plainly depicted in thus fulfilling his word? O, it is joyful in this closing period of this last dispensation, to see the unmistakable evidence of the soon coming era of glory and eternal blessedness, when these governments of earth, now so oppressive, shall be succeeded by the "kingdom of God," under the rule of "the Son of David," even "the Lord himself," "on the throne of David," reigning "over all the earth." Ye who believe these things, let your voice be heard, let your testimony be recorded. Be ye living epistles of the grace of God, and let your walk and conversation exhibit the sincerity of your profession as a believer in the near coming of Jesus the Saviour, to be King of kings, and Lord of lords; and to reign forever.

A word for the Herald. Friends of Jesus; I trust you are friends of the Herald. Encourage those who labor in its publication, if by nothing more, by your approval; and aid the cause if you can. A little while and it will not be needed; but it is needed now and will be needed till Jesus comes. I cannot well do without it, and many others, like me, prevented from attending public worship, need it very much. God grant its continuance and success, bless its editor and readers, and give them grace, mercy and peace through Jesus Christ.

Affectionately yours, J. CROFFUT.

P. S. I greatly wish to hear from my own brother, Peter, who, I suppose, receives the Herald at Natural Bridge post-office, New York. I have written several letters to him, but get none from him. Brother, do let your name get into the Herald, and then I shall know you are still living.

Brooklyn, N. Y., Oct. 1863.

From Rev. D. Elwell.

Dear Bro. Litch.—Again I write to you from Canada. We left Shippen the 8th of September, and arrived here safely on the 13th, having travelled the whole distance there and back with our own conveyance. The weather was pleasant, and the journey was enjoyed very much. We were not permitted to visit Philadelphia, my early home; and where a dear mother and sister in vain watched for the expected return of the wanderer. But God's will be done. We expect to see them next spring; but we know that when Jesus comes, in his presence we will meet to take no more the parting hand. O, that the time would hasten!

"My soul looks up, and sees him smile,
While he the blessing sends,
And I am thinking all the while—
'When will this journey end?'
I contemplate it can't be long
Till he shall come again,
Then I shall join the heavenly throng,
And in his kingdom reign."

We also regretted not being able to visit Bro. Jackson, the meetings being so arranged that we could not go so far.

Sabbath, Sept. 6th, I preached in the afternoon and evening at Shippen. Subject in the P. M., "The two Resurrections;" and in the evening, Rev. 3: 1-6—"The Epistle to the Sardian Church." May God keep the few worthy ones there, blameless until Jesus comes. We will need much grace to sustain us through the coming days. The Pagan age has passed; the Papal age has passed away, and we are entering upon the infidel, blasphemous age. These are the days, when, according to Rev. 13, and Rev. 14: 6-12, &c., we may look for the development of that miracle-working, persecuting power, described as a beast, having "two horns like a lamb," and speaking "as a dragon." The claims of Jesus Christ, as "heir of the world," will yet be presented to the inhabitants of the earth, and we will be called either to acknowledge Him as the rightful heir to David's throne and the coming King of nations, or to deny him altogether. There are many to whom the subject of the second advent

of Jesus, to reign over the new creation, is a matter of no consequence, but they will yet be called to avow themselves on this subject.

"As it was in the days of Noah," &c. In those days, all who were saved, were looking for the flood, and prepared to escape from it. So when Jesus comes, will not all who are saved be looking for his coming, and prepared to meet him?

I hope the Herald will be well sustained, and will do what I can to obtain subscribers. The Children's Paper, also will be welcomed to many a house, where youthful Adventists gather round the hearths to study the precious truths of God's word.

Yours in hope, D. ELWELL.
Black Creek, Sept. 28, 1864.

From Bro. Joseph Fairbanks.

My Dear Bro. Litch.—While reading sister Hodge's (of Wisconsin) letter published in the Herald of Oct. 6th, I was thinking that it was much the same that I would write myself, should I see fit to write anything for the Herald. I cannot say, however, that I ever belonged to the same church that she alludes to, as I united with the Congregational Church in this town over thirty-five years ago, and still remain a member of the same, though I am now, and have been for nearly thirty years, as staunch a believer in the speedy and personal coming of the Saviour as Bro. Litch, or any other Adventist, yet for certain reasons, which I do not think necessary to name at this time, my relation has never been removed. As a general thing I have been treated very kindly by my Congregational brethren, especially so the last few years. I am much attached to our present pastor, Rev. Rowland B. Howard, (being a brother of Gen. O. O. Howard of the United States army,) though we are now wide apart in our belief, in regard to the introduction of the millennium, yet I have great hope, and at times strong faith, that I shall live to hear him preaching the same blessed hope that has so long cheered my poor heart.

Just before the death of our late, and lamented Bro. Bliss, I wrote a somewhat lengthy letter, giving a sketch of my experience, which I designed for the Herald, but it never has been published, and I am glad that it was not, for if I recollect aright I made use of some expressions that I would not have go before the public as I now feel; as some might have been led to think that I had forgotten the words of the apostle as recorded in the 13th chapter of his first letter to his Corinthian brethren. I will write a few words, however, in relation to my becoming a believer in the pre-millennial coming of the Saviour.

It was not until late in the autumn of 1841 that I first became interested in the speedy coming of our Lord Jesus Christ. A friend at that time put into my hands the Signs of the Times, now Advent Herald, which I perused with no little interest; but it was not till I had read something from the pen of Bro. Litch, the present editor, not long afterwards, that I became fully convinced that the Lord was indeed, high at hand. But it was not until the fall of 1844 that I was fully initiated into the truth of the blessed hope, which I still have to-day as clear and strong as ever, in regard to "the times of the visitation of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

It is indeed true, my brother, that I am now looking with increased interest for the coming of Him who shall make all things new. The Lord hath said by his prophet Isaiah, "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing and her children a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

O blessed be the name of the Lord for such precious and glorious promises; my heart, indeed, leaps with joy while I am now writing, for the prospect before me of soon being permitted to enter that peaceful and heavenly land—that land that is brought to view in the 37th Psalm, and in many other places in the Old, as well as the New Testament. "The righteous shall inherit the land, and dwell therein forever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land." "But I am a worm, and no man; a reproach of men, and despised of the people." Ps. 22: 6. But we read in Isaiah 41: 14, "Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy redeemer, the holy One of Israel."

How often have I looked upon myself as "a worm, and no man; a reproach of men and despised of the people." Not that I am despised as a citizen—not that I am undervalued in my worldly calling as a miller—not that I am reproached for having

Now presented in the British Museum

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, OCTOBER 27, 1863.

The Youth's Visitor.

Our young readers were told last week the good news that they are to have a paper of their own. The Committee of the American Millennial Association, at their meeting at Lake Village, Resolved to publish a child's paper, and to bring the subject before the Conference, and ask them for their assistance in doing so. The members of the Conference seemed very much pleased with the proposal, and at once went to work to raise the hundred dollars required for an outfit:—that is, for a beautiful picture for the heading;—for lines at the head, and perhaps at the borders;—for type with which to print it, and several other things connected with it. When this subject came up, it was one of the most interesting times we had during our session. In about 10 or 15 minutes the hundred dollars were raised by the subscriptions of kind friends of little children. And now we intend to have as handsome a paper as we are capable of making, and filled with as interesting and instructive matter as the Editor can furnish. In a very few minutes there were between three and four hundred subscribers handed in for the paper. And now we expect those who were not there to take part of this stock will feel bad about it. But we will tell you what to do. We want to send out ten thousand copies of the first number, all over the country, which will cost a good deal of money. Who will subscribe to this fund for free circulation of the Youth's Visitor, to make it known?

The "Do Society" must attend to this matter, and those who give for this object shall be members of that Society. The Visitor will be the Doers' paper. Of the one hundred dollars raised at the Conference for the outfit of the Visitor, twenty-five dollars were to constitute Dr. Hutchinson, the Editor of the paper, a life-member of the "Do Society," and twenty-five more to constitute the Treasurer of the "Do Society" a life-member. Now with this start, the "Do Society," can afford to be very active.

Who will send us the largest list of subscribers for the Visitor? All subscriptions and money for the Visitor should be sent the same as for the Herald, to J. Litch, Boston, Mass.

A Child's Prayer.

I ask the Lord, who died,
To pardon all the past;
To bless the future with his grace
So long as life shall last.

I ask the Spirit, too,
To come as gentle dove!
To teach me Jesus' precious name,
And fill my heart with love.

I ask the Father's hand
To guide my steps aright;
To lead me safe through every snare,
To his own home of light!

There I may joyful meet,
My friends and teachers blest,
And sing with countless hosts his praise,
Whose cross has given rest!

DISCOVERY OF THE LOST MAGNA CHARTA.—Sir Robert Cotton, happening to call in at his tailor's, discovered that the man held in his hand the identical Magna Charta, with all its seals and appendages, which he was just going to cut into measures for his customers. The baronet redeemed this valuable curiosity at the price of old parchment, and thus recovered what was supposed to be irretrievably lost. It is now preserved in the British Museum.

The Stinging Nettles.

A beautiful day in June, a little party of us were wandering along the banks of the winding, romantic Neshamony—one of Pennsylvania's most curving, wandering streams; sometimes it will be lost in a dense grove of evergreen, and again it will be hidden from view by thickly overshadowed islands, and anon it will burst out from its retreat, like a stream of liquid silver, and so it moves on and on through its long journey to the sea.

While along its banks we culled many flowers and tasseled grasses. We examined the curious leaves and beautiful buds that we were forming into bouquets, and searched for everything rare and new. Soon we came upon a low, soft, shining cluster of downy leaves, and thought to make a valuable addition to our collection. On reaching down to pull a handful, I exclaimed, "What are these very pretty leaves?"

A friend near me cried, "Stop! stop!" but it was too late. I had grasped the stinging nettles. And though relinquishing them immediately, like a hundred little bees, their stings kept piercing hands and fingers for many days.

Their deception was so complete and the surprise they occasioned was so great, we could not help comparing them to some other things. How many things are like the stinging nettles! Many and many a pleasure that is just being grasped, will leave nothing but a sting behind. How often do we earnestly covet things whose possession would only be a source of trouble and grief? and if they are mercifully withheld from us by a Divine hand, it often occasions much repining. The disappointments of life are more felt by the children—they are so hopeful, and things look so bright; but if they were wise enough to look into the future, would know their parents are withholding from them imaginary pleasures that would only be stinging nettles. There are so many pleasures in this life, that after enjoying, leave the heart sad and sore, as though pierced with nettles. Appearances are often very deceitful.—*Episcopal Recorder.*

Think Again.

"O, mother, I wish you would whip Edwin, for he struck me in the face with his hoop stick!" cried little Emma, as she came running home from school, with the blood gushing from her lips.

"Why, Edwin!" exclaimed the mother, "how came you to hurt your sister so badly? You surely could not have done it intentionally?"

"No, mother; sister knows that it was an accident. She came running in my way when I was driving my hoop, and the stick struck her; I did not."

"Come to me, Emma, and let me wash the blood from your face; then I will punish your brother, if you wish me. Shall I do so?"

"Yes, mother. He is a careless, naughty boy."

"But think again, Emma; you may be sorry after it is done. You are satisfied that it was an accident, and that you were as much to blame as your brother. You were both careless, and that was the way the accident occurred. If I punish him, I shall hurt him more than he did you. Would it do you any good to see him cry? Would it make your face feel any better to know that he was suffering pain? Think again; I will do just as you wish. Shall I punish him?"

"No, no, mother," said Emma, quickly, and the tears ran faster than before. "I know he did not mean to hurt me."

"Then go and kiss him, and tell him you forgive him for his carelessness; and ask him to forgive you for your anger towards him."

It was a sweet sight to see the loving children locked in each other's arms, kissing away each other's tears.

Little children, never do or say anything in anger; but think again, and you will always find that the second thought is the wisest.—*Canadian Baptist.*

A Juvenile Martyr in Madagascar.

Twenty years ago, the island of Madagascar was a scene of deep interest and anxiety to Christians. The cruel queen of the island relentlessly persecuted all her subjects who had become followers of Christ, and until August, 1861, this continued without interruption.

During that period, more than a hundred died by the stake and the spear, by being cast headlong from the precipice, by being stoned and crucified. From these poor persecuted creatures, we have reason to rejoice that not one "denied the Lord that bought him."

The agents of the persecutors were accustomed to bear their victims to the scene where their fellow-sufferers were about to die, and then tempt them by offers of liberty, saying that if they would but renounce God, and worship the gods of their country, all should be well with them.

Among others, a young girl of seventeen was put to trial. She saw twelve persons cast over the rock and dashed to pieces. The executioner then said to her:

"Will you now recant?"

"No," was the reply; "let me go to my brethren who are gone to heaven."

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Habits of the Greeks.

The pure Greek race is dry, sinewy and sharp, like the country which maintains it. The draining of a few marshes would suffice to suppress all epidemic fevers, and to make the Greeks the healthiest people in Europe, as they are the most temperate. The consumption of one English laborer would supply, in Greece, a family of six persons. The rich are perfectly satisfied with a dish of vegetables for their repast; the poor with a handful of olives or a morsel of salt fish. The whole nation eats but once a year—at Easter.

Drunkenness, so common in cold countries, is an extremely rare vice among the Greeks. They are great drinkers—but water drinkers. It would make their conscience uneasy to pass a fountain without drinking at it; but if they do go to the public houses, it is to gossip. The cafes of Athens are full of customers, and at all hours; but they consume no strong liquors. They call for a halfpenny cup of coffee, a glass of water, fire to light their cigarettes, a newspaper, and a set of dominoes; with that they will amuse themselves the whole day long.—*All the Year Round.*

The Boomerang.

The boomerang is a puzzle, and even mathematicians cannot comprehend the law of its action. It is a piece of carved hard wood, nearly in the form of a parabola; it is from thirty to forty inches long, and about three inches broad, pointed at both ends, the concave part a quarter of an inch thick, and the convex edge sharp. The mode of using it is as singular as the weapon. Ask a native Australian to throw it so that it may fall at his feet, and away goes the boomerang for forty or fifty yards

before him, skimming along the surface at three or four feet from the ground, when it will suddenly rise into the air forty or fifty feet, describing a curve, and finally drop at the feet of the thrower.—*Student and Schoolmate.*

Cinnabar.

Cinnabar is a dark blood-colored ore that yields quicksilver, or mercury—a liquid metal. It is found in many parts of the world—Spain, Hungary, Peru—but most abundantly in the New Almaden mines, in California.

Mercury is chiefly used in the extraction of the precious metals, gold and silver, from their ores; without its aid more than half would be wasted. It is also used in medicine, and in gilding, silvering mirrors, making thermometers and barometers, and for many other purposes. It is put up in iron flasks, weighing about twenty-five pounds.

It is said that the Rothschilds once bought up all the quicksilver in Spain, for several years, and realized thereby several millions of dollars.

The quicksilver works of San Jose County, California, are one of the curiosities of that State.

Birds and Animals of Labrador.

We cannot but remark how carefully the animals of this icy country are protected by nature from their enemies.—When man goes forth upon the snow to hunt, where upon the spotless mantle the smallest dark object would readily be revealed, they are robed in white. The white partridge flies up from his very feet, where he perceived but lumps of feathery snow. The deer, bear, fox, ermine, all clad in white, pass him with impunity. Did not hunger lead them to the traps, or their deeply imbedded tracks, tell of their whereabouts, seldom would they fall victims to man. In the summer, they are slaty and mouse-colored, like the rocks, or wood-colored, like the trees, and in many an imaginary rock or stick or stub, there is animal life, which will take to itself legs or wings when opportunity of easy escape offers.

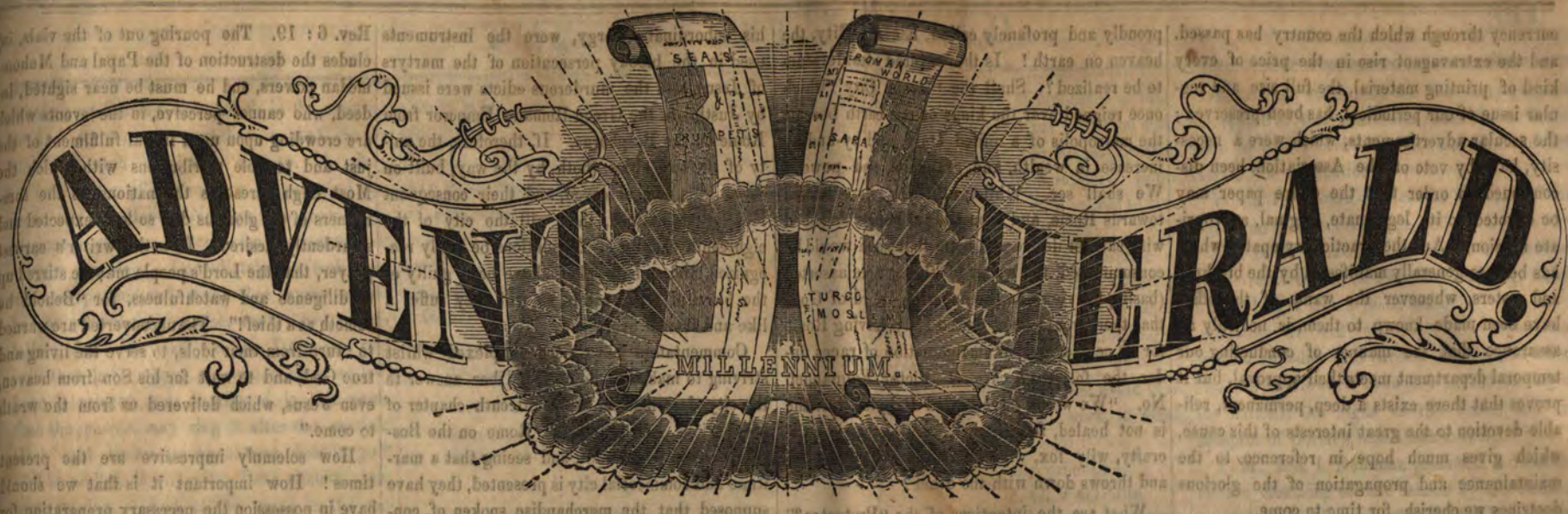
A QUEER VESSEL.—There has been a very queer vessel brought out in England. It has been constructed in three divisions, capable of separate motion. The two forward portions are moved by sail, and the stern part moves by steam. Thus each portion can be loaded at a different dock, and the whole can then put together with more ease than the making up of a train of cars.

HATS.—Hats for men were invented at Paris in 1403. In London they were first manufactured by Spaniards, about a century later. Before that time, men in England wore close-knit woolen caps. When Charles II. made a public entry into Rouen, in 1449, he wore a hat lined with red velvet, and surmounted with a plume.

A REGIMENT OF OLD MEN.—The 37th Iowa Regiment is one of the curiosities of the war. It is composed entirely of old men, the average age of membership being fifty-seven years. One man is eighty-one years of age, and has twenty-one children, fifteen of them in the army! This regiment has been constantly in service since its organization.

The first vessel built on this continent, says the Historical Magazine, was the Virginia, of Sagadahock, which made her first voyage in 1608, to Europe.

Truth is an apostle, before whom every cowardly Felix trembles.



WHOLE NO. 1170. BOSTON, TUESDAY, NOVEMBER 3, 1863. VOLUME XXIV. NO. 43.

THE ADVENT HERALD
IS PUBLISHED EVERY TUESDAY,
At 46 1-2 Kneeland Street, (Up Stairs,)
BOSTON, MASS.
JOSIAH LITCH, EDITOR.
To whom remittances for the Association, and communications for the Herald, should be addressed.
Letters on business, simply, marked on envelope "For Office," will receive prompt attention.
L. OSLER,
J. PEARSON,
R. R. KNOWLES, } Committee on Publication.
[For Terms, &c., see 7th page.]

OPENING ADDRESS
OF THE AMERICAN EVANGELICAL CONFERENCE,
COMMENCING OCT. 13TH, 1863, AT
LAKE VILLAGE, N. H.
BY THE PRESIDENT, J. PEARSON.

[Continued.]
There exists, it is said, two extremes in a man in all things. This proverb undoubtedly contains a general truth, still, we should not forget that subjects of grave moment have been agitated concerning which the only position consonant with truth and justice, and soundly politic, has been censured, not unfrequently, by popular opinion as an ultraism.

This question has its extremes and its golden mean. The principles and conduct involved are not left, like many other topics of importance, to be decided by mere human judgment, they are unequivocally and imperatively determined by the infallible rule of faith and practice, the word of God. It plainly condemns that indisposition of the mind which discourages all investigation of the time of Christ's coming, declares we can know nothing of the proximity of that event, and shows a desire, rather, to postpone it to ages indeterminate. For it is written, "when ye shall see these things come to pass, know that He is nigh, even at the doors."

The other extreme is in assuming to know the exact time when Christ will make his second advent.

That this is an extreme, is evident from the disagreements of the most learned Chronologists in their attempts to fix, with precision, the dates of not a few of the past events and transactions of Scripture history, and in determining the age of the world.

But when the difficulties of this most perplexing of all subjects are taken into a fair consideration, we will not regard these disagreements otherwise than legitimate, neither be greatly surprised to learn that no less than three hundred different systems of chronology have been published to the world. Dr. Hales in his New Analysis of Chronology, has collected for the benefit of the student, and the curious, more than one hundred and twenty such calculations.

Respecting the time of the creation, the three copies of the Bible materially differ, and in framing a chronological theory, one chronologist follows the Hebrew text, another the Septuagint version, while another may be influenced in his opinions by the three; the Hebrew, Samaritan, and Septuagint, or Greek.

I do not believe that an intelligent person can sit down and carefully and patiently read the arguments of standard chronologists, such as Bishop Usher, Dr. Hales, Sir Isaac Newton,

Clinton, Greswell, Browne, and such like, and our own beloved, learned and lamented chronologists, Miller and Bliss, and not arise from the task impressed with the inseparable obstacles to a knowledge of the year in our *Anno Domini* when this globe shall number its age of 6000 years—the deep, settled conviction will be that the great Creator for some wise purpose, has seen fit to place that fact beyond the reach of the human mind. The same may be said in relation to the shorter period, the 2300 years, in which is embraced the 1335 years.

Mr. Miller, who possessed a mind peculiarly adapted to historic and chronological researches, said, after he had completed his system of Scripture dates: "If this chronology is not correct, I shall despair of ever getting from the Bible history, a true account of the age of the world." He compiled his table from a careful review of Bishop Usher's, in which he detected an important error. Then he cheerfully submitted it to that severe criticism, sharpened by the most cruel prejudice, which he was conscious awaited its publication. Prof. Bush, in one of his prophetic lectures, having occasion to refer to Mr. Miller's system of chronology, spoke of his genius as a chronologist, as of the highest order, declaring also, that time alone could prove his calculations to be incorrect.

When the speciousness of our chronology had been thus demonstrated to be unreliable, our organ, the Advent Herald, ingenuously said: "We admit that we were mistaken in the definite time; and that the time in which we expected our Lord has passed, without our witnessing the events for which we looked. And, as honest men, we will relinquish all that is thus disproved. We admit that it is thus proved that we do not know the definite time, and we relinquish that part of our position."

It again said, "It is now proved that those chronologists whom we have followed are not perfectly accurate; and while there is a variation from perfect accuracy, it cannot be shown whether that variation is one day, one year more or less; nor can it be shown which of the several chronologists within the disputed circle, who in any way vary from the ones we have followed, are the most accurate."

It still more emphatically said: "While we believe as we have done, and as we hope to believe while we are in this world, that the Lord's advent may transpire at any time, we also repudiate any dogmatical attempt at a specific point of termination."

And in an address to the public we said, "Our position is one of continued and confident expectation, with no time which must necessarily intervene between the present and the time of the Lord's return—having run out all the prophetic periods, according to our chronology and date of their commencement, being at the *terminus* of all historic prophecy; and occupying that point of time, to which the primitive church and reformers looked, and which is designated by the signs of the times; we may daily and hourly look for the coming of our King,—not knowing the day or the hour, or when the definite time is; and yet knowing it is at the very door, that it cannot be long delayed, and may burst upon us at any moment. Thus we will continue to wait and watch, praying for, and loving his appearing;

yet willing to tarry here God's time, until Salem's golden spires shall burst upon our vision, and we shall enter upon eternal realities."

Such we deliberately announced to the church and the world to be "OUR POSITION." It was in fact, a return to Mr. Miller's original position. He at first taught the coming of Christ about the year 1843; and it was not till a very large number were positive on the year, that he limited himself to that year. And the term *about* has been explained many times to signify "the disputed circle," to "look for the hope soon to be revealed,"—"the advent is now at the very door,"—"time not remote,"—"near to in time," and kindred expressions.

This position is very clearly taught in the illustrations which Christ has given of a porter bidden to watch at the gate for the return of his master from a journey—of men who wait for their lord's return from the wedding. To the former it was a command to sleepless vigilance, for he would not know when the master would come; at even, or at midnight, or at the cockcrow, or in the morning—the latter were to hold themselves in constant readiness, so that when he came and knocked they might "open unto him immediately."

The lesson to his church is, "Wherefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

On this point our sentiments were very clearly and truthfully expressed by Elder Himes, when he says, "We are placed in a waiting and watching position; not knowing the true date, among the many, yet we know the time with sufficient exactness for all practical purposes. Besides, this position perfectly agrees with the entire teaching of the Savior, who assures us we may know when he is 'nigh, even at the doors.' This is the true and Scriptural position." And why is not the following caution as applicable now as it was years since?

The only safe position is to be always looking, waiting, and in readiness for the event. Any theory that defers his coming to the future should be regarded with suspicion. It is in that the danger consists. To defer the Lord's coming two or three years, when he may come to-day, would render us liable to be overtaken as a thief. Watch ye therefore!

If it could be proved that the manner we formerly expounded those admonitory Scriptures, having reference to Christ's speedy coming, in order to conform them to the argument of definite time; that the numerous subsequent apologetic addresses and confessions made to the public, and that the policy in relation to this subject, which has been defended and maintained against time advocates, within and opposers of our faith without, for nearly 20 years, were really, unscriptural, then, undoubtedly, it would become our bounden duty to make an open, manly, Christian recantation, and thus ingenuously, whatever may be the consequences to us personally or collectively, return to the position we so long ago abandoned as untenable.

In order to this, one thing more would become essential:—a system of Scripture chronology, which in our opinion would bear the test of the most rigid examination, analytically and as a whole; possessing the rare merit of demonstrative evidence, as to its perfect accuracy.

A chronology of the Bible has been presented before the public, which, if the author's assertions concerning it be true, it is all we can desire as a basis for a new theory on the subject of specific time. He calls "upon all classes; the clergy and the laity, the learned and the unlearned, the rich and the poor, together with those who govern and those who are governed—to ponder well the facts and arguments herein adduced to its support." "More particularly," he says on the clergy, "will devolve the duty either to expose the fallacy, or admit the legitimacy of our conclusions."

He claims to have "demonstrated" the true period of the world's history from the creation and fall. "To show the exact proximate position, as to time, of the world and the church to the close of this dispensation." "That he has demonstrated, that the two chronological chains of Holy Scripture, the historic and the prophetic combined, neither fall short of, nor over-leap, but exactly fill up that period of 6000 years to a faction." "That the current year, A. D. 1868, completes the six thousandth year of the world's history, from the creation and fall of man."

But this chronology of the Bible, agreeably to the earnest request of its compiler, and because the occasion made it a duty, has been carefully reviewed; and the result of the examination has been published in a manner so plain, and simple that its defects could be easily understood, by even a mere child, in the science of figures. Those mistakes so palpable, and fatal to its claims to accuracy, it is strange should have escaped the notice of the compiler; for the strong faith he cherished in its inerrability, as expressed in the term "*demonstrated*," could only have been the result of much time and labor expended in making up the details of his chronological table.

Gratitude to God demands an humble acknowledgement of his kind interpositions in our temporal affairs. We cannot soon forget the difficulties, for they were peculiarly trying, which attended the inaugurating of our present pecuniary policy, and the subsequent, oft repeated assistance so signally extended by the Divine providence, in meeting our pressing necessities.

The American Millennial Association was formed for the purpose of owning and managing a publication office, and it was organized and put into operation with not a dollar in its treasury. When negotiation was pending for the purchase of the office of the Herald, the question was asked, more than once, "in what way was it expected to meet the liabilities of the debt?" and the query was a very natural one, for the former proprietor said, that the office was not self-sustaining by about \$400 per year. If the Association was poor, and if the prospect, in a mere business point of view was rather unpromising, still, there was no lack of faith in the immutable word of Him who hath said, "I will nearer leave thee, nor forsake thee." Now we have only to contrast the present with the past to know that the Master has most graciously blest this branch of our work. The burden of debt has been, in its details, promptly removed; some of them before they were legally due, notwithstanding the disarrangement of the general

currency through which the country has passed, and the extravagant rise in the price of every kind of printing material, the full-size and regular issue of our periodical, has been preserved; the secular advertisements, which were a necessity, have by vote of the Association, been discontinued, in order that the entire paper may be devoted to its legitimate, original, appropriate mission. And the practical sympathy which has been so generally manifested by the brethren and sisters, whenever the wants of the office have been made known to them, is not only an assurance that the manner of conducting our temporal department meets their approval, but it proves that there exists a deep, permanent, reliable devotion to the great interests of this cause, which gives much hope in reference to the maintenance and propagation of the glorious doctrines we cherish for time to come.

Temporal prosperity, however, should not always be taken as a sure evidence of God's special favor.

Christ made no promise of a majority of numbers, neither of affluency to his church, but rather a condition of poverty in worldly things; "Not many wise men after the flesh, not many mighty, not many noble are called." God hath generally fixed his love upon the unlettered, those destitute of power and influence; James says, "the poor of this world," are "chosen." Such was to be the external state of the church, while inwardly, it would be rich—"rich in faith"—this she has ever found to be a never-failing source of supply for every real want.

Nevertheless, if as a people, we place all our trust in Jesus, and purpose from the heart, to "earnestly contend for the faith which was once delivered to the saints"—to maintain, defend, and promulgate, with zeal and diligence, fervent and untiring, actuated by no selfish or mere sectarian motive, but out of zeal and love for truth and its Author, and in order to save perishing sinners, then it may be expected with all confidence that Christ will furnish the means necessary to the vigorous prosecution of the work he has given us to do, and we may with good reason, regard a prosperous state of our finances as an indication of the Divine blessing attending our labor.

I think we may have reason for encouragement in the general disposition now so apparent among both ministers and lay members, to assume high ground in reference to all the fundamentals of the Christian faith. To not only keep, in all their purity and importance, our denominational tenets distinctly before the world, such as the speedy, personal and visible advent of Christ to judge mankind; the literal resurrection of the dead, the translation of the saints, the general conflagration, and the personal and eternal reign of the Messiah on the renewed earth, but also to give that attention to, and defend and press home upon the hearts of the unregenerate, every essential in the Divine method of giving pardon, and of bringing redemption to our lost race.

Here permit me to say, that nothing has conduced so much to bring about this prevailing desire for doctrinal soundness, and to make us sensible of the duty of giving prominence in our preaching and writings to all cardinal truths which their infinite merit really demands, as the dissemination of the most startling and pernicious errors, eminently calculated to undermine the foundation of the true faith, under the guise of Adventism. *Expose and repel these heresies, we will, God being our helper.*

[To be continued.]

"Rome or Death."

"Rome or death!" The rallying war-cry of the man of Marsala, has gone forth with lightning speed and thunder tones throughout the length and breadth of Italy, and has found an echo in ten thousand hearts. The response of the spirit-arousing and significant motto has reverberated around the coasts of Europe, and will shortly be heard throughout the entire civilized world.

Rome or death! Rome, the burdensome stone of Europe, the goal of Garibaldi's hopes, the anticipated centre of a United Italy. Rome, the

proudly and profanely called, Eternal City, the heaven on earth! Is the coveted desideratum to be realized? Shall the "Great City" which once reigned over the kings of the earth become the metropolis of a united Italy, and by-and-by increase in wealth, and grandeur, and power? We shall see. Whilst all eyes were turned towards Rome, and thousands of hearts throbbed with earnest desire and hope that such would be consummated, the writer of this article asserted (basing his views on the unerring Word of God) that there would be no united Italy, having Rome for its centre, and no amalgamation of races under the fostering care of Victor Emmanuel. No. "We would have healed Babylon, but she is not healed, forsake her." What means the crafty, wily fox, who builds up with one hand and throws down with the other?

What are the intentions of the "Protector?" Doubtless to aggrandize himself and to glorify "La Belle France." He, however, is compelled to act cautiously; and, with consummate hypocrisy, is the declared friend of liberty, whilst his actions give the lie to his professions. There has appeared on the field of action, Garibaldi, the brave and true, the man of the people, whose heart is set to free his beloved Italy from the terrible incubus which has for ages burdened her, and has well-nigh deprived her of all vitality. The question arises, will he succeed? He will doubtless continue to play an important part in the affairs of his country, but to liberate her will be the work of a higher power after that she has been baptized in blood. Rome can never become the capital of Italy. She is to be destroyed, and ere long men's ears will tingle with the dreadful news "Babylon is fallen, is fallen." The programme of the future of Italy seems to be, that Garibaldi's movements will create a civil war in the Peninsula, which will call forth the strenuous interference of the "Protector," who, in all probability, will for the ostensible purpose of conciliating the various races of Italy, form them into a confederation of States over which he will place Viceroy, subject to his own dictation; and thus appearing as the ten (uncrowned) horned beast of Rev. 17, at which time the Papacy will resume *pro-tem*, an arrogant position, and become so intolerant as to incur the indignation of the ten horns, and the "Protector" who will unhorse her, hate her, make her desolate, and naked, eat her flesh, and burn her with fire (Rev. 17: 16.) Another act in the great drama will be the mustering of the troops of various nations in the "States of the Church," for the purpose of checkmating the assumption of the "Protector," and thus will be enacted the "treading of the wine-press without the city," (Rev. 14: 20,) after which signal judgment of the Papacy, together with the wicked nations of the earth, must drink of the "cup of the fierceness of his wrath," until the "Prince of Peace" returns to make wars cease unto the end of the earth, to break the bow, to cut the spear in sunder, and to burn the chariot in the fire. (Psa. 46: 9.)

I would refer the reader to a work published by the celebrated Mr. Faber, a short time before his decease, entitled "The Revival of the French Emperorship," in which work he shows that the Septimo-octavo head of the Beast of Rev. 17, has appeared. If so, then the scarlet colored beast with ten uncrowned horns will be easily recognized; especially since the so called infallible church has declared that she is supported by thousands of French bayonets, and by the Emperor who asserted a short time ago in his proclamation, that "France is still, as she ever has been, the supporter and protector of the Holy Faith."

I have upon a former occasion (1854,) shown that Rome embraces more than the city on the Tiber; it includes Rome on the Bosphorus, called Constantinople, (but not so intended by its founder,) who entitled it "New Rome." Indeed every scholar knows that the city of Rome was coextensive with the Roman dominions; but these two localities were, *par excellence*, the great centre of unity, Rome on the Tiber being the sacerdotal section, and Rome on the Bosphorus, the secular section of the great Imperial City. And although the Bishop of the elder Rome, with

his subordinate clergy, were the instruments used in the bloody persecution of the martyrs of Jesus, still the murderous edicts were issued by Justinian, the Greco-Roman Emperor from Rome on the Bosphorus. If, therefore, the unity of the two cities, (both, by the way, built on seven hills,) be observed, and their consequent identity maintained, then will the city of the eighteenth chapter of Revelations be easily recognized, and as both places have been guilty of the blood of God's saints, so will they suffer a like and fearful overthrow.

Commentators have been perplexed whilst striving to make Rome on the Tiber answer to the city described in the eighteenth chapter of Revelations, not taking the Rome on the Bosphorus into the account, and seeing that a maritime and commercial city is presented, they have supposed that the merchandise spoken of, consisted of dispensations, indulgences, and prayers for release out of purgatory, &c. But this evidently is a mistake, for it is not *her* merchandise which is spoken of, but *their*, viz., the merchants, who traffic in her markets. This will appear the more apparent, if the reader will remember that the Rome on the Bosphorus was for many centuries the grand mart of the nations in whose bazaars were sold, (as at this day,) all the things enumerated in the above named chapter.

Gibbon, in the 53d chapter of his "Decline and Fall of the Roman Empire," describes the stores of riches with which Constantinople abounded, and speaks of the stores of gold and silver, precious stones, pearls, her clothing of purple and scarlet, silk and fine linen. Mark the expression "fine linen." Gibbon states that the linen brought into the Constantinople bazaars was so fine, that "an entire piece might be rolled into the hollow of a cane." He tells us also that a Jewish traveller, Benjamin of Tudela, who visited her last in the twelfth century, was lost in his admiration of the Byzantine riches. "It is here," he says, "in the Queen of Cities, that the tributes of the Greek empire are annually deposited, and the lofty towers are filled with precious magazines of silks, purple, and gold," and he speaks of the merchants of Persia, Egypt, Russia, Hungary, Italy, and Spain, who traded in her markets. And need I remind the reader that there is no city in the world of more commercial importance than is Constantinople, and where so many nationalities congregate; (in whose "Golden Horn" and neighboring sea, so many vessels of different nations float.)

Then, when this section of the great city is fired, and becomes a heap of smouldering ruins, how very natural for the merchants of the earth, and shipmasters, and sailors to lament over her commercially; for no man buys *their* merchandise any more. Thus, whilst she is mourned over politically and commercially, Heaven, and holy apostles and prophets rejoice, for God avenges them on her. Thus, when Rome entire is destroyed, there shall ascend to Heaven a shout of triumph, "Babylon is fallen, is fallen." God is crying now "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto Heaven, and God hath remembered her iniquities." And ere Rome on the Tiber falls, the Jews will be induced by some means to leave her; for as God could not destroy the cities of the Plain until Lot had escaped, so will he not destroy this place until the remnant of the children of the captivity be delivered. Thus, we perceive that the Most High will mingle the wicked and their dwellings in one common ruin, as in the case of Sodom and Gomorrah, Jerusalem, &c.

In conclusion, allow me to direct the prayerful attention of my brethren to the pouring out of the seven vials, which is an answer to the prayers of the martyrs of Jesus, for we are told that one of the four beasts or living creatures, gives unto the seven angels the seven vials containing the filling up of the wrath of God: and as these living creatures are the church of God, so it would appear that the one spoken of is, that portion of the church (or martyr section,) which cries under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Rev. 6: 19. The pouring out of the vials, includes the destruction of the Papal and Mahomedan powers, and he must be near sighted, indeed, who cannot perceive, in the events which are crowding upon us, a literal fulfilment of the just and terrible retributions with which the Most High threatens the nations, as the fore-runners of the glorious day so long expected and so ardently desired. It is the writer's earnest prayer, that the Lord's people may be stirred up to diligence and watchfulness, for "Behold he cometh as a thief!" The unconverted are warned to "turn from their idols, to serve the living and true God, and to wait for his Son from heaven, even Jesus, which delivered us from the wrath to come."

How solemnly impressive are the present times! How important it is that we should have in possession the necessary preparation for coming events and our returning Lord; the pardon of our manifold sins through faith in the atoning sacrifice of Jesus Christ, and the renewing of our hearts by the agency and operation of the Holy Spirit, for the Redeemer hath declared that "Except a man be born again, he cannot see the kingdom of God;" and that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." May the reader and the writer be among the "saved of the Lord in the day of his coming." Amen.—*Tracts for the Times.*

A Modern Quaker Apostle.

Stephen Grellet was born in Limoges, France, in 1773; his father having an extensive porcelain manufactory, and numbering Louis XVI among his friends. The family were Roman Catholics, one of Stephen's sisters having become a nun. When the terrible days of the French revolution came, the father's property was lost, and the children scattered. Stephen sought refuge in Holland, and afterwards in America; and having fallen away from his father's faith, he joined the Quakers. Making his home in Philadelphia, he was very useful during the severe ravages of the yellow fever, and narrowly escaped from death, in consequence of exposure and fatigue. Feeling that the Lord had work for him to do as a preacher, he gave up his mercantile pursuits, and travelled through Pennsylvania, Maryland, Virginia and North Carolina—enduring many hardships, and creating much religious interest in those who heard his exhortations. Although he married, in 1804, our Quaker missionary did not remain at home—but crossing the ocean, extended his labors to his native land. So simple were his manners and habits, and so blameless his life, that "he attracted to his confidence nuns and priests, Bishops of the Greek church, and even its Patriarch; and he did not deem that time was at all lost, while he was wending his way to scattered and unknown outcasts like the Malakans and Mennonites, and the Duhobortzi of Russia." He went through Great Britain, doing his work in his own way, and that with many encouraging tokens of success. While in London, he sought after the Jews, and preached to pickpockets, and housebreakers, and abandoned women. In 1819, he visited Pope Pius VII.—the interview lasting more than an hour—and his holiness being very much impressed by the simple earnestness of the Quaker.

To the last hour of his active life, Grellet manifested the same tender concern for the whole human family—and spared no pains to make them better. He died at his own home, in 1855, at the age of eighty-two.

Many men have been more talked of; but there are few who have shown greater evidences of sincerity of heart.

The Missionary Hymn.

The late Dr. Raffles in a letter to Dr. Lowell Mason, gives the following account of the origin of the Missionary Hymn which is now sung the world over:—"From Greenland's icy mountains,"

"Heber, then Rector of Hodnet, married the daughter of Dean Shipley, Rector or Vicar of Wrexham, in North Wales. On a certain Saturday, he came to the house of his father-in-law, who resided at the rectory or vicarage, to

remain over Sunday, and preach in the morning the first sermon ever preached in that church for the Church Missionary Society. As they sat conversing after dinner in the evening, the Dean said to Heber, 'Now as you are a poet, suppose you write a hymn for the service tomorrow morning.' Immediately he took pen, ink, and paper, and wrote that hymn, which, had he written nothing else, would have immortalized him. He read it to the Dean, and said 'will that do?' 'Aye,' he replied, 'and we will have it printed and distributed in the pews, that the people may sing it after the sermon.' 'But,' said Heber, 'to what tune does it go?' 'O,' he added, 'it will go to 'Twas when the seas were roaring.' And so he wrote in the corner, at the top of the page, 'Twas when the seas were roaring.' The hymn was printed accordingly."

Report of the Maine Advent Conference.

According to appointment, the tenth session of the Maine Annual Advent Conference commenced Thursday, Oct. 8th, in Richmond. The day was very rainy, and but few arrived at the place, and a less number at the meeting. Those who met prayed for God's blessing so attend our conference, and adjourned to Friday morning.

Friday, 9 o'clock, A. M., met in conference, and spent the forenoon in prayer, and in testifying for Christ. It was a joyous season in the Lord. The omens of the blessing of God begun to appear, and the hearts of the children were greatly refreshed. Reinforcements came in from various parts of the State, so that there was quite an army, who seemed to be clothed with the armor of God, and ready for action.

At 2 o'clock, P. M., Bro. Benjamin Spaulding talked to us from the text—"Love worketh no ill to his neighbor." After which several followed with stirring testimonies.

Evening, 6 1-2 o'clock. Preaching by Eld. C. H. Leverton. Subject—"The Glory of God filling the earth."

Saturday, 8 o'clock, P. M., met for business. After prayer, the object of the meeting was stated. Eld. S. K. Partridge was chosen President of the conference the coming year. Eld. I. C. Wellcome was chosen Scribe. On account of ill health, Eld. W. urged to be excused, as he was liable to entire paralysis at any moment. He was not excused, but Eld. R. R. York was chosen Assistant Scribe. The conference had increased much in number of officers and privates, who came in from their various scouting marches and battle-fields to report, and to plan for another year's campaign. The time was occupied, until half-past twelve o'clock, in hearing the testimonies of the Lord's servants; reports of the ministers, and others, of the state of the cause; progress of truth; conversion of sinners, and revival of the work of God in their various fields of labor. These were generally "good reports," showing much increase in the faith by conversions of sinners, and conversions of church-members. Our hearts were greatly cheered, amid the scenes of affliction of this generation, to learn that the word of God runs and is glorified, and a people are being prepared to greet the Lord with joy at his coming. The report of the Mission Board being called for, the Chairman gave the following:

MISSION REPORT.

Beloved Brethren.—It becomes our duty, as your official board, to report to you at this time, our action and progress in the work assigned us, in connection with the Maine Advent Mission. We feel happy in being able to say that the blessing of God has rested upon our labors, and given us a good degree of success; yet we desire to see much greater progress. But when we remember that this mission started only three years ago, with very few active supporters, who contributed less than fifty dollars the first year; then that the interest so increased that the second year we raised \$422 55, in the State, and \$62 out of the State; sustained a missionary, and purchased a team for the mission, which left us but little in debt; and again, that during the year just closed, we have employed one missionary the whole year, two others a part of the year, in continued active labor; have raised by subscriptions and contributions within the State,

already paid, enough to pay the outstanding debt of \$42 59, and nearly all our liabilities for the year; when we consider this progress, we have great reason for gratitude to God for his aid, and much encouragement to continue this good work; although there be conflicting elements to meet, where we should expect encouragement and united effort.

Our receipts from all sources, the last year, are as follows:

Collected on previous subscriptions,	\$24 00
the present year, myself,	60 00
by Elder R. R. York,	290 88
Thomas Smith,	32 80
On hand in books and tracts,	20 12
Collected by Elder C. H. Leverton,	102 30
Total,	\$530 19

OUR LIABILITIES.

Due the treasury on former account,	\$42 59
Eld. York for one year's labor,	300 00
Eld. Leverton for seven months,	72 39
Eld. Smith for three months,	32 80
Eld. York's travelling and incidental expenses,	73 21
Eld. Leverton's travelling expenses,	31 33
Total,	\$552 20

Paid out for books and tracts now on hand,	18 87
Total,	\$100 00

MISSION PROPERTY ON HAND.	
One horse, valued at	\$70 00
One sleigh, harness and robes,	11 13
Books and tracts on hand,	18 87
Total,	\$100 00

There are subscriptions for the last two years yet unpaid; some of which we expect to collect, which will nearly or quite balance our debt.

But our financial prosperity is of much less consequence in its details, than the results it accomplishes in Gospel labor, which are cheering, indeed, as far as known; but of course, they cannot be fully seen in time. Eld. York has labored in about fifty towns, and held about three hundred meetings; attended seven or eight funerals; baptized over twenty-five converts; and many others have been converted under his labors, whom he has not baptized, while many have been reclaimed. Eld. Leverton has labored in some twenty towns, in which some twelve to fifteen have been converted, and others reclaimed, and many revived. Eld. Smith preached in many towns with good results, until taken sick,—numbers not given.

Thus this "gospel of the kingdom" has been preached, by the mission, in nearly a hundred towns the past year, with blessed results, many of them entirely new fields, where the truth is now planted, and new societies are springing up to sound out the word of the Lord in regions beyond. In many old fields and destitute places, the cause has been greatly revived and converts multiplied. The missionaries have also scattered books and tracts to preach when they cannot:

The amount sold is	\$102 52
Given away,	15 00
Total amount scattered,	\$117 52

This we regard an important part of mission work, by which very great good is accomplished, as well as by the preaching of the word.

Before closing this report, we think it advisable to call the attention of this conference to consider whether some better mode of mission labor may not be adopted. Although the present mode has proved a great benefit in advancing the cause, yet it leaves the way open for dissatisfaction and complaint, which dampens the zeal and energies of some of the membership. At the beginning of this enterprise, it was freely discussed in conference, and generally admitted to be important for the mission, that all our ministers should interest themselves to solicit subscriptions in their various field of labor for this work. Yet, for some reason, this has not been done at all, except by two of the ministry, as far as we have learned. It was also agreed that it was best that the missionaries should generally attend the Quarterly Conferences, and there make known the nature and claims of the mission, and obtain such aid as might be given by its friends; and counsel from the ministry, and others, in regard to new and important fields of labor. But during the last year, our missionaries have visited and labored with several such conferences, receiving no aid whatever, and but little manifest sympathy for the mission.

There are also various places, where our missionary has labored, and brethren, either through

prejudice against missions, or ignorance of their resources, considered themselves under no obligations to contribute to aid the laborer, because the Board had pledged him a support. Some have actually withheld what they desired to give the minister, if he was not a missionary.

These items are cited, not to complain of those who think it best to devote their money to other departments of the work; but to show that there are elements of dissatisfaction among those, who, perhaps may become fully united in some other mode of labor, and thus avoid division of interest in this important work, in which all should be united.

All of which is respectfully submitted,

I. C. WELLCOME,
President and Treasurer.

The report was adopted; after which the Board asked to be discharged, and were discharged. Adjourned to 3 o'clock, P. M.

P. M., 12 1-2 o'clock, preaching by Eld. Samuel Nason; after which the conference resumed business, when a discussion was had whether we should adopt another mode of mission labor, by adopting the itinerant circuit system, or any other better than our former one. The prevailing opinion seemed to be, that our former system, though not perfect, was the best. It was therefore moved, and unanimously adopted, to pursue the former plan.

It was moved, and adopted, to choose the former Board of Officers.

It was moved, and adopted, to add two more to the Board. Walter Nichols and J. W. Griffin were nominated, and unanimously chosen. Present members of the Board of Missions,—I. C. Wellcome, Yarmouth, Chairman and Treasurer; A. H. Wyman, Jefferson, in place of R. Herley, resigned; I. Wight, Augusta; E. M. Haggett, Hartford; S. Timberlake, Livermore; W. Nichols, North Searsport; J. W. Griffin, Stark.

A motion was made to receive Eld. I. Damman as a member of this conference. Bro. Damman gave notice that a list of charges had been prosecuted against him, by a man in the east, and he stood condemned as a bad man; and he wished us to act understandingly, and not to receive him unless we had full fellowship for him, although he was in full fellowship and sympathy with the conference. After considerable inquiry of the several ministers, who are well acquainted with him, his character and labors, he was unanimously received as a Christian minister.

It was moved, and adopted, to receive Eld. J. Somes as a member of this conference.

It was moved, and adopted, that all the ministers of this conference, as well as others of its friends, solicit subscriptions and contributions in their fields of labor to aid in sustaining the Maine Advent Mission, as they may have opportunity.

It was moved, discussed, and heartily adopted, to hold a ministers' conference, once a year, or more frequently, to become more fully acquainted with each other; to examine and discuss the Scriptures, and the different views entertained among us; to ascertain the fellowship of the ministry, and to discipline ourselves.

It was voted to have the first one commence Friday, 10 o'clock, A. M., Jan 1, 1864. Elds. L. L. Howard, Israel Damman, and R. R. York, were chosen to find the place, and advertise the appointment in due season.

Voted, That the chair nominate a committee of four, one from each quarterly conference, to inquire into the expediency, and confer in regard to a revision of the boundaries, and an increased number of divisions of the quarterly conferences, and to report to the ministers' conference, to be acted on if thought best. Elds. H. B. Sevey, R. R. York, Thomas Smith, and A. H. Wyman, were nominated and chosen.

Voted, To adjourn to Sunday, 8 o'clock, A. M.

Sunday, A. M., 8 o'clock, met, and after prayer and some discussion, and other remarks, a committee waited on the congregation, and received the subscriptions for the Maine Advent Mission, amounting to \$55 10, some of which—\$17 30,—was paid down.

It was then voted that the Secretary prepare his report of this conference, and forward the same to the World's Crisis, and the Advent Herald, for publication.

Voted, To adjourn to meet at the call of the Chairman and Secretary, in 1864.

Eld. D. H. Hanscomb preached a discourse on the resurrection, on Saturday evening, which I should have stated in its order.

Sunday 10 1-2 o'clock. The house was densely crowded with earnest listeners, to whom Eld. L. L. Howard preached on the destiny of the nations, the signs of the times, and the prospect of Christ's immediate coming.

P. M., Eld. I. Damman preached a discourse on the cleansing of the church by the word, to an attentive and deeply affected audience; after which, a goodly number of the waiting disciples sat down and partook of the Lord's Supper, rejoicing in our hearts that we had embraced the truth, and were thereby shown the prospect of soon gaining eternal deliverance from evil, and rest with our blessed Savior, on the new earth. Truly the communion of saints is sweet; and we long that more may know it, and enter into peace with God and man.

Evening. Our last meeting was a social one, and the testimonies and exhortations were cheering and heart-searching to the audience; while some sinners seemed desirous to enjoy what the people of God do, and be ready for the coming day of God.

The attendance, this year, was large; but would have been much larger had it not been very rainy in the beginning. The ministers in attendance, were Elders Thomas Smith, I. Damman, S. Nason, S. K. Partridge, H. B. Sevey, L. L. Howard, D. M. Hanscomb, C. H. Leverton, J. R. Hall, R. R. York, I. C. Wellcome, J. Somes, J. Partridge, L. Rhodes, and H. D. Read. The best of union, peace and harmony, prevailed during their deliberations; and we parted, desiring that we each might gain the victory, and soon enter the eternal rest at Jesus' coming.

S. K. PARTRIDGE, President.
I. C. WELLCOME, Scribe.

Yarmouth, Me., Oct. 13th, 1863.

P. S. As only a few of the Mission Board were present at the proper time to arrange with ministers to go on the mission, it was deferred until we could correspond with all. We expect to engage two or three, and will give due notice of them when we do. Let those who are willing to aid the mission, sit down and send me their pledges. The more we get, the more work may be done. A thousand dollars could be well expended, and God be glorified in it.

I. C. WELLCOME.

The Torn Tract.

Leigh Richmond, in walking up a hill to relieve the horse of a coach in which he was travelling, distributed several tracts to such persons as he chanced to meet. One was received and torn in two, and thrown on the ground. A fellow-traveller smiled and said,

"See how your tract is treated; there is one, at least, quite lost!"

"I am not so sure of that," said Mr. Richmond, "at any rate, the husbandman sows not the less that some of the seeds may be trodden down."

Reaching the top of the hill, and turning round to view the scenery, they saw that the wind had carried the torn tract over into the field among the haymakers, and that one of them was reading it to the others. The devil had done his work imperfectly, as the two parts of the tract were held together by a thread; and in hindering one man from reading it, he had introduced it to a whole company. The reader of the tract was led to reflection and prayer, and became an earnest Christian and tract distributor. Three others became diligent laborers in the Master's vineyard.

"Never Mention it to Me Again."

As Miss A. passed through the wards of the soldier's hospital on B. Street, speaking words of comfort and encouragement, a stern, middle-aged man told her of a night of extreme pain. She expressed tender sympathy, and added, "I hope you felt, though absent from loved

ones, that you had the presence of a loving Saviour with you." He replied, "Miss A—, you have spoken to me on that subject once before, and I want to say to you, never mention it to me again. If I want to be religious, I will send for a minister, and let him do the work." Sorrowfully she bade him good-morning, and passed on.

One morning as she passed his bed, and he was sleeping, she laid some fresh flowers on his pillow, and noiselessly withdrew. After the fever left him he was disposed to sleep much, and every day his eyes were greeted with those fragrant remembrances. At length he inquired of some of the ladies who there could be in the hospital that cared so much for him, but no one told him.

A few days after when he was getting stronger, he awoke one morning and found not the accustomed bouquet, but a neat copy of the New Testament on his pillow. "Is Miss A— in the hospital?" he inquired; "I know it must be her; will you please send for her?" He took her hand between his, and with a voice choked with emotion exclaimed, "Can you forgive my rude, ungentlemanly conduct towards you? How could you be so kind?" "I only want you to know how kind Jesus is, and how he loves you," was her gentle reply.

Months after, a person met him in one of our suburb hospitals. He was still an invalid, though acting as nurse, and taking a deep interest in the religious welfare of his comrades. He spoke of being in the hospital on B— Street, and was asked if he ever saw Miss A— there. "Miss A—?" he replied—"the angel of the hospital—she was the means of bringing me to the Saviour."—*American Messenger*.

How to Spend Evenings.

Amos Lawrence wrote to his son in 1832: "When I first came to this city (Boston) I took lodgings in the family of a widow who had commenced keeping boarders for a living. I was one of her first, and perhaps had been in the city two months when I went to this place; and she, of course, while I remained, was inclined to adopt any rules for the boarders that I prescribed. The only one I made was, that after supper, all the boarders that remained in the public room should keep quiet for at least one hour, to give those who choose to study or read an opportunity of doing so without disturbance. The consequence was, that we had the most quiet and improving set of young men in the town. The few who did not wish to comply with the regulation went abroad after tea, sometimes to the theatre, sometimes to other places, but, to a man, became bankrupt in after life, not only in fortune, but in reputation; while a majority of the other class sustained good characters, and some are now living who are ornaments to society, and fill important stations."

An undue love for amusements in youth, and evenings given to self-indulgence, undermine strength of character, and unfit for success in the stern struggles of life. Evenings spent at home, in increasing the cheerfulness of the family circle, or enriching the mind by study; or evenings given to God's service and labors of love, will strengthen and ennoble the character.—*Watchman and Reflector*.

PRAYER.—Fill up the void spaces of your time with meditation and prayer.

They are the safest who are most in their closets; who, pray not to be seen of men, but to be heard of God.

It is a comfort to Christians apart to think their prayers meet before a throne of grace and their persons shall meet before a throne of glory.

There wants nothing but a believing prayer to turn a promise into a performance.

God is a great God, and therefore he will be sought; he is a good God, and therefore he will be found.

The breath of prayer comes from the life of faith.

Whatever you want, go to God by faith and prayer, in the name of Christ, and never think his delays are denials.

They that spend their days in faith and

prayer, shall end their days in peace and comfort.—*J. Mason*.



ADVENT HERALD.

BOSTON, TUESDAY, NOVEMBER 3, 1863.

JOSIAH LITCH, EDITOR.

Thereaders of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

The Love of Christ and the Terrors of the Lord.

Two great influences moved the apostle Paul to devote himself to the work of Christ's ministry. And with the hand of a master he blended the two with inimitable perfection, and made them subservient to the one great business of his life,—that of winning souls to Christ. So imbued was he with these two influences that he could say, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry I have received of the Lord Jesus to testify the Gospel of the grace of God." So faithfully had he devoted himself to the work, that he exclaimed, "I am clear from the blood of all men, for I have not shunned to declare unto you the counsel of God."

The first of these influences was "The love of Christ." "The love of Christ constraineth us."

This may, and probably should be understood in a twofold sense: 1. The love of Christ manifest in his devotion to our interests. That he had this in view, is evident from his remarks, which follow the above language: "The love of Christ constraineth us because we thus judge, that if one died for all, then were all dead." The sentiment here taught, is, that the world were all dead in trespasses and sins; that Christ's love for that world was so great that he condescended to stoop from his lofty throne, to the deepest humility and suffering, to secure their salvation. "He was rich, and for our sakes he became poor, that we through his poverty might be rich." He was in glory with the father "before the world was;" he laid aside that glory "and took upon him the form of a servant," that he might raise us to the enjoyment of that glory with himself; a glory that shall never end. "Behold what manner of love!" If Christ's love thus constrained him to seek human welfare, why should not the knowledge and thought of it constrain us to co-operate with him in this holy and glorious enterprise? Think of human wretchedness here! Think of the wrath to come upon the world of the ungodly! Think of the worm which dieth not and of the fire which never shall be quenched! To all this the sinner, for whom Christ died, was exposed, and is, if he remains impenitent, still exposed. Can we have a firm belief in the story of Gethsemane and Calvary, and not be constrained by the holy example, to exert our influence to secure the same end? "That they which live should not henceforth live unto themselves."

But the love of Christ in the heart, is another, and in fact, the great influence which moves the Christian. "Because the love of God is shed abroad in our hearts by the Holy Ghost given unto us." Is not this uniformly true in Christian experience; that the very moment the newborn soul tastes the love of Christ, the first impulse is, for those dear to him in life? How eagerly unconverted friends are sought out and pointed to the Lamb of God! How fervent the prayers which go up to God day and night for their salvation! What intensity of longing after them! And all this is measured by the degree of the love of Christ in the heart. When this begins to wane, zeal in exact proportion slackens in reference to the salvation of others. But let the zeal be revived and quickened, and the same emotions return. But from whence this love? It "is shed abroad in our hearts by the Holy Ghost." From no other source can it be derived. In vain do we try to work ourselves up into this frame of mind, unless the Holy Ghost takes of the things of Christ and shows them to us, and implants this holy principle.

With what earnestness then should Christians cultivate the love of Christ in the heart, by cherishing the Spirit's influences, following his drawing and leadings, praying for his presence and help. This was the prayer of the psalmist: "Restore unto me the joys of thy salvation: uphold me with thy

free spirit: then will I teach transgressors thy law and sinners shall be converted unto thee." Was it not this constraining love of Christ which wrought so wonderfully in and through the disciples on the day of Pentecost? Was it not this which brought five thousand to believe in Christ when Peter and John healed the lame man at the temple gate, and preached Christ to the people? Why, then, should not we who know Christ, and believe his word, be so filled with the Spirit and experience his love, that we, like them, may see multitudes converted to Christ? All heaven is interested in this work of bringing sinners to repentance; and why should not we join with the angels in our interest in the same work?

But "the terrors of the Lord" also acted upon this apostle. "Knowing the terrors of the Lord we persuade men." The first consideration mentioned as a terror of the Lord, is, "that we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, whether they be good or evil." O dreadful thought! that God will "bring every work into judgment, with every secret thing;" and that each in body, must receive according to his works. Well may sinners cry out, "Who shall be able to stand?" "Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, to the Jew first and then also to the Gentile." O, how his heart was wrung with anguish in view of the awful doom of the ungodly. "Many," he said "walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ; whose end is perdition, whose God is their belly, whose glory is in their shame, who mind earthly things."

To what did these terrors of the Lord prompt this man of God? He answers, to "persuade men." And with what earnestness did he persuade them. Think of him before his judge, reasoning of "righteousness, temperance and judgment," till that judge trembled on his bench. Then his appeal to the king: "King Agrippa, believest thou the prophets? I know that thou believest."

O, that dreadful doom of the wicked, which he saw hanging over their heads, constrained him to a lifelong trial and endurance, if by any means he "might save some of them."

Where are Paul's successors? What are we who look for our Lord's speedy return, doing to save sinners from eternal damnation? We are aware that in this fastidious age it is not fashionable to use such language. But in the days of Paul, whether men would hear or forbear, he did not shun to declare the whole counsel of God. And why should not we do the same? The same God is our master and judge; the same day of judgment and eternal retribution is just before us; 1800 years nearer than then. May the God of all grace stir up his waiting people to labor and pray continually for the salvation of souls for whom Jesus shed his most precious blood; and constrained by the love of Christ, and moved by the terrors of the Lord we shall not labor in vain.

New Subscribers.

Our ministerial brethren will see by the report of the Standing Committee, that they are, with the new form and dress of the *Advent Herald*, to have their papers free of charge; and that the Board have taken the liberty of conferring on them the distinguished honor of appointing each and all of them special agents for the *Herald*. We trust none will fail to honor the confidence reposed in them, by sending in a good list of subscribers between this and the first of January. We look with confidence to our ministers to bring this subject before each of their congregations, present the claims of the *Herald* to their patronage and support, and then press the matter of taking the paper on each individual who is able to do so. If any are unable to take it alone, they can unite with some one else and take it. By such an united and persevering effort the list may be doubled by the first of the year. Brethren, shall it not be done? Our net gain since the first of last March, above all discontinuances, has been over a hundred. We are thankful for this; and it encourages us to ask for larger things, with the expectation of having them realized.

If ministers and churches will but reflect a moment on the influence the *Herald* would exert on their welfare, in each family where it is regularly received, they would be more in earnest in extending its circulation. There are hundreds of persons, nay, thousands, firm believers in our doctrines, members of other churches, where ministers and people are opposed to our views, who now do nothing for this cause, not even so much as to take the *Herald*. Are they doing right? Is it not their duty to become subscribers, and do what they can to spread the light among their associates through its influence? Should not those who know of such cases, call their attention to this subject?

Bear with us, brethren, sisters, friends, if we press this subject earnestly on you. You will bear us witness that we have not, since coming into the office, troubled you with begging; nor do we now mean to beg; but we do feel it a duty to call attention to the value of the *Herald* as an Advent paper and a family paper; to its value to individuals, to churches, to ministers; and with this before us, we do feel anxious that it shall have a wider circulation. So you had best, if tired of our importunity, learn a lesson of the unjust judge, and so like him, prevent being wearied. Let us all go at it. A brother in Maine has already doubled his list.

The People's Preacher, &c.,

Is a new religious paper the size of our own, published at Jacksonville, Ill. The first and second numbers are before us.

Among other subjects which the paper proposes to discuss is the doctrine of the second advent of Christ, "their spiritual nature, and a refutation of the delusive schemes of the Adventists."

Lest the editor should be led into the same mistakes with respect to the views of the Adventists that he has already fallen into in reference to "the Millenarian theory," we shall forward him some publications on the subject, so that if he strikes he may know where to find us. "Information is the groundwork of judgment."—*The Schoolmaster*.

We shall keep our eye on this new assailant, and keep our readers informed of his sayings and doings. From his professions of regard for truth and righteousness, we shall expect our new cotemporary to treat us fairly and honestly, and have a sacred regard for the Bible. As long as he does that, we have no fears of his doing the cause of truth any essential injury.

We wish him success in doing good; and trust he will seek and find such information as will deter him from doing harm to the cause he professes to advocate.

The American Bible Union.

The annual meeting of the American Bible Union was held in the First Baptist church, New York, last week, Rev. Dr. Armitage, presiding. The receipts for the past year were \$17,359 22, and the expenditures \$17,518 44. The report of the Corresponding Secretary, Dr. W. H. Wyckoff, was in brief as follows:

Last year the four Gospels were issued from the final committee charged with the revision of the New Testament. This year the Acts of the Apostles, the Epistle to the Romans, and the two Epistles to the Corinthians, have been completed and printed, and the books are now ready for delivery. The remaining Epistles and the Book of Revelations will probably be ready for circulation as early as May next. The various readings of the Greek, which have furnished the foundation for some of the most important changes, will be published in a few weeks.

The Old Testament is still under way. Many parts, such as Proverbs, the Minor Prophets, and some of the historical books, are in various degrees of forwardness, considerable portions ready for the press, and many chapters actually stereotyped. But no portion of the Old Testament (except that already printed,) will be issued till the New Testament is completed.

A soldier's edition of the Gospel has been prepared, and is found to be highly acceptable with the army. It will be followed by a soldier's edition of the Epistles.

The finances of the Union are in an improved condition. The receipts are greater than those of last year, and the prospects of the ensuing year are encouraging.

Rev. Dr. Conant, of the revising committee, spoke on the principles that had guided the translators of the new version. The first common version, dating from 1380, the days of Wicliffe, was the basis of all their work, in style, manner and expression, as far as was consistent with the true sense. That style the revisers deem to be the true one for the Scriptures. Other versions fail so far as they depart from it. There is not a chapter in all the revision in which any changes could be detected as to the character of its style from the common version, yet there is scarcely a line in which there is not a change as required by faithfulness to the sense of the original.

Mrs. Vinton, a returned laborer in the Karen Mission in Burmah, stated as the result of the unremitting toils of missionaries in that distant field, that 70,000 souls had been converted to God within thirty years, yet that 800,000 more still needed the circulation of the Gospel.

CITY MORTALITY.—The total number of deaths reported at the City Registrar's office for the week ending Saturday noon was 89—38 males and 51 females. Of the deceased 28 were of American birth and 62 of foreign parentage; 14 died of consumption; 30 were under 5 years; 1 was between 80 and 90, and 5 were between 90 and 100.

white, of Richmond, Me., says: "It is the best article for Liver Complaint I have ever seen. It has benefited my wife more than one hundred dollars." George Webber, Litchfield, Me., says: "It has worked wonders for my daughter, who has been three years under doctors' treatment without benefit. Your Liver Regulator has cured her. We had lost all hope of her getting well." Mr. J. S. Carter, Waterville, says: "I have used two bottles and find it double extra. It is a valuable medicine." Mrs. E. Johnson, Pittston, confined to her bed five years, says: "I have used one bottle; it agrees with me, and keeps my food from souring, relieves faintness. Please send more immediately." Mr. W. Chase, of Bangor, says: "I have used your Liver Regulator with much profit to myself, and think much of it." Mr. Samuel Loring, of North Yarmouth, took one bottle of "Wellcome's Liver Regulator," and says: "It has benefited me more than a hundred dollars." Mrs. Nancy Humphrey, of Yarmouth, says: "I have used Wellcome's Liver Regulator, and think it to be an excellent medicine for liver complaints." Mr. W. L. Rowell, Hatley, C. E., says: "Your Liver Regulator is a most excellent medicine. I have used it in my own family. It gives satisfaction wherever used." Young & Cutler, West Camden, say: "Your Liver Regulator is all sold; send us more. We can send you some first-rate certificates of cures effected by it." C. H. Robinson, Litchfield, Me., says: "I want two bottles of Wellcome's Liver Regulator;" it is doing great things in this neighborhood. "We have great numbers of such certificates.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Rev. H. Bundy.

Bro. Litch.—There is fruit appearing as the result of our Conference. Two or three are converted, and several backsliders reclaimed. Last night as many I should think as a hundred and fifty were out to meeting, and it was a weeping time; wanderers started for home, &c. Pray for us that the well begun work may go on.

Your brother, H. BUNDY.
Lake Village, Oct. 26, 1863.

American Millennial Association.

Annual Meeting.

The fifth Annual Meeting of A. M. Association was holden in the Advent Chapel, Lake Village, N. H., on Thursday afternoon, Oct. 13, at 2 1-2 o'clock. Eld. Josiah Litch took the chair, and requested the Recording Secretary to read his record, which was as follows:

To the Life and Associate members of the A. M. Association, convened with the A. E. A. Conference, for their Annual Meeting in Lake Village, N. H., Oct. 13, 1863.

In presenting an abstract from the records, your Secretary deems it proper to state, that the last annual meeting of the A. M. A. was holden with the Second Advent Church, situate in Waterbury, Vt., on Wednesday, Oct. 8, 1862, and on Friday 10th, the annual election of officers for the ensuing year took place. Your Standing Committee, during the fiscal year ending July 1, 1863, have met quarterly, in Boston, Mass., as required by Art. 5, Sec. 4 of the Constitution.

Each meeting was opened with prayer—the records read and accepted—and the several quarterly reports of the late and lamented Treasurer, Bro. Sylvester Bliss, and his successor in office, Bro. R. R. Knowles, have been as follows:

RECEIPTS

From Subscribers to the Herald, Sale of Books, Advertisements, Donations, Agents, &c.

For quarter ending October 1, 1862,	\$1326 44
“ “ “ January 1, 1863,	1657 47
“ “ “ March 31, “	2099 78
“ “ “ July 1, “	2930 72
Total receipts,	\$8014 41

The Expenditures of the year, for Editorial Department, Foreman of Printing Office, Compositors, Type, Machinery and Sundries in general, have been \$6354 79.

Add Balance due on accounts July 1, 1863, 253 19

Cash on hand same date, 1406 43

And the account will balance, \$8014 41

From this exhibit of the sums total, as reported by the Treasurers, it will be seen that in the good providence of our gracious God, and in answer to many earnest believers' prayers, the treasury of the A. M. Association, has been prospered into a truly solvent condition. For the coming year, let us ask of God, a continuance of the same high favor; and may we not confidently ask the well-wishers of the cause of Christ, to grant the A. M. A. their continued and liberal patronage? Who can fail to remember the sacred averment, "It is more blessed to give, than to receive." The very liberal donations of the past year, (amounting to \$1459 03, including the providential legacy of \$400 from Mr. William Plumer, of Londonderry, N. H., and \$10 from the Children's Do Society,) have served to relieve the office of its embarrassment, and to greatly cheer the Board in their responsible work and labors of love.

To the Millennial Aid Societies, and all donors, the thanks of your Committee are hereby acknowledged to be due.

During the year past, the Board of Publications, (in addition to the weekly Herald,) issued an edition of 13,000 copies of the tract written by Bro. D. Bosworth, of Waterbury, Vt., entitled "The Cup of Wrath, Transferred from Jew to Gentile," and over 11,000 have been disposed of in sales and distribution.

If means were at command, the Board of Publication would have issued several good and useful works on prophecy.

The vacancy in the chair editorial, has been acceptably filled by Elder Josiah Litch, formerly of Philadelphia, now of Boston, Mass.; and the post of Treasurer and Business Agent has been occupied by R. R. Knowles, Esq., of Providence, R. I.

Your Committee, with an eye to economy and utility, authorized the purchase of a suitable machine to print the names, and record the dates of arrears.

The present editor of the Herald fostered and set in operation "the Juvenile Do Society," whose very creditable doings have been already published; and with the opening of another year, this youthful army enquire "Shall we not have a paper for the lambs?"

Your Committee notice with regret, that Bro. Amasa Colburn, of Haverhill, Mass., has departed this life since the last annual gathering; Bro. Colburn was an esteemed donor, and valued director, in the Board of Officers; and in the same list, we must record the name of our highly respected brother and director, N. Brown, of N. H. And it is but justice to the memory of our departed Bro. Sylvester Bliss, of Roxbury, Mass., one of the founders of this Association, and from the date of its organization to the period of his sudden death, its most active servant, to say—that he lived long enough to see the Association prosperous, and left its treasury and business affairs, in so easy and satisfactory a condition, as to enable your Committee to immediately arrange for the further and successful prosecution of the affairs and interests intrusted to their general superintendence.

Respectfully submitted,

F. GUNNER, Rec. Sec.

Lake Village, N. H., Oct. 13, 1863.

The Report of the Treasurer, was twice read, accepted, discussed and adopted.

The Rev. L. Chace, and Rev. H. Stevens being present, on motion it was voted that the sum requisite to constitute them Associate members in accordance with Art. 2, Sec. 2 of Constitution, be at once collected. The Secretary was appointed to collect the free offerings, and he returned to the table with \$5.00; the overplus \$1.00, was devoted to a similar object, and the whole paid over to the Treasurer.

After a good season of social exercise, the following officers for 1864 were duly elected by written ballot, publicly assented to by the members of the Association present, and qualified to vote.

President—Josiah Litch, Boston.

Vice Presidents—D. I. Robinson, New Jersey; J. B. Huse, C. Dutton, New York; H. Rapp, Pennsylvania; I. H. Shipman, New Hampshire; S. Foster and J. Pearce, Canada West.

Treasurer—R. R. Knowles, Providence, R. I.

Recording Secretary—F. Gunner, Massachusetts.

Corresponding Secretary—O. R. Fassett, Massachusetts.

Auditor—A. Pierce, Rhode Island.

Directors—R. Hutchinson, J. M. Orroek, Canada East; G. W. Burnham, J. Pearson, Jr., L. T. Cunningham, Massachusetts; Henry Lye, Pennsylvania; A. W. Brown, I. Osler, A. Pearce, Rhode Island; O. Doud, D. Bosworth, E. W. Case, Vermont.

The President stated that the friends in Richford, Vt., had forwarded twenty-five dollars to the funds of this Association, to constitute their pastor, Rev. S. S. Garvin, a life member of the A. M. A.

On motion, It was voted that Rev. S. S. Garvin be received as a member of this Association. Adjourned to call of President.

Monday, Oct. 8, 1863, A. M. The A. M. Association, on the call of the President, met at the house of Eld. H. Bundy. The Secretary being absent, Rev. D. I. Robinson was appointed Secretary pro tem. The President stated that Mr. Levi Hooper, of New Boston, N. H., and Rev. George Hardy, of Groveland, Mass., were qualified by payment of \$25 each for membership in the A. M. A., when on motion it was voted that they be received as members of this Association. Adjourned.

Attest, F. GUNNER, Rec. Sec.

Quarterly Meeting of the Standing Committee of the A. M. A.

The Standing Committee of the A. M. Association met at the residence of Eld. Horace Bundy, in Lake Village, on Tuesday, Oct. 13, 1863, at 10 1-2 o'clock, A. M., with the President in the chair.

Eld. O. R. Fassett, of Boston, Mass., was requested to open the session with prayer. The Secretary's minutes of the previous Board meeting were then read and adopted, when the Treasurer submitted the report for the last quarter of the fiscal year ending Oct. 1, 1863, which was read and adopted.

Eld. D. I. Robinson, Vice-President, now took the chair, when the Publishing Committee reported through its Chairman that an edition of 13,000 copies of D. Bosworth's tract, entitled "The Cup of Wrath taken from the hand of the Jews, and put

into the hand of the Gentiles," had been issued, and about 11,000 copies sold and distributed.

On motion of Eld. John Pearson, it was voted that a committee of three be appointed to prepare a synopsis of our faith as ministers of the A. E. A. Conference, and submit the same to the Standing Committee of the A. M. Association, for examination and approval. The Chairman nominated Elds. J. Pearson, L. Osler, and D. I. Robinson, to serve on the committee of synopsis of faith!

Voted, That certain propositions presented before the committee of A. M. Association, by Eld. L. Osler, relative to colportage and ministerial usefulness, be recommended to the conference in session at Lake Village, for consideration and adoption. (For the propositions referred to above, see report of the conference proceedings.)

Voted, That the form and address of the Advent Herald be further considered at the next meeting of the Board.

Adjourned to call of Chairman.

Wednesday, 8 o'clock, A. M. The President took the chair, called the Board to order, and requested the Recording Secretary to read the minutes of previous meeting, and no objections being offered, the minutes were received.

The Board then voted to proceed with the annual election from their own number, of three sub-committees, of three persons each, to serve as stipulated in the constitution, see Art. 4, Sec. 2. We annex the committees for 1863-4.

Committee on Publication.—L. Osler, J. Pearson, R. R. Knowles.

Committee on Finance.—A. Pearce, D. Bosworth, O. R. Fassett.

Committee on Colportage.—J. Litch, J. M. Orroek, A. W. Brown.

After consultation, it was voted, that Eld. Josiah Litch, of Boston, Mass., be continued as editor of the Advent Herald the ensuing year, and that R. R. Knowles, of Providence, R. I., be appointed business agent.

Voted, That the names of the following gentlemen be published in the Herald as a Board of Contributors to its columns:

J. Pearson, Dr. R. Hutchinson, L. Osler, O. R. Fassett, S. S. Garvin, J. M. Orroek, F. Gunner, D. I. Robinson, D. Bosworth, I. H. Shipman, Rev. W. Conklin, Ohio; Hector Maiben, Montreal.

Voted, That on and after Jan. 1, 1864, the form of the Herald shall be a folio, and the present vignette dispensed with, and the name be, "the Advent Herald," with the added words, "Published by the American Millennial Association." A motion to determine the style of heading for the folio Herald, and refer the matter to a committee of three, with the recommendation that they procure ornamental type for the lettering, was tabled, but subsequently was taken up from the table and given in charge to brethren Knowles, Pearson and Fassett, who constituted a Committee on Mechanical Construction of Herald. Sundry matters affecting the welfare of the A. M. Association were canvassed, and the Board adjourned to call of the Chairman.

Thursday, 8 o'clock, A. M. The Standing Committee was called to order by Eld. Josiah Litch, and after reading, the minutes of previous meeting were approved.

The thanks of the Board was then voted to R. R. Knowles, the Treasurer and Business Agent, and also to Rev. F. Gunner, Recording Secretary, for the faithful and able manner in which said brethren had discharged the duties of their respective offices.

A Board vote determined that the insertion of articles on the question of "utter extinction," and other long-continued articles, be left to the discretion of the sub-committee on publication; and that all long-continued and yearly advertisements be discontinued from Jan. 1, 1864; also, that our ministers, with the commencement of the new issue, receive their papers free of charge, and be requested to act as agents, and that we will give to missionaries and others who interest themselves to promote the circulation of the Advent Herald, 25 per cent. on all moneys received at the office for subscribers.

The A. M. Association will also prepay the postage on Herald, to the line, for Canada subscribers, and English subscribers, in consideration of the large postage, may receive their papers at \$2 50 per annum, including postage, of which fact the editor of the Herald is authorized to properly notify our English agents.

Voted, That commencing with Jan. 1, 1864, the A. M. Association will publish monthly, a youth's paper, the size to be that of one now published, and called "The Child's Paper;" and the matter of vignette, &c., be referred to the Committee on Mechanical Construction of the Herald.

The subject of child's paper, and folio Herald, and that of the ministry, was recommended to the consideration of the A. E. Conference, on Thursday and Friday afternoons, and an invitation was extended to all proper persons to become yearly and associate members of the A. M. Association.

Friday, 8 o'clock, A. M. After the usual opening, reading of minutes of the previous meeting, &c., it was voted that the Publishing Committee be constituted a committee on correction of manuscript articles, for all persons desiring such service.

Voted, That the name of our children's paper be "The Youth's Visitor"—that Dr. R. Hutchinson be appointed editor, and that the price of the "Youth's Visitor" be 25 cts. per annum, and five copies for \$1, and that the postage to the line be prepaid to Canada subscribers.

Voted, That the child's department, consisting of two columns, be continued in the Herald, with the new folio issue.

Voted, That Bro. Cyrus Cunningham's essay on "The Millennium," be referred to Eld. Osler, as a committee to prepare the same for publication in tract form.

Voted, That each member of this Board be requested to write a tract and forward it to the presiding officer in Boston before the next quarterly meeting, and that the members of the Standing Committee come to their next meeting in Boston fully prepared to remain the time requisite for the proper discharge of the labors before them.

Adjourned to call of President.

Attest, F. GUNNER, Rec. Sec.

COMMONWEALTH OF MASSACHUSETTS.

County of Middlesex, Oct. 24, 1863.

Appeared before me, Rev. Frederic Gunner, of Lowell, Mass., and was duly affirmed as Recording Secretary elect of the American Millennial Association of Boston, Mass., for the year ensuing.

Lowell, Oct. 24, 1863.

J. D. PINDER, Justice of the Peace.

Help one Another.

A traveller who was crossing the Alps, was overtaken by a snow storm at the top of a high mountain. The cold became intense. The air was thick with sleet, and the piercing wind seemed to penetrate his bones. Still the traveller, for a time, struggled on. But at last his limbs were benumbed, a heavy drowsiness began to creep over him, his feet almost refused to move, and he lay down on the snow to give way to that fatal sleep which is the last stage of extreme cold, and from which he would certainly never have waked again in this world.

Just at that moment he saw another poor traveller coming along the road. The unhappy man seemed to be, if possible, even in a worse condition than himself, for he too could scarcely move; all his powers were frozen, and he appeared to be just on the point to die.

When he saw this poor man, the traveller who was just going to lie down to sleep made a great effort. He roused himself up, and crawled, for he was scarcely able to walk, to his dying fellow-sufferer. He took his hands into his own and tried to warm them. He chafed his temples; he rubbed his feet; he applied frictions to his body. And all the time he spoke cheering words into his ear and tried to comfort him.

As he did thus, the dying man began to revive, his powers were restored, and he felt able to go forward. But this was not all; for his kind benefactor too was recovered by the efforts which he had made to save his friend. The exertion of rubbing made the blood circulate again in his own body. He grew warm by trying to warm the other. His drowsiness went off, he no longer wished to sleep, his limbs returned again to their proper force, and the two travellers went on their way together, happy and congratulating one another on their escape. Soon the snow storm passed away; the mountain was crossed, and they reached their homes in safety.

If, dear reader, you feel your heart cold toward God, and your soul almost ready to perish, try to do something which may help another soul to life and make his heart glad, and you will often find it the best way to warm, and restore, and gladden your own.

Receipts.

TO CLEAN KNIVES.—One of the best substances for cleaning knives and forks is charcoal, reduced to a fine powder, and applied in the same manner as brick-dust is used. This is a recent and valuable discovery.

MAKING SOAP WITHOUT GREASE.—One bar of common resin soap, one pound sal soda, one ounce borax. Dissolve the soda and borax in eight pints of rain or soft water; then add the soap, and boil until dissolved, when you will have, upon cooling, ten pounds of good soap, worth from eight to ten cents a pound, and costing only one cent per pound.

CEMENT FOR THE MOUTHS OF CORKED BOTTLES.—Melt together a quarter of a pound of sealing-wax, the same quantity of resin, a couple of ounces of beeswax. When it froths, stir it with a tallow candle. As soon as it melts, dip the mouths of the corked bottles into it. This is an excellent thing to exclude the air from such things as are injured by being exposed to it.

1875

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:16.

BOSTON, TUESDAY, NOVEMBER 3, 1863.

The Youth's Visitor.

Our young readers were told last week the good news that they are to have a paper of their own. The Committee of the American Millennial Association, at their meeting at Lake Village, Resolved to publish a child's paper, and to bring the subject before the Conference, and ask them for their assistance in doing so. The members of the Conference seemed very much pleased with the proposal, and at once went to work to raise the hundred dollars required for an outfit:—that is, for a beautiful picture for the heading;—for lines at the head, and perhaps at the borders;—for type with which to print it, and several other things connected with it. When this subject came up, it was one of the most interesting times we had during our session. In about 10 or 15 minutes the hundred dollars were raised by the subscriptions of kind friends of little children. And now we intend to have as handsome a paper as we are capable of making, and filled with as interesting and instructive matter as the Editor can furnish. In a very few minutes there were between three and four hundred subscribers handed in for the paper. And now we expect those who were not there to take part of this stock will feel bad about it. But we will tell you what to do. We want to send out ten thousand copies of the first number, all over the country, which will cost a good deal of money. Who will subscribe to this fund for free circulation of the Youth's Visitor, to make it known?

The "Do Society" must attend to this matter, and those who give for this object shall be members of that Society. The Visitor will be the Doers' paper. Of the one hundred dollars raised at the Conference for the outfit of the Visitor, twenty-five dollars were to constitute Dr. Hutchinson, the Editor of the paper, a life-member of the "Do Society," and twenty-five more to constitute the Treasurer of the "Do Society" a life-member. Now with this start, the "Do Society," can afford to be very active.

Who will send us the largest list of subscribers for the Visitor? All subscriptions and money for the Visitor should be sent the same as for the Herald, to J. Litch, Boston, Mass.

The Old Pilot.

A steam-boat was once making her way over the bright waters of Lake Erie. The man at the wheel was John Maynard, a bluff old weather-beaten pilot, who had weathered many a gale. Everybody round the lake knew the old sailor, and trusted him; and he went by the name of "Honest John Maynard." John was as true as steel and faithful to duty, come what would. He was a Christian man, and his needle always pointed to God in everything.

The boat was about twelve miles from land, when the captain saw smoke rising from the hold.

"What's that smoke?" he cried to a sailor.

"From the engine-room, sir," answered the man.

"Go and see," said the captain.

The sailor went, and presently rushed up with the terrible news—

"The hold's afire, sir!"

The captain hurried to the spot, and found the story too true. Some sparks had fallen on a bundle of tow, and not only

had a portion of the baggage been burned, but the side of the vessel had caught and was already in flames.

All hands were called, passengers as well as sailors, and lines were formed from the hold to the vessel's side. Buckets were filled with water, and as they flew along, were dashed on the burning mass. So prompt and rapid was the work carried on, that a mastery seemed to be gained over the fire.

"How does she head?" shouted the captain.

"West-sou'-west, sir!" answered the old pilot.

"Keep her south and by west!" cried the captain. "We must try and make shore somewhere."

The wind breezed up, and drove the flames towards the saloon, which speedily took fire, and long wreaths of smoke came puffing out through the skylights. Then the captain ordered the women forward, and told the engineer to put on all the steam possible. The American flag was run up with the union down, in token of distress, and water was dashed on the sails to make them hold the wind. At the wheel stood John Maynard, now alone, for sheets of smoke and flame separated him completely from the rest of the crew.

Hotter grew the heat, brighter the flame, and more suffocating the smoke. The engineers fled from the engine-room, passengers were tightening their life-preservers, throwing off their coats, and preparing to jump overboard; while the sailors were lashing the women to planks, for a conflict with the waves. But the paddles worked well, and the shore grew plainer and plainer. If they could only hold out a few minutes longer.

"Maynard!" shouted the captain.

"Aye, aye, sir," replied the pilot.

"Can you hold out five minutes longer?"

"I'll try, sir."

And he *did* try. The smoke was almost suffocating, the air was like the blast of a furnace; his hair was singed, and his blood ready to boil; but he stood at his post, and held fast by the wheel, till the flesh on his hand shrivelled with heat. Then he took the other, and bore the dreadful agony without flinching for a moment.

Boats from the shore were seen coming to their rescue. A shout of joy arose from the sailors as they reached hailing distance.

"The women and children first aboard!" shouted the captain; "then every man for himself, and God for us all."

The poor pilot heard no more. Whether he lost his footing and fell overboard, or, suffocated, he fell into the flames, they could not tell.

The moment the vessel struck, the boats were alongside, and all saved in them that could be, while the rest swam to the shore, and so all escaped except the poor pilot, whose faithfulness, under God, had been the means of their salvation.

Iceland.

This island, which has a population of about seventy thousand, is under the government of Denmark. The language spoken in Iceland is the old Scandinavian, closely akin to the Saxon, with no admixture of Greek or Latin roots. It has, singularly enough, a literature nine hundred years old.

There are four presses on the island, and four newspapers. About sixty volumes are issued in a year. There are colleges and academies of medicine there, and common schools. But most of the education is domestic in its character. The fathers teach the children so effectually, that a young

Iceland boy or girl of eight years old cannot be found unable to read and write.

Wandering minstrels, like those of the old time in Scotland and Germany, are still to be found traversing the country, dropping in on families happy to receive them, who gladly give them a night's supper and lodging in exchange for their lay.

The Icelandic Church is Lutheran. There are one hundred and ninety-nine churches on the island, with two hundred and eighty clergymen.

The Riddle.

God made Adam out of dust,
But thought it best to make me first;
So I was made before the man,
According to God's holy plan.

My body he has made complete,
But without legs, or arms, or feet,
Nor did he give to me a soul,
Yet did my actions well control.

A living creature I became,
'T was Adam that gave me my name,
Then from his presence I withdrew,
No more of Adam ever knew.

I did my Maker's laws obey,
From them I never went astray;
Thousands of miles I ran in fear,
But seldom on the earth appear.

But God in me did something see,
And put a living soul in me;
A sin in me the Lord did claim,
And took from me that soul again.

And when from me the soul was fled,
I was the same as when first made;
And without hands, or feet, or soul,
I travel now from pole to pole.

I suffer oft by day and night,
In giving fallen man great light;
For thousands, both young and old,
At my death great light behold.

No fear of death doth trouble me,
For happiness I cannot see;
To heaven above I never shall go,
Nor to the grave, nor hell below.

The Scriptures I cannot believe,
Whether right or wrong I can't conceive;
Although therein my name is found,
They are to me an empty sound.

And when, my friends, these lines you read,
Go search the Bible with all speed;
And if my name you can't find there,
It will be strange, I must declare.

The Diamond.

Once a man, travelling in South America, in crossing the dry bed of a stream, saw a sparkling object down among the pebbles. He stooped and picked it up. It was a diamond of great value. A merchant bought it; a labidary worked it with immense labor and art and carefulness, and it glittered on the person of royalty in the most brilliant court in the world. As high as five hundred thousand dollars, we are told, has been paid for a single diamond. Diamonds are set in the crowns of kings and are worn by queens as their most valued ornaments.

Well, one day as I was walking, I came upon a precious stone. One would not have thought it, though, for it was altogether unwrought, without form, and had no beauty and no splendor yet; and, besides, it was encased in a most unprepossessing covering of gross matter. But stop; examine closely; look down through these two eyes. There is a soul behind them somewhere—a jewel worth more than all Golconda ever was. O, now for the instrument to reach it, to bring it to light, to cut and polish it, then, O, what a brilliant it would be!

Just to secure this one precious stone would be worth a whole lifetime's labor; for its value cannot be told. The whole world and all the stars could not buy it. O, if I could but secure it, then would I, by and by, when the Lord makes up His jewels, see it placed by His own hand in

His own diadem, there to shine more brightly, on and on, forever and ever.

How, then, can we secure this priceless diamond?

Honor and Generosity.

A man was once carrying along a basket of peaches, covered with cloth, and slung over his shoulder, making a pretty heavy load. By some means the cover became loosened, and quite a number of the tempting-looking peaches rolled down upon the sidewalk, and the man went on without perceiving it.

A poorly-dressed boy, about ten years old, who was walking a little way behind, observed them, and immediately picked them up. But he did not put them in his pocket and run away, as too many boys would have done.

"Here! here!" he shouted to the man, who stopped, and the honest little fellow restored him his property.

The man rewarded him with one of the finest peaches, and went on his way. But this is not all. Just then the lad met two of his companions, and immediately divided his peach with them.

Was not that a noble-hearted little fellow? Who could but love him, ragged and dirty as he was? The part of the peach he had for his portion was sweetened by kindness, by honesty and generosity, and the fruit was more luscious than the most costly could have been, if obtained dishonestly.

"I feel it Pull."

A very suggestive incident is related by a pastor. In the twilight of a summer evening he called at the residence of one of his parishioners, and found, seated in the door-way, a little boy with both hands extended upwards, holding a line.

"What are you doing here, my little fellow?" inquired the minister.

"Flying my kite, sir," was the prompt reply.

"Flying your kite?" exclaimed the pastor. "I can see no kite; you can see none."

"I know it, sir," responded the lad; "I cannot see it, but I know it is there, for I feel it pull."

If our affections are set upon things above, we shall have a sense of it which can hardly be mistaken. The question is, do we "feel it pull?"

PANAMA HATS.—Guyaquil is the great depot for Panama hats, eight hundred thousand dollars' worth being sold annually. The grass of which they are made, is found chiefly in the neighboring province of San Cristoval. They can be braided only in the night, or early in the morning, as the heat of the daytime renders the grass brittle. It takes a native about three months to braid one of the finest quality. Some of these hats look like fine linen, and are valued at fifty dollars apiece, even there.

THE OLDEST AMERICAN NEWSPAPER.—The New Hampshire Gazette, published at Portsmouth, completed the one hundred and seventh year of its publication with its issue of October 1, 1863. The Gazette was started in 1756, and is the oldest newspaper in America.

ANCIENT CUSTOM.—An ancient horn, said to be the gift of King Alfred, is still blown every night at Ripon, England, at the hour of nine. The maintenance of the city charter depends upon the keeping up of this antique custom.

No man can avoid his own company, so he had best make it as good as possible.

ADVENT HERALD.

MILLENNIUM.

WHOLE NO. 1171.

BOSTON, TUESDAY, NOVEMBER 10, 1863.

VOLUME XXIV. NO. 44.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY,
At 46 1-2 Kneeland Street, (Up Stairs,)
BOSTON, MASS.

JOSIAH LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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R. R. KNOWLES, }

[For Terms, &c., see 7th page.]

OPENING ADDRESS

OF THE AMERICAN EVANGELICAL CONFERENCE,
COMMENCING OCT. 13TH, 1863, AT
LAKE VILLAGE, N. H.

BY THE PRESIDENT, J. PEARSON.

[Concluded.]

Permit me, brethren, to remind you, in brief, of some of the present wants of our cause.

Perhaps at no time since the publication of the Herald, has it been so free from the disgrace of begging appeals as during the past two years,—for this we are indebted to the donations of its faithful friends. But we should not suffer our periodical to be longer dependent on such means to meet its exigencies—by one united, energetic effort, the subscription list can be increased to the number of paying subscribers sufficient to make the Herald self-sustaining, and all our donations be used, as they should be, for other purposes. Effective measures should be devised and put into execution, in order to the immediate accomplishment of so desirable an object, before the close of this Conference.

A movement is being made to have a paper devoted to the spiritual interests of our children.

It is felt that the space appropriated to this Department, in the Herald, is inadequate to answer its demands. Our Sabbath-schools are increasing, and are beginning to occupy that attention which their intrinsic merits richly deserve, and we need a monthly agent to suggest the best mode of conducting them; plans for public exercises; filled with articles calculated to awaken and cherish an interest in them, and adapted to not only please our little ones, but to indoctrinate them into the first principles of our faith.

It is the duty of the American Millennial Association to publish such works as our cause may require; that is, if the necessary means are at hand; it is our duty and privilege to dictate in a practical manner, to our financial body, the issuing of a neat, interesting paper for the children, at the opening of the coming year.

There is needed an immediate accession to this ministry.

Not because there exists an extraordinarily favorable opportunity for the propagation of our

denominational sentiments; for the solicitations for Advent preaching are no more importunate or numerous now than in past time. Men are just as unbelieving; the depraved heart is as much opposed to the claims of the Gospel, and the cold, formal professor is as bitterly opposed to and as strongly prejudiced against the doctrine of the speedy return of our Lord, and kindred truths as ever. There are fields in the one vast field, we could improve if we had the men and means—doors for greater usefulness are open for us to enter, but all the resources we have are employed—new interests could be created, more churches organized, the feeble ones strengthened and built up, but our ministers are laboring to the extent of their strength, and more are failing under the burden of care and unremitting service which, for the want of aid, is pressing upon them.

Nevertheless, this cause is not reduced to that extremity of numbers or spirituality, which will force it to open its arms to welcome to its communion men to preach its doctrines, without a special regard to their fitness for the important and solemn duties of the ministerial office! Such, and only such will be received who are disposed to entertain a correct idea of the great object of the ministrations of a Christian preacher,—to take a comprehensive view of the whole system of salvation;—who by a study of the Scriptures and by personal experience, has become fully sensible of the essentiality of faith in the divine nature and attributes of Christ,—who, while they feel the necessity of guarding with a jealous care every cardinal principle of Christianity, will not condescend to give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith.

We want men of God, who can exclaim with the apostle, "Woe is unto me, if I preach not the Gospel,"—that out of pure love to Christ, and an earnest desire to save sinners from the wrath to come, they engage in the work. Men *unselfish*; "not seeking their own profit, but the profit of many, that they may be saved;" *self-denying*; not living for themselves, but for Christ and others. Men, who can co-operate with us to the same great end—cherishing a common love for the cause—not self-willed, but rather esteeming others better than themselves, so that, though there may, at times, exist some difference of opinion or judgment, fraternal communion shall not be marred, nor the harmony of the body be disturbed, and "nothing be done through strife or vain glory."

Such we invite to buckle on the Gospel armor and go forth, with us, to contend for the truth, to warn the world of the approaching judgment, and to preach the doctrines of the reign of our Messiah.

"And when, through grace, our course is run,
The battle fought, the victory won,
Then crowns unfading we shall wear,
The glory of the kingdom share,
With thee, our glorious Leader, there,
In endless day."

"The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Although prosperity has in a measure attended our mission, since the last General Conference, yet, when its importance is considered together

with the brevity of time, it becomes a question of serious import, if all who profess to be its friends have done what they could for its support.

Christ has seen fit to make the publishing of the Gospel dependent, to a great extent, upon the pecuniary free-will offerings of his professed disciples. To them he supplies the means; to some giving more, to others less, but as a whole, an abundance, to meet every temporal want of his cause. At this moment there is in the coffers of the visible church more than enough to flood the world with the light of truth, and it is no fault of divine providence, that some of the great moral institutions, such as Missionary, Bible and Tract Societies, are in a state of embarrassment by reason of debt, or that salvation is not being proffered to "every creature under heaven."

But to come nearer home: is not this precious cause needy? Is not the Association ready to issue works, large and small, as circumstances may dictate, and send them forth as expositors of our faith; to convey to other branches of the church the glad tidings of a soon coming Redeemer, and to admonish the impenitent of the swiftly approaching judgment? We should send abroad on the wings of every passing breeze messengers announcing the coming of our glorious King. We should scatter tracts, inculcating the great points in our faith, all along the highways and hedged paths of daily life, like the falling leaves of autumn. We should offer them to all who may be disposed to read, without too much regard for price—whether at profit, cost or loss; just as the circumstances may warrant,—without stint, free as the air we breathe, or the water we drink; as generously as Jesus' own merciful and loving heart would dictate, should our sentiments be promulgated.

Beloved brethren, let us take a sober, practical view of our duty in this matter, for the day is not far distant when we shall be summoned before the Master to render a strict and impartial account of our stewardship. O, let us act consistently with the blessed and holy faith we profess. As "strangers and pilgrims on the earth," and desiring a better country, that is, an heavenly,—loving "His appearing," and knowing that the day of redemption is "nigh, even at the doors," how can we become more engrossed in temporal than in spiritual concerns; more mindful of food drink and clothing than of those interests which belong to the welfare of "the kingdom of God;" more anxious to deposite in the earthly than in the celestial purse, and have a disposition to pamper our sensual, fallen natures, in the indulgence of luxuries, while the cause of the Messiah is in want!

The importance of our work and the shortness of the time in which to perform it, call upon us all, both ministers and lay-members, to cast off indifference and inadvertence to our individual and collective duties, and to the utmost of our abilities, and without remissness, yielding neither to weariness or discouragement, to sow the seed of truth, here and there and everywhere; along the beaten pathway, on rocky places and thorn patches, and on good soil, not knowing whether this or that will prosper, leav-

ing the results to divine grace, and waiting for the final harvest to bring the reward.

If infinite mercy shall grant another year of probation to the impenitent, and of labor to us in the great moral vineyard of the world, may our ministry be still more effective in saving men. May there be an increase of diligence and of faithfulness in dispensing the word of life, and, whether men will hear or forbear, in all fidelity declaring the whole counsel of God, so that if any at last perish, they will perish through their own fault.

And may not the laity, in any wise, be remiss in duty, in faith or practice: showing that constant love for truth, that strict obedience to the precepts of the Gospel, that integrity of heart and purity of life, that disregard to the fashionable vices of the age and to the fluctuating opinions of the world, which will go far to convict the unbeliever of his sins, and to impress the skeptic of the truthfulness of our position, and the sincerity of our belief in the immediate coming of Christ to judge mankind, and to reward "every man according as his work shall be."

Brethren, we have met in General Convention not only to enjoy a season of fraternal communion, and to consider the best means of promoting the interests of our cause, but to discuss subjects of the highest moment to the church of Christ and the world. While in the soundness of the manner of interpreting the prophetic Scriptures, and in the nature and character of the questions proposed, we are agreed, yet in some of the historic and chronological particulars involved in them, there may exist a difference of opinion. Doubtless a mutual, critical discussion of those branches of our denominational views will prove of incalculable benefit to us as ministers, and also to the people; most certainly they will if conducted in a kind, patient and ingenuous spirit. It is indeed desirable, that upon all cardinal doctrines we "be like minded, having the same love, being of one accord, and of one mind."

"Where unity takes place,
The joys of heaven we prove,
This is the Gospel grace,
The unction from above."

And now may the rich grace of our Great Head descend upon us—his blessing rest upon all our sessions his spirit guide us into all truth—this church and community really be benefited in spiritual things by our services, and we be comforted and strengthened ourselves, in the duties which lie before us. And, till He comes, who is our joy and life, may we serve him in righteousness and true holiness, "into that rest that remaineth for the people of God."

A Flag and a Corpse.

In a regiment at Waterloo, the ensign, a mere boy, who bore one of the colors, was shot. The enemy were advancing, in overwhelming force, the regiment was being gradually pushed back, and the color that had waved over their heads in many a dearly bought victory, seemed destined to become the prize of the foe, in whose discomfited faces it had so often proudly flaunted. At this instant a gallant sergeant rushed to the front, determined to avert the threatened calamity. The attempt appeared to be certain death, but he had only one thought—the honor of his

regiment. Reaching the spot where the color lay dabbled in mud and the blood of the bearer, he seized it with a nervous grasp and strove to tear it from the dead man's hands, but found it impossible to do so. In the moment of death, the ensign's fingers had tightened round it like a vice. The flag could not be moved. His own comrades were retiring the French advancing—nay, were almost upon him. Without a moment's hesitation, the sergeant, by a vigorous effort, cast the corpse and the standard together across his shoulders, and, thus freighted, rejoined his own ranks, friends and foes both uniting to greet the exploit with hearty cheers.

Written for the Advent Herald.

Awake.

Among the many duties enjoined in the word of God, is that of being awake; and a most important one it is; for not to be awake, is to be inactive—incapable of accomplishing any service for one's self, or for others. It is necessary to be awake if we would succeed in matters pertaining to our temporal interests; and much more so in matters of higher moment; and if ever there was a time when every faculty of the soul should be in active exercise, that time is the present. Loud and earnest are the calls from every quarter for the drowsy ones to awake and give all their strength of soul to the responsible work before them.

I suppose most of those whose eyes meet these thoughts, are believers in the near advent of the coming One; of such I would earnestly and affectionately inquire, brother, sister, are you awake? fully awake? understandingly awake? Are you realizing what you profess to believe; that

"We are living we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

Are you ready for every good word and work? Are you fully equipped with the whole armor of God, and doing all that in you lies to intreat your fellow men to prepare for the solemn scenes which lie immediately before them? Is all that you possess laid on the altar of consecration? Blessed and happy is he who from the heart can answer these questions in the affirmative. But if any are constrained to say, "Alas, I am not in this position; I would that I were, but I feel that I am not;" dear friends rejoice that you may awake before it be too late, and in view of the overwhelming motives you have for so doing, arise now, and in the strength divine, consecrate every power of body and mind to the service of your Redeemer. Awake to the importance of prayer; pray as you never prayed before; blessings rich are in store for you, which can be had for asking—blessings which you cannot afford to lose. Then pray, pray earnestly; pray believingly; pray unceasingly; pray not only for yourselves, but for others; for blessings may descend upon them as well as you, through your supplications. Praying breath was never spent in vain.

Awake to watchfulness—one of the most important, yet perhaps the most neglected of all the Christian duties. Our Saviour has repeatedly enjoined this duty on his followers, and all who will live godly, know the imperative necessity of constantly watching. It is needless to enumerate what we are to watch against, and what we are to watch for. If we watch against all evil, and for all good we shall have complied with the injunction, and receive the blessed benediction which rests upon those who are found watching.

Awake to liberality. Covetousness is a crying sin of the age—but one in which it illy becomes a Christian (especially one who is looking for the great consummation soon,) to indulge in. What! will you be keeping and hoarding treasures for the fires of the day to consume? Has God made you stewards of his bounty to use or keep exclusively for your own benefit? To you is committed the important work of giving to the world the last warning message—even that the hour of God's judgement hastens. Will you do this—will you use the means which God has entrusted to your keeping in sustaining the living preacher in the field? Will you circulate

books and scatter tracts to warn the sons of men of the danger of living in security when the day of wrath is so near? O, beware of covetousness "which is idolatry."

Awake to self-denial, ye lovers of ease and pleasure. The Christian soldier should never calculate of self-gratification. His Master led a self-denying life, and the disciple is not above his Lord. It is only those that suffer with Jesus here that can hope to reign with him hereafter.

Awake to activity. Labor, not inaction, toil not rest, is our portion here. The glorious and everlasting rest is beyond the scenes of time. Our cause is a good one to be engaged in; a noble one, well worthy of unstriving diligence. Let us feel with the poet, when he writes,

"O! let all the soul within you,
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages, tell for God."

To be awake in the service of God is to enjoy in their fulness the present blessing of the Gospel. To be awake is to benefit those around us in the highest degree. To be awake is the only way to glorify God. Then awake all ye sleeping ones, and arise to a higher and holier life; that when the voice of God shall say awake for the last time, and the sleeping saints shall arise from the grave's embrace, you may share in that resurrection to a better and enduring life.

SARAH A. COLBURN.

Haverhill, Mass., Nov. 2, 1863.

American Evangelical Advent Conference.

The American Evangelical Advent Conference convened according to appointment, at Lake Village, N. H., on Tuesday evening, Oct. 12, at 6 1-2 o'clock, Eld. J. Pierson of Newburyport, presiding. The Secretary not having arrived, Eld. O. R. Fassett, of Boston, was appointed Secretary *pro tem*. The exercises of the evening commenced by singing and prayer, by Eld. I. H. Shipman, of Sugar Hill, N. H., when, by vote of Conference, the following Committees were appointed.

1. Committee of three to take the names of delegates—Elds. Cunningham and Wesley, Burnham, and Bro. A. W. Brown.

2d. Committee of three on Worship—Elds. Bundy, Shipman and Eastman.

3. On Business—Elds. D. I. Robinson, R. Hutchinson and Bro. Knowles.

4. On arrangements for next Conference—Elds. L. Osler, J. M. Orrock and D. Bosworth. It was voted that this Committee make arrangements with the railroad for a reduction of fare before appointing the place for next Conference.

5. On Nominations—Elds. I. H. Shipman, J. M. Orrock, and Bro. A. Pierce.

After the appointment of the above Committees the conference listened to the annual sermon, by Eld. J. M. Orrock, of Waterloo, C. E., from the text recorded in 2 Thess. 2: 7-8, "For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." It was voted that Eld. Orrock be requested to present his interesting and profitable discourse to the Herald office for publication.

WEDNESDAY MORNING.

Prayer-meeting at 9 o'clock. At 10 A. M. the conference was called to order by the President, and the proceedings of the evening previous were read and adopted. It was voted on motion of Eld. H. Bundy that Rev. Mr. Thomas, of —, be received as a corresponding member of the conference. An instructive address was then delivered by the President, Eld. J. Pierson, which by vote of the conference, will appear in the Herald.

At the close of the address the chairman of the Business Committee presented the following Preamble and Resolutions: [We give the Resolutions and their amendments in the order in which they were taken up and considered by the conference. Sec.]

Whereas, In the providence of God, we find ourselves occupying among the religious denominations of the day, a peculiar and distinctive

position; and Whereas, The success of any people, is largely owing under God, to united, systematic, and energetic efforts; and Whereas, The use of extraordinary, as well as ordinary means, to arrest attention, and enlighten and save men, has become so apparent, that the church of Christ everywhere is arousing to the importance of the present necessity; and Whereas, Our position and faith, not only justify, but demand an exercise of all our faith and energy, in addition to the right use of all the resources God has made us stewards of; and Whereas, God has signally blest the proper use of grove and camp-meetings, as well as other extra means of grace, to arouse ourselves and extend the knowledge of the kingdom of God; therefore,

Resolved, That we recommend to our brethren and churches throughout the land, the adoption of a systematic plan, for holding grove and camp-meetings where they can be well sustained, and where the faith we cherish can receive a more general and widespread circulation; also, semi-annual, or quarterly meetings of churches and brethren contiguous to each other, especially for the spread of truth, the salvation of men, and the promotion of fraternal intercourse and sympathy among us as a people.

Resolved, That as members of this conference, ministers and laymen, we pledge a united, hearty and vigorous co-operation in this good work, and call upon our brethren all about, to unite with us in helping carry forward this glorious enterprise, to a final and successful issue.

Resolved, That it would be a matter of mutual interest and doubtless of profit, to have a report at each annual conference of such meetings; when and where held, how long continued, and how conducted, with the interest and apparent results of the same.

The Preamble and Resolutions were adopted, and Elds. Osler, Robinson and Bosworth, were appointed a Committee to prepare and publish in the Herald such a plan as therein recommended.

WEDNESDAY AFTERNOON.

At 1 o'clock the friends assembled for social worship, and enjoyed a heavenly sitting together in Christ.

At 2 o'clock, after devotional exercises by Eld. Bean, an essay was delivered by Eld. I. H. Shipman on the subject of "The Christian Dispensation—when commenced, its characteristics, when and how concluded." Text, Col. 1: 25-28. The discourse was followed by remarks from Elds. Litch, Robinson, Gunner, Bosworth, Osler, Hutchinson, Garvin, and brethren, Knowles and Bennis.

The following Preamble and Resolution from the Business Committee, was then read and discussed:

Whereas, It is by Divine ordination that by the foolishness of preaching, men are to hear and be saved; and Whereas, It is written, Rom. 10: 15; and Whereas, The Savior has made it the duty of the church to pray the Lord of the harvest to send laborers into his vineyard; and Whereas, The condition of our churches, the inviting fields of usefulness everywhere opening before us, and the urgent calls for light on the living, vital questions of the day, imperiously demand an accession to our ministerial force; therefore,

Resolved, That this conference take into serious and immediate consideration the question, What can, or should be done, to increase the ministry among us?

Voted, That means be raised to carry out the design of this Resolution. Elds. Shipman, Bosworth and Robinson, were appointed a Committee to attend to this matter.

WEDNESDAY EVENING.

At 6 o'clock the brethren and sisters came together for social meeting. It was truly a refreshing season.

At 7 1-2 o'clock, public services commenced by singing the 68th hymn, prayer by Eld. Shipman, and preaching by Eld. R. Hutchinson, from Col. 3: 4—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." After a most affecting sermon, Bro. D. I. Robinson followed in an appeal to the un-

converted, when the meeting closed by singing the 701st hymn.

THURSDAY MORNING.

Prayer-meeting at 9 o'clock. At 10 o'clock the conference was called to order by the President, and the proceedings of yesterday read and adopted.

The following Preamble and Resolution was read by the Secretary, and on motion, laid on the table.

Whereas, The Scriptures plainly teach the duty of educating the young in the knowledge of sacred things; and Whereas, The past and the present furnish abundant evidence, that properly conducted Sabbath schools not only greatly aid wholesome family culture and discipline, but are in an eminent degree auxiliaries to the church of God; and Whereas, The grand design of Sabbath schools is to save those brought under their influence, by instructing them in the knowledge of the Holy Scriptures; and Whereas, A systematic presentation of the work of human redemption, adapted to youthful minds, would greatly aid in the labor of the Sabbath school; therefore,

Resolved, That a Committee be appointed, whose duty it shall be to prepare, in catechism or question-book form, a series of works that will meet the present necessity.

After prayer by Eld. C. Cunningham, Eld. D. Bosworth delivered an Essay on "The Jewish People." At its close, the subject was thrown open for discussion; Elds. Gunner, Eastman, Robinson, Litch, and Phelps participating.

Voted, That the Essay be published in the Herald.

The Resolution relating to Sabbath a school catechism was taken from the table, and the following Committee appointed to prepare the works suggested in the same:

Elds. R. Hutchinson, C. Cunningham, J. M. Orrock, L. Osler, D. I. Robinson, and D. Bosworth.

The following Preamble and Resolution was read and adopted:

Whereas, The great Head of the church has made it the duty of his people to extend, as far as their opportunities and means will permit, the knowledge of His truth among men; and Whereas, Timely, and well-written tracts have accomplished much in the spread of truth and in forwarding the cause of God; and Whereas, God has committed to us truth, peculiarly adapted to the present time, and for the communication of which he holds us responsible; therefore,

Resolved, That \$500 be raised for the various objects of book and tract publication. And that this subject be immediately brought to the attention of our churches and friends, through the Herald and from our pulpits, and the importance of Christian liberality in the case be shown.

Voted, That the sum named in the Resolution be raised by individual contribution and collection in the churches.

The Committee on next conference made the following Report:

Your Committee on place, preacher, and subjects for next conference beg leave to report,—Eld. O. R. Fassett as preacher and Dr. R. Hutchinson as alternate. Elds. Litch, Pierson, Shipman, Eastman, Orrock, Bosworth, Camfield, Gunner, Garvin, Hutchinson, Cunningham, and Robinson, as essayists; and they are requested to inform the Chairman of the Committee, at least three months before the time of holding the conference, the subjects they will present. And your Committee would respectfully request this conference to express its pleasure in regard to the designation of Providence, R. I., as the place for holding the next conference, in case your Committee comply, as far as practicable, with the vote requiring them to make arrangements with the railroads for a reduction of fare, before appointing the place.

L. OSLER, for the Committee.

After some discussion it was voted to have the next conference at Providence, R. I.

When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.

Lactantius on the Third Woe.

Again my worthy antagonist, and this time, as if in imitation of my not very worthy example, takes the field with a tall nodding plume floating out upon the air—*Lactantius*. But whether two such high sounding names, running a tilt in the tournament of controversy, shall the better woo the truth, usually so coy of high conceits and lofty pretences, the great revealer—Time—must disclose.

My "uncongruous," though "grammatical" rendering of 2 Tim. 4: 1, first annoys him, yet if we read it as rendered thus—which was my rendering—"who shall judge the quick and dead at his appearing and during his kingdom,"—I see not but the euphony of the language is preserved, while the real sense of the passage is all the more clear.

But now he would stretch my obnoxious theory on the fatal rack of Matt. 16: 27—"For the Son of Man shall come in the glory of the Father with his angels: and then shall he reward every man according to his works." So also Matt. 25: 31-46. But I cannot regard these, and similar passages, but as reflecting and illustrating by general terms and by scenic representation the certain fact of judgment for all living. For nothing to me can be clearer than that the Scriptures represent the wicked dead as not raised, and hence not judged till subsequent to the millennial age, subsequent to the final apostasy, (Rev. 20,) and contemporaneous with the eternal overthrow of Satanic power on earth. This "rewarding" then of Matt. 16: 26, and the "separating" of Matt. 25: 31, etc., to whomsoever it refers, individuals or nations, or both, I hold to be congruous to my view of 2 Tim. 4: 1, as expressed in my former article, namely that God's judgments," i. e., his direct, personal manifestation of judging, punishing power, will be "in the earth" "during his" (millennial) "kingdom," and also to be in accordance with my view, or rather with the express terms of revelation, as shown in my last, from 1 Cor. 15: 24-28.

My worthy Lactantius has a peculiar method of argumentation, and makes demands upon his less worthy Bengelius, which the latter is unable, logically to grant. He wants him to conduct two arguments together, *pari passu*, or in other words, to use a cant phrase, "kill two birds with one stone." For examples, when meeting an argument of his, founded on Rev. 11: 15-18, when I had conclusively shown that it was irrelevant, that is, did not show necessarily the judgment of all at the time referred, as a brief, limited, special time or day, he then put in the question, "Would any human being who had not a theory to maintain, ever come to a conclusion from this passage that the scene here described was one of grace to a single unconverted human being?"

For the italics I'm responsible. Now, what had I to do with "grace," &c., just then, that is, logically? Of course, nothing. What was I doing but endeavoring to meet an argument of his, and not specifically to prove my theory correct. For most assuredly, were Bengelius to attempt the latter, he would not be found hacking at that Scripture passage, however glorious in itself; for it neither sustains the doctrine of grace during the millennium, nor denies it.

So, too, for a similar strain of logical patronizing, when referring to Matt. 16: 25. What though that "not a syllable does the whole description contain, that one individual of all the wicked will have an offer of mercy in that day?" Suppose it don't make any such declaration? Was it treating on the subject of mercy, or is its description so general, and yet so particular as to cover every element that should enter in every possible way and time, into the period of the millennial age? Does not L. know that the Bible is not a book of didactic theology? That its statements of doctrine are not as in a creed or catechism? that the truth of most great doctrines are to be culled, like the precious ore in a mine, from many rifts and by many a blast of studious exercise.

Bengelius is not attempting to prove his theory, or that of the writer in Zion's Herald. He is simply following closely in the track of *Lactantius*, to see that he does himself no harm. And

so when he asks the question—"Will he," Bengelius, "undertake to say that God's judgments never led any man to repentance," and similar questions concerning "God's chosen people," "Ninevah," "Manassah"? He answers,—he has never seen, nor the world has never seen, in all its history, anything happen like what is predicted in Isa. 26: 9, etc. BENGEIUS.

Written for the Advent Herald.

The Epiphany.

DEDICATED TO M. H. OF M.

Though dark the day, and sad the array,
The horizon points a bright hour;
An hour most gay, and which shall allay,
The manifold ills that lower.

It points, however, through a desert drear,
Yet not to a country afar,
And by the Seer, we throw off our fear,
And steadily look for the "Star."

"The day draws nigh," the Word from on high
Declares to encourage our hope.
"The day draws nigh," when our Lord in the sky,
Shall all the great promises ope.

The wing of time will bring the fair clime,
Though its path o'er the desert lay;
And its grand chime, shall ring out the time,
Of sin's long desolate day.

Though long the hour, and night-clad the power,
Which will hang out its mid-night pall,
And mankind scour, when the last vial pours,
And Babylon forever fall,

And even now, the great nations cower,
Their distress already impends.
Perform the vow, and submissive bow,
Our Jesus will bring in "the End."

So, then, to thee the night-shadows flee,
Religion 's the earnest of God,
Till him we see—the day he sets free,
His children in light of their Lord.

Patience be thine, to his fiat resign;
He'll surely accomplish His word:
That word be mine, fulfilled every line,
And then we will reign with our Lord.

Reign in the land with a sceptred hand;
Reign ever with royalty crowned;
Join with the band, in the chorus grand,
Now that our redemption is found.
Newton, Oct. 28, 1863.

Hunting for Cedar Timber.

In New Jersey there are men who make it a business to dig up the cedar trees buried for centuries in the swamps, and cut them into shingles of, it is said, extraordinary excellence. A correspondent of the New York Post thus describes the timber, and the process of "getting it out."

These swamps are very valuable, an acre of such timber commanding from \$500 to \$1,000. A peculiar feature of the swamps is that the soil is of purely vegetable growth, often twenty feet or more in depth. This peaty earth is constantly accumulating, from the fall of leaves and boughs, and trees are found in it at all depths, quite down to solid ground. The timber so buried retains its buoyancy and color, and it is considered so valuable that large numbers of workmen are constantly employed in raising and splitting the logs into rails and shingles.

In searching for these logs the workman uses an iron rod, which he thrusts into the soil, and by repeated trials ascertains the size and the length of the log he strikes, and then by digging down he obtains a chip, by the smell of which he can determine whether it is worth removal. The number of shingles produced from the wood of these submerged forests is very great; from the little town of Dennisville, in this county, as many as eight hundred thousand, valued at twelve thousand dollars, have been sent to market in a year. From the same place thousands of dollars' worth of white cedar rails are annually sent out. The deposit of timber at this point extends to an indefinite depth, and all through, from the growth above is believed to be two thousand years old, is entirely sound, and will supply for years to come the draft upon it.

What is said from the feeling of the moment should excite but the feeling of the moment.

The Hebrew Theocracy.

The term Theocracy is appropriately applied to that system of government which Jehovah administered over the ancient Hebrews. Previous to the days of Moses, the government which prevailed among them, was the Patriarchal. The fathers, and heads of families were admitted to possess authority; this authority was quietly yielded to; and in the progress of time the dominion of the most influential of these fathers and heads of households was extended over tribes. This was the earliest form of government of which we have any knowledge. It was the government of Abraham, Isaac, and Jacob, and their immediate descendants; and even now prevails among the Bedouin Arabs, and other nomadic races of the East.

In the time of Moses, however, there was an important change in this respect. In the place of patriarchs, elders, and heads, *Jehovah* became the supreme civil ruler of the Hebrews. Not that He merged His character as Sovereign of the universe, in this office. This was plainly impossible. But in addition to being Lord of all, He then became the temporal king of each individual Hebrew. Besides the immutable moral precepts of the Decalogue, He enacted political statutes and ordinances for the nation, obedience to which was sought by the sanctions of temporal rewards and punishments in this world; no hereditary chief magistrate did He allow to be recognized; and if an order of men called Judges was raised up, they were commissioned by Him, and were subject to His orders. Thus the Hebrew polity was strictly a Theocracy; and idolatry being an open rejection of Jehovah their king, was accounted an act of treason against the state.

The Great Organ.

The Great Organ of the Boston Music Hall was formally inaugurated on Monday evening of last week. The proportions of the instrument are perfectly gigantic. It is twenty-four feet deep, forty-eight feet wide, and sixty feet in height, large enough for a moderate hotel. The metallic pipes in the front are twenty-two inches in diameter and forty feet in length, including the feet. The organ contains eighty-nine stops and 5474 pipes. It is divided into Great Organ, Swell Organ, Choir Organ, Solo Organ, and Pedal Organ. These may all be combined into one Grand Organ, pouring forth a perfect trumpet of sound. The organ was built by E. F. Walcher, of Wurtemberg, Germany, under the direction of the Organ Committee of Music Hall, of which Dr. Upham, of this city, is Chairman. The instrument is one of the largest and one of the most perfect in the world, and is a great honor to the city of Boston.—*Watchman and Reflector*.

A Brave Sailor.

A merchant and ship owner of New York was standing at the entrance of his warehouse, conversing with a gentleman on business. A pious sailor belonging to one of his vessels, came to the warehouse to enter it, but observing that the door was occupied, modestly stepped aside, not willing to interrupt the conversation. While waiting there he heard the name Jesus profanely used, and on turning to look, he observed that it was his employer who was speaking. Instantly changing his position and standing in front of the gentleman, with his head uncovered, and his hat under his arm, he addressed the merchant in this language:

"Sir, will you excuse me if I speak a word to you?"

The gentleman recognizing him as one of the crew of his vessel, recently arrived, and supposing he might have something to say about the business of the ship, told him to speak on.

"You won't be offended then, sir, with a poor ignorant sailor if he tells you his feelings?" said he.

"Certainly not," replied the merchant.

"Well, then, sir," said the honest hearted sailor, with much feeling, "will you be so kind as not to take the name of my blessed Jesus in vain? He is a good Saviour! He took my feet out of the horrible pit and miry clay and established my goings." O, sir! don't if you

please, take the name of my Master, the Lord Jesus, in vain! He is your Creator as well as mine, and he has made you, and preserves you, and is always doing you good."

This was said with so much earnestness and feeling that the gentleman was quite touched. His eyes filled with tears, and he said:

"My good fellow, God helping me, I will never again take the name of the Lord Jesus Christ, the Saviour, in vain."

"Thank you, sir," said the honest tar; and putting on his hat, he went away to his work.

A Pleasing Incident.

A young gentleman happening to sit at church in a pew adjoining one in which sat a young lady for whom he conceived a sudden and violent passion, was desirous of entering into a courtship on the spot; but the place not suiting a formal declaration, the exigency of the case suggested the following plan: He politely handed his fair neighbour a Bible open, with a pin stuck in the following text—Second Epistle of John, verse fifth:

"And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another."

She returned it, pointing to the second chapter of 1st John, verse tenth:

"Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, seeing that I am a stranger?"

He returned the book, pointing to the thirteenth verse of the Third Epistle of John:

"Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you, and speak face to face, that our joy may be full."

From the above interview a marriage took place the ensuing week.

Modern Economy of Time.

One man can spin more cotton yarn now than four hundred men could have done in the same time in 1769, when Arkwright, the best cotton-spinner, took out his first patent.

One man can make as much flour in a day now, as a hundred and fifty could a century ago.

One woman can make now as much lace in a day as a hundred women could a hundred years ago.

It now requires only as many days to refine sugar as it did months thirty years ago.

It once required six months to put quicksilver on a glass: now it needs only forty minutes.

The engine of a first-rate ironclad frigate will perform as much work in a day as forty-two thousand horses.—*Scientific American*.

Home for the Soul.

David says that God has been the dwelling place of his people in all generations. A beautiful idea. All the sweet associations which cluster around a home are carried away to God. That is our home. There the soul enjoys the luxury, the peace, the love of its own true habitation.

All of this stands in contrast to the wretched life of a vagrant, a wandering, penniless beggar, without home, food, friends, place of rest or any comforter. So the soul is destitute of all good, is starving, discontented, friendless, scathed and scorched by sin; constantly travelling, anxious, seeking for some good and finding none that satisfies. But when we come to God, we find a hearty welcome, a full supply of all our wants, love for our souls so long chilled and blighted by selfishness; content and joyful fellowship with the Father and all kindred spirits.

Moreover there is a permanence to this dwelling place. It contrasts with all others known to man. They break down, decay, perish like the leaf, are swept by the storm, consumed by the elements. This one stands forever, is built for eternity, changes not, is always new and glorious. What fancies, false theories, creations of the imagination, cunningly devised fables, lying refuges, tents of wickedness men resort to, and hope in!

But these will all be swept away. Every covert from the storm save one, will fall like the

house built on the sand. They are like the tents in the desert, huts on the sea shore, the gourd of Jonah, very soon they will perish, and leave the tenants without shelter and without hope. They may try skepticism, philosophy, man-made religion or no religion, and hope that all will be well, but soon they will find themselves naked, houseless, comfortless. But whoever makes God his dwelling place has a permanent home. No changes can disappoint their hopes, and cast them out to the storm. The winds may howl, the waves beat, the pillars of nature give way, the heavens fall, but this home and resting place of the soul will remain unmoved.

Besides, in this home, there is a free and liberal supply of all our wants. Elsewhere what the soul gets costs infinite labor; the cost is great and the fare poor; the labor severe and the wages miserable. O, what poor pay the sinner gets! What poor fare! How hard he toils. How little happiness he enjoys. He is not half paid for what he does.

But in this home, the labor is pleasant and the pay abundant and liberal. Indeed, what we earn is by no means the limit of what we receive. We are expected to be dutiful, kind, loving, do what we can to add to the number and happiness of the family, and then we freely receive *all that we need*, all that we can enjoy. There are no charges, no bills brought in, no limitation of supply, but all treasures of the house are ours, without money and without price. There is none of that careful deal of a tradesman, no balancing of the scales, to give us only what we deserve; no account of so many meals for so much service. We are brothers in our own Father's home; pay is never thought of; the rule is, to supply every want, give all that's needed; those who deserve the least, perhaps, receive the most because they need the most. Thus he deals with all of the family in mercy. So the Lord hath spoken. "The Lord is my shepherd, I shall not want." "Thou preparest a table for me in the presence of my enemies; thou anointest my head with oil; my cup runneth over. Surly goodness and mercy shall follow me all the days of my life." What a dwelling place is this! Is there another in the universe so richly supplied? Who can describe the wealth and glory of such a habitation?

And there is perfect security in this house. The moral diseases which infect the soul, the enemies which seek to destroy, the griefs which would make life miserable; the dangers which torment with fear, are all excluded from this home. God is a shield and a buckler, a front and rearward, a present help in time of trouble; a great Physician to heal and protect; he is everything that the soul needs for its security and peace. He overrules the wrath of man for the good of his saints, and will finally concentrate the wealth of the universe to fill his house with blessings for his children's good. Whoever enjoys God, enjoys every good thing; "he gives grace and glory, and withholds no good thing from those who walk uprightly," and this he does forever and forevermore.

This is a faint, meagre representation of the privilege of having God for our dwelling place. Who can describe a relation so glorious? Had we power to paint the beauties of the skies, and all the wealth and wisdom displayed in the earth, we should still be miserably poor in ability to speak of this theme of grace. Live in God? Dwell in him forever! Who can tell its glories?

But alas, there is an alteration, a breach; millions refuse to come into this home of bliss. Indeed they cannot come in without preparation. They are selfish, sinful, and nothing like this can dwell in God. What shall be done? How can sinners gain access to this eternal rest? There is a way. Jesus had died. He offers to reconcile us to God; will make us his brethren, and bring us to his Father's home. He is Mediator, Saviour, and every wandering one, every vagrant who lives upon the husks of earth, every moral pauper who has no home nor rest; every weary pilgrim, who stumbles upon the dark mountains of sin, may become an heir of God, by becoming a disciple of Christ.

Who will refuse a home like this? Who will refuse to be blessed? Who will brave the gathering storm of wrath, and refuge? Who will starve when the table in Father's house is laden with every mercy. "Blessed is the people whose God is the Lord." Will not every reader see to it that he makes God his inheritance? Will he not ask Christ to bring him into this royal family? Why will any perish when such a salvation is offered without money and without price?—*Morning Star*.



ADVENT HERALD.

BOSTON, TUESDAY, NOV 10, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Jewish Deliverance from Long Bondage.

When our Lord predicted, Luke 21: 23-24, concerning the Jewish race that "there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," he intimated, at last, that when the Gentile times are fulfilled, there should be a release of that people from their oppressions, and of Jerusalem from Gentile desolation. At any rate, we live to see a most wonderful change in the condition of that people, as well as a change in the condition of the city and land itself. Has this change any prophetic significance? or is it merely casual? The facts we cannot ignore; their import is a matter for thought and inquiry.

We glean the following particulars in reference to this people from the London Quarterly Journal of Prophecy, for October.

Austria has the largest Jewish population of any State in Europe; and Russia is next in point of numbers. Russia has raised to the rank of nobility several prominent Jewish Bankers, and Baron Von Rothschild has been called by the Emperor to the senate of the empire.

In Austria, a large number of Jews have been elected as members of town councils and provincial diets. Upper Austria has sent two Jews to the lower house of the Legislature. The Czekhs of Bohemia, noted persecutors of the Jews, have now raised them to full equality with Christians.

In Galicia, three Jews have been elected members of the Galician Diet.

In 1861, Dr. Wesley, was appointed ordinary professor in an Austrian university. And Dr. Eisel was appointed extraordinary professor at the university of Vienna.

In Prussia, a Jew, Dr. Veit, was an influential member of the House of Deputies. In the colleges of Prussia, there are five Jews to one Christian scholar.

In Bavaria, an intolerant law against the Jews was unanimously abolished by the three Chambers, and their rights advocated by the Archbishop of Munich, Bishop of Augsburg, and President of the Protestant Consistory.

In England there are five Jewish members of the House of Commons. A Jewish Mayor of Rochester, a Jewish sheriff of Bucks.

In France, M. Fould, an eminent Jewish Banker, is Minister of Finance.

In Italy, there are six Jews members of the National Parliament.

In Poland, the merchants and manufacturers of Warsaw, have adopted by acclamation a resolution abolishing all distinctions between Jews and Christians.

The same change has taken place in Mahomedan as in Christian countries.

These are strange events, and should not pass unheeded by any who are watching the signs of the times. Concerning the condition of Jerusalem and the Holy Land, *The Israelite* indeed, published in New York city, says:

A friend residing at the city of the Great King writes: "The city of Jerusalem has changed its features most wonderfully while I sojourn in it, and continues to change for the better almost daily.

Here, where formerly it needed centuries to produce the slightest alterations in buildings, as well as in the customs and habits of its miserable inmates, new houses spring up over night like mushrooms, and people begin to strip themselves of their old habits, which, they feel, have become intolerable. Roving Bedouins around Jerusalem, burglars, assassins, and the heaps of rubbish and offal which infested the city, destined to become once more the glory of all nations, have recently disappeared, since our new Pasha understands perfectly how to manage police affairs. The first thing he did in this line was to proclaim a decree that no person was permitted to appear in the streets without a lantern after nine o'clock at night, and that even those who are provided with a light must be able to give a strict account of their business, in going out at so late an hour, to the patrol, which make the round through all the streets and lanes. The second was to charge all the inhabitants with the duty of sweeping the streets before their houses, to remove the rubbish to a certain place outside the city, and to sprinkle water to lay down the dust.

The immigration of Jews from all parts of the globe, except America, where they would not leave the flesh-pots—is growing fast, and exceeding that of many centuries before. But it is not only the city that becomes the camp-ground of the sons of Israel, but also the country towns and villages, where they are now permitted to purchase real estate, build houses and cultivate fields which had lain desolate since the days of Hadrian, who changed the name of Jerusalem into that of Aelia, and forbade the Jews to approach its walls within a certain distance. You must know that Jewish emigrants of the present day do not come to the Holy Land to die there, in order that in the resurrection their bodies need not roll underground from all the ends of the earth until they come under the holy ground, but they come to live upon the soil where their fathers lived, and which they called their own. I spoke to several of the new comers, who had purchased some land near Bethlehem, and intend to make a living by the produce of the fertile soil. They say, "the land is ours by promise, by conquest, and by real possession, though we must now thank the stranger that he allows us to acquire a small portion of it at heavy prices." But WE HOPE TO LIVE, AND TO SEE THE WHOLE OF OUR INHERITANCE REPOSSESSED BY OUR PEOPLE, and that every one of Israel "shall sit under his vine and fig-tree in peace."

You see, then, that not only Christians who read their Bible without spiritualizing spectacles, expect the speedy fulfilment of the prophecies concerning the return of ISRAEL to their own land, and the return of Him over whose head Pilate wrote: JESUS OF NAZARETH, KING OF THE JEWS; but Jews also are aroused from the deep lethargy which lay heavily upon them like a nightmare, for many centuries; and they also begin to believe that their gathering again is at hand, and that King Messiah will soon make his appearance, to rule over them, and restore, not only the people of Israel to more than their ancient glory, but also the fertility of the land, which shall now become indeed a land that flows with milk and honey; a land of the vine, fig-trees, pomegranate and olives. In fact, nobody but those who despise the Word of God, can deny that God remembers the land. During the five years of my sojourn in the land of our fathers, THE EARLY RAIN and the LATTER came down as REGULARLY as in the days of David and Solomon, and only once the former delayed its coming for a few weeks; but, notwithstanding, we had no need of water for drinking and preparing our food; and when, at last, that heaven's gift streamed down upon the thirsty land, everything blossomed almost visibly to the beholder; and in three days our sacred soil outran the best lands in Europe.

May every man think of these things what he pleases. I, for my part, see in it the hand of our God, the COVENANT God of Abraham, Isaac and Jacob. I see in it THE SIGNS OF THE TIMES when He will favor again Zion, and gather the remnants of Israel and Judah, and be their God.

"Pray for the peace of Jerusalem."

Donations.

The money paid at Conference for book and tract funds and Youth's Visitor, being paid to us in one sum, and not yet having the items, we do not here acknowledge. But what was handed to the editor personally is here acknowledged:

Sister Ford, Fishersville, N. H.	50
Mrs. F. Melroyd,	\$1 00
R. R. Knowles, book and tract,	5 00
A. friend, for Visitor,	1 00
Freddie, for Do Society,	05
L. Hooper, for A. M. A.,	1 00
Mrs. W. Hooper, for tract fund,	5 00
M. Lowe, for Do Society,	25
J. T. Bietel's sons for Do Society,	1 00
Shalar Hubbard,	1 00
L. S. Phares, for A. M. A.,	25
Mrs. Elizabeth Goll, for A. M. A.,	3 00
Bessie and Julia, for Visitor and Do Society,	50

Letters Received.

O. W. Lovejoy; Elder Norman W. Spencer; George Locke; A. E. Smith 2; Jas. Miller; Dr. E. S. Loomis 2; Richard R. Hill; L. F. Fitch; H. Camfield, \$10; J. S. Bliss; O. J. Fek; W. Hobbs; Eld. J. A. Heagy; James Penniman; D. Bosworth; W. S. Howden; George C. Arms; J. M. Orrock.

TUNNELLING OUT OF PRISON.—The rebel prisoners at camp Douglas, Chicago, have made several attempts to escape lately by means of large under-

ground "tunnels." These tunnels were about four feet high and two and a half feet wide; the sides and roof perfectly lined with boards and planks. The total length of the main tunnel was about seventy-five feet. There were four branches, used for storing away the dirt, hiding tools and clothes, and in one was a nice bed of hay, where the tired workmen could rest. One of these branches was large enough to accommodate the man who sawed and fitted the plank, so that all the work could be done underground, to avoid noise and to defy suspicion and curiosity. Upon the discovery of their scheme the prisoners attempted to force the guard, but were beaten back, several receiving serious wounds.

Fifth Annual Report of the Treasurer of the A. M. A.

FOR THE YEAR ENDING JULY 1, 1863.

To the Annual Conference assembled:

Your Treasurer having been solicited to examine into the condition of the affairs of the office of the Herald, on the decease of our much beloved and highly esteemed Bro. Bliss, your late Business Agent, and Treasurer, would say, that although his death was sudden and unexpected, so much so, that no information in reference to the financial business of the office could be obtained from him, yet, the correctness of his accounts, was such that we were enabled to obtain the condition of the finances of the office to the perfect satisfaction of your examining Committee. In the examination, we found no outstanding debts against the A. M. A., and all the monies received by him, were with the fullest minuteness accounted for.

Financial Report as follows:

RECEIPTS.	
For cash subscription for Herald as per Quarterly Report,	\$3027 04
For cash sale of books,	290 37
" " " tracts,	29 42
" " donations to Do Society,	10 48
" " for advertising,	16 00
" " interest,	25 14
" " donations to Herald, &c.,	1440 56
" donations in stock of Boston A. Association,	508 75
Total received,	\$5348 76
Balance due on acc. July '62, \$185 97	
Cash on hand, July, 1862,	7 50
	\$193 47
	\$5542 23

EXPENDITURES.	
For sundry expenses as per qtr. report,	\$3189 70
" cash paid for books,	63 25
" " " tracts,	33 47
" " " stock in B. A. Assoc.,	41 25
" books donated Ft. Warren per G. W. B.	4 90
" 11 shares in B. A. Association,	550 00
	\$3882 61
Bal. due on acc. July 1, 1863, \$253 19	
Cash on hand, " " 1406 43	
	\$1659 72
	\$5542 23

ASSETS OF THE OFFICE, July 1, 1863.	
Type and other printing material in office,	\$150 00
Stereotype plate in office,	100 00
1 safe, 4 stoves, and all the furniture in the rooms of office,	75 00
1 library of about 700 vols., 408 being standard Works,	275 00
Books, tracts, &c.,	25 00
Rent paid to Jan. 1, 1864, 6 months,	75 00
36 shares in the B. A. Assoc., (par \$50)	1800 00
Balance of accounts due this date,	253 19
Cash on hand,	1406 43
	\$2159 62
To this may be added amounts due from subscribers, about \$800, estimated good,	240 38
	\$4400 00

LIABILITIES.	
For small amts. prepaid on Herald, estimated at	600 00
Balance,	\$3800 00

In presenting this Report, your Treasurer, as Business Agent, would suggest, that although this has been the most prosperous year of the Association since its organization, (as may be seen by the above report, in which it will be found that the cash receipts for the Herald, only falls short of \$161.66, or about 100 new subscribers, of meeting the entire expense of the office,) yet we would urge the necessity of obtaining new subscribers immediately, sufficient to place the Herald in a condition to meet the full expense of the office. Also we would call attention to the necessity of continued Donations, for the following reasons:

1st. The office must be supplied with an entire new set of type, as will appear from the valuation of the type on hand as per assets, and it is important that this Conference give their attention to this matter.

2d. The casting out from the columns of the Herald, those long yearly advertisements, which occupy so much room of our valuable paper, and the filling of the space with new matter weekly, will necessarily require more labor in getting out the paper beside the loss of the yearly income derived from the advertising.

3d. The increased expense in getting out a monthly issue of a paper for the Sabbath school children; which we earnestly hope this Association will not fail to make the necessary arrangements for.

R. R. KNOWLES,
Treasurer and Business Agent.

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CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Joseph Fairbanks.

Bro. Litch—I see there are a few errors, probably the most of them typographical, in my letter published in the Herald of Oct. 27th. In the first paragraph it should read *twenty* instead of *thirty*. In the third it makes me say *fully*, instead of *pretty* well convinced, for I was not so fully convinced at that time, as I was in 1844. Again in the same paragraph it ought to read *restitution* instead of *visitation*. In the eight, to have it read as it does in Heb. 12: 14, it should be *no man*, instead of *we never*. But the worst error is in the last paragraph but one—it makes the Sister of Wisconsin say the very opposite of that which she did. Please read *test* instead of *last*.

I want to say that my heart was much moved upon while reading in the last week's Herald, the article headed, "The Youth's Visitor." I am interested for the children,—we had a Sunday school in our school district, the summer past, of which the writer was Superintendent, and most always read to the children something from the Children's Department in the Herald, with which they appeared to be much pleased. We now take the "Child at Home," a monthly publication by the American Tract Society, Boston. But I have been thinking ever since the subject has been agitated, in regard to a Child's paper by our Advent friends that as soon as such a paper should be issued I would see if I could get up interest enough among the children and youth to take it for a year, as they have frequently expressed a desire to have a paper oftener than once a month; so if I can induce them to throw in their mites; and I think it can be done, we shall have two a month, even if the Visitor is not published but once a month. But I hope there will be interest enough got up to have it issued semi-monthly. Had I the means that some men have, I would order at least fifty copies for gratuitous distribution. But I will send fifty cents, for which you may send me the worth of it in the first number as soon as published.

And now, my dear brethren, let us wake up to this subject. O, let us be in earnest and do something that will not only benefit our own children, (those of us who have children,) but the children of others, also. How can any one who loves Jesus, help loving children likewise? It seems to me there are but few so poor, but that he or she could do a little to make glad the hearts of the dear children.

JOSEPH FAIRBANKS.

Fairbank's Mills, Nov. 4, 1863.

From Sister Sarah Thayer.

Bro. Litch—I am a stranger to you, both personally and by name, I suppose; but can say I am interested in the cause of the Savior, and particularly his second coming, and the setting up of his everlasting kingdom, which I understand will take place at the end of this dispensation. When the righteous dead will be raised and the righteous living be changed. Then, and not till then, do I believe that the patriarchs, and prophets, and apostles, and martyrs, receive their reward. Then will I trust Bro. Miller, and Pinney, and Barry, and Bliss, and scores of others that have fallen in the field, receive, with the former class, their crown of eternal life and immortality. Yes, the coming of Jesus is the consummation of the Christian's hope. Not the going to heaven when we die. No, I do not think, that be my hope of eternal life ever so bright, that I am warranted from the Scriptures to look for any reward after this life, until the resurrection.

Yours, in hope of eternal life through Jesus Christ at the resurrection of the just.

SARAH THAYER.

Seneca Falls, N. Y., Oct. 16, 1863.

Note.

Our sister, and all others, will do well to remember that the same apostle who looked for his crown "in that day," also had "a desire to depart and be with Christ, which is far better." While "to remain in the flesh was more needful for" the

church; and that he was both "confident" and "willing to be absent from the body and present with the Lord." He knew that "while at home in the body" he was "absent from the Lord." Why should we not believe him on both subjects? Any principle of interpretation which would do away with the obvious meaning of his language in reference to the intermediate state, would also nullify his hope of a crown in that day; would it not?

Ed.

From Bro. G. W. Gregory.

Dear Bro. Litch—When I take up the Herald, it is always pleasant to me to cast my eye upon the name and residence of some old familiar friend; and often quite a feast to read their testimony that they still live in the enjoyment of that active faith which works by love, purifies the heart, and overcomes the world.

Brothers and sisters, the number of my paper admonishes me that I am reading a Herald that is not paid for, and while I remit to Bro. Litch my yearly subscription, I thought I would say to you, the conflicts I pass through, remind that we still live in a world of temptation, where the weary traveller finds but little rest. And a world of darkness, too, where the blind are leading the blind. But, thanks be to our heavenly Father, a ray of light occasionally flit across my vision from the lamp of prophecy, that shows clearly we are passing the last way-marks on the coast of time, and my heart responds, we are almost home.

Yours, waiting for the kingdom,

G. W. GREGORY.

Wichendon, Nov. 2, 1863.

"Watching and Praying"—the Condition of Escape from the Great Tribulation.

O, for grace, "that we may watch and pray always; that we may be counted worthy to escape all these things that shall come to pass, and to stand before him at his appearing." "Alas, who may abide the day of his coming?"

It requires great grace to be in the first translation, for it is a peculiar dispensation, and requires a peculiar preparation. We must be wholly spiritually minded—altogether purified from carnal motives, and passions. "For he that hath this hope purifieth himself even as he is pure." (1 John 3: 2-3.) We who have received the doctrine of the necessity of personal preparation for this great event, must not live as Antinomians who deny it. If we confess it in word, and deny it in practice, in what are we better morally, than those who deny it both in practice and in precept? Are our tempers more meek, our conversation more holy, our dispositions more "gentle and easy to be entreated?" May it not be said to some of us, "what do ye more than others?" Especially in reference to "love for our enemies." (Matt. 5: 46-48.) If our love is to be a pattern of his pure unselfish love, how do we stand in reference to preparation in this respect? Do we forget all self-pity, and self-sparing, and pray for our enemies, as He did, while they were in the very act of mangling the hand that was stretched out to save them? In that hour of all others, when he was racked with the most cruel torture that was in the power of man to invent, we do not hear him cry, pity and deliver me, but "forgive them for they know not what they do." Are we "pure" in this kind of love, "even as he was pure?" If not, where is our preparation? "For he that loveth not, knoweth not God." (1 John 4: 8.)

If "love is the fulfilling of the whole law," is not the unfulfilling of love the breaking of the whole law? But we love our friends. Very well, but the heathen does the same. Our grace must be in advance of theirs, or we may share their fate. "But if we would judge ourselves, we should not be judged; but when we are judged of the Lord we are chastened, that we should not be condemned with the world." Antinomians who wish to get rid of the force of this passage, say, But that chastening referred to a specified sin. And so it did; but it also establishes a principle; for it could be said of no one sin, you shall be chastened for this, but others you may commit with impunity. And the object of this chastening is expressly stated—"That we might be partakers of his holiness," and also the reason, because "without holiness no man shall see the Lord." (Heb. 12: 10-14.) (1 Cor. 11: 31-32.)

Are all watching every thought, every feeling, every motive, every temper, and praying always that they may be conformed to our Divine pattern? In other words, are we constantly engaged in holy prayer, and holy efforts to purify ourselves even as He is pure? If not, how are we advancing in this state of holy preparation? Theorizing about the doctrines of the advent will never prepare us. We may be great theorists, and yet have only a "name to live," so far as spiritual life is concerned. We will have to examine ourselves in this thing, and be more in earnest about preparation; for it is

plainly intimated in 1 John 3: 2, that unless we are purifying ourselves, even as he is pure, that our hope is not a safe one. Let us then set immediately, and earnestly about the preparation of purification, for the time is short, and we have not a moment to lose. Every moment lost now, may be to our loss throughout all eternity. It is not sufficient to believe and argue for it alone, for unless we live it, we get no more benefit from it, than those who deny and combat it. For though we may do good to others by our confession of the truth, it will not benefit us, unless we practice what we preach. Paul said, "I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself, should be a castaway." "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. So run also that that ye may obtain." He gives us some intimation of how he ran,—it was not in the way of worldly gain. "In what things were gain to him, those he counted loss for Christ." Here he recognizes the fact that worldly gain is heavenly loss. He had suffered the loss of all things, yet he did not grieve after them, but counted it as nothing that he might win Christ. Did he suffer so much to win Christ, and can we win him in ease and self-indulgence? Truly, if Paul could visit us now, he would be astonished at the new and easy way of Antinomianism. And would he not call it "another Gospel?" What a contrast does his indifference to worldly loss, present to some who are now grieving over their lost possessions? Not, in some cases, because they care about worldly wealth, but because the loss of property involves loss of comforts. But did he not lose all comforts, of a temporal nature, and suffer "nakedness, hunger, thirst and cold?" What a nameless and peculiar feeling of desolation there is in that expression, "I have no certain dwelling place," and "not knowing what will befall me, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Yet he was "exceeding joyful in all his tribulations," and "took pleasure in infirmities, in necessities, in reproaches, in persecutions, in distresses, for Christ's sake." The reason he gives for it is remarkable. "For when I am weak, then am I strong." This doctrine he has directly from the mouth of God; that Divine strength is made perfect by weakening the flesh, and the lessening of temporal hope. When his prayer for relief was refused, this was the reason given:—"For my strength is made perfect in weakness, but my grace shall be sufficient for thee." He could not relieve him without delaying this strengthening process, but sustaining grace should be granted him, and it should be sufficient. There should be no failure in the supply, as long as he was willing to submit to suffering. But so far from exhibiting a want of submission, he immediately exclaimed "Most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." These infirmities were not sins, for he explains them in the next verse to be "reproaches, necessities, persecutions, and distresses." As to what the infirmity he called a "thorn in the flesh" was, Wesley says, three of the fathers, who lived near the time of the apostles, say that it was "violent pains in the head, and all over the body." We find an explanation of the nature and variety of his other afflictions in the following texts:—2 Cor. 11: 24-28. 2 Cor. 12: 8-10. 2 Cor. 4: 8-11. 2 Cor. 1: 5-8. 1 Cor. 4: 11-14. Acts 20: 19-57. Acts 21: 13. Acts 16: 23-24.

To save you the trouble of looking through, we will note a few of Paul's afflictions. "In labors abundant, in stripes above measure, in prisons frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things, things that are without, that which cometh upon me daily, the care of all the churches."

But still we hear the note of triumph in the midst of all these troubles. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in the mortal flesh." "For as the sufferings of Christ abound in us, so our consolation aboundeth by Christ,—that as ye are partakers of the sufferings, so shall ye be also of the consolation." "We having the same spirit of

faith." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; for which cause we fear not; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal." "For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us." Though "even unto this present hour, we hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, yet none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus." "We labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the whole world, and are the offscourings of all things unto this day." "I write not these things to shame you, but as my beloved son I warn you." "Wherefore I beseech you, be ye followers of me." "For this cause I obtained mercy, that in me first, Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe." Rom. 8: 17-18. 2 Cor. 4: 7-18. 1 Pet. 2: 19-21. 1 Pet. 3: 17-18. 1 Pet. 4: 1, 2, 12, 13, 14, 15, 16, 17, 18, 19. 1 Pet. 1: 7-13. Rev. 3: 19. We wish you, every one of you, to look out all these texts, and carefully examine them. Notice particularly that Paul says in reference to these very sufferings—"follow me;" and declares himself our "Pattern of suffering, and not of suffering only, but of long suffering." (1 Cor. 4: 11-16. Tim. 1: 16.) How have we followed this Pauline pattern? Read over every item and phase of these sufferings, and see how you would bear each one. Try to realize them, and see if you can judge what would be your feelings, your tempers, and mode of action. Make the examination as severe, and real as possible, and by this test ascertain how near you are to that "pattern of long suffering." "Being defamed," do you "entreat?" "Being persecuted," do you "suffer it?" Do you suffer it in the spirit of Paul, when he said, "I will very gladly spend, and be spent for you; though the more abundantly I love, the less I be loved?" (1 Cor. 12: 15.) Or in the spirit of the Savior, who died to save his worst enemies and persecutors. "For when we were enemies, we were reconciled to God by the death of his Son. In this God commendeth his love towards us, in that while we were yet enemies Christ died for us." "For when we were yet without strength, in due time, Christ died for the ungodly." (Rom. 3: 6-11.) And it was this suffering example, in particular, that was left for us. "For even hereunto were ye called, because Christ also suffered for us leaving us an example that we should follow in his steps." (1 Pet. 2: 19-21.) So that we are under obligation to follow a still higher Pattern than Paul—even "The Great Exemplar." "For he that saith he abideth in him, ought also himself to walk even as he walked." (1 John 2: 6.) But let us return to the Pauline pattern at present. If called to suffer "nakedness, cold, hunger, thirst," could you take pleasure in such necessities? Or if you were counted the offscourings of all the earth, and filth of the whole world, and accused of "being always false," could you "take pleasure" in such "reproaches?" Or when "reviled" without a cause, could you "bless" the reviler? Or when publicly stripped, and scourged before a hooting mob, could you "take pleasure in" such persecutions and be "exceeding joyful in all" other forms of Pauline "tribulation?"

To make the pattern perfect, you must not only endure the sufferings, but "take pleasure in" them, and be filled with comfort, and exceeding joyful in every form of tribulation. (2 Cor. 7: 4. 2 Cor. 12: 10.) Could you take joyfully the despoiling of your goods, while enduring a great fight of other afflictions, and actually suffer the loss of all things, and count it as nothing, that you may win Christ? If not, then are you not far from this pattern? Instead of taking joyfully the loss of your worldly goods, are you not rather deeply afflicted at it? And instead of suffering the loss of all comforts as though they were nothing, are you not rather cast down with regrets, and burdened with care and effort to get them back? And instead of "being exceeding joyful in all and every form of tribulation," are you not exceeding sorrowful even at your slight tribulation? If so, then you have never begun to take up your cross, without which no man can be a true disciple, for that includes nothing less than the "forsaking of all things." (Luke 14: 27-33.) But Paul did, and suffered more than is implied in all the foregoing texts, for he courted a conformity to all the sufferings of Christ, even to the death of the cross, "that he might in anywise attain unto the resurrection from among the dead."

He did not consider that he had attained it, even when he was in a much more advanced state of grace

than we are, but still followed after, reached forth, and pressed onward to the High Mark. (Phillip 3: 10-14.)

Read these texts attentively and see if you can conclude that the common attainments of Christianity will entitle you to the first resurrection? And the first translation must have the same character of attainments, to entitle them to a share in those extraordinary blessings. Paul was both a living and dying martyr; a martyr in spirit, and a martyr in fact. "Let this mind which was in Christ Jesus be also in you. He made himself of no reputation, took upon himself the form of a servant, and became obedient unto death, even the death of the cross." (Philip 2: 5-8.) The first translation are not called to martyrdom in fact, but unless they are martyrs in spirit, they have no safe foundation "for the hope of their calling." (Ephes. 1: 18.)

A. P. J.

Ancient System of Telegraphing.

At the Royal Institution, Prof. Thomson lately drew attention to an ingenious system of signalling invented by Aeneas Tacticus, 300 years B. C., and described by Polybius. Two eastern vessels of the same form and size were filled with water, and provided with a stopcock. One was kept at headquarters, and a scout carried with him the other. Down the sides of each were placed short sentences, such as "enemy moving off," "enemy coming," "enemy gone," &c. The scout, when he found out what he wanted, keeping himself all the while in sight of the head-quarters, of his own General, was to wave a flag or light a torch, and simultaneously allow the tap of the vessel with him to be turned to allow the water to run out. The tap of the vessel at head-quarters was also to be turned out. When the water had sunk to the sentence he wished to communicate, the scout would wave his flag or light his torch the second time, and by immediately turning the tap of the vessel in camp, the General would see where the level of the water then was, and correspondingly the sentence affixed, by which contrivance he would receive information some hours before the scout could personally communicate it.

GOD'S ACTS INSCRUTABLE TO MAN—Taken straight stick, and put it into the water, and it will seem crooked. Why? Because we look upon it through two mediums, air and water: there lies the *deceptio visus*; thence it is, that we cannot discern aright. Thus the proceedings of God in his justice, which in themselves are straight, without the least obliquity, seemed unto us crooked; that wicked men should prosper, and the good man be afflicted; that the Israelites should make the bricks and the Egyptians dwell in the houses; that servants should ride on horseback and princes go on foot; these are things that make the best Christians stagger in their judgements. And why but because they look upon God's proceedings through a double medium, of flesh and spirit; that so all things seem to go cross though, indeed, they are right enough. And hence it is that God's proceedings in his justice are not so well discerned;—the eyes of man alone being not competent judges thereof.

A NEW TURRET FOR IRON-CLADS.—The new iron-clad built at St. Louis has two turrets, one Ericsson's and the other Cad's patent, the latter being of peculiar construction. It differs from Ericsson's, among other things, in having a portion of the shell extend down to and the whole weight of the turret resting on, spheres at the bottom of the vessel. The guns are placed on a huge platform, loaded in the hold, and raised into the turret by steam power. They are also run out by steam, the recoil is received on steam cylinders, and the whole apparatus, guns and all, are operated by one man (an engineer,) no other person being needed in the turret. The loading is accomplished by loader below the turret in the hold. This new turret is found successful, will entirely revolutionize the old system of working heavy ordnance, and the engineer will be the ordnance officer.

A HEBREW PAPER IN JERUSALEM.—A few months ago a Hebrew journal was commenced in Jerusalem. It is entitled *Halbanon*—"The Lebanon"—is issued monthly, and printed in three characters—Hebrew, Arabic, and Latin. The first part contains political and other news; the second part is purely literary and bears the heading, "Honor of Lebanon."

OBITUARY.

Zela H. Lessard.

At Eau Claire, Eau Claire Co., Wis., Sunday evening, Aug. 23, 1863, after two days severe illness, of dysentery, Zela H., only daughter of Charles and Sibyl Lessard, one year, four months, and leaves behind four brothers, with her parents, to mourn her loss. But we cannot wish her back, frail blossom of earth, to undergo the painful suf-

fering she experienced while the terrible disease was ravaging her beautiful form; neither could we desire her longer stay within our home, when the folds of heavenly joys were opened to receive her. We had learned to love her artless ways, to admire her affectionate disposition, and as the cold sods fell upon her coffin form, shutting out our faded flower, but blooming in heaven, we could not keep back the tears of sorrow.

As we gazed upon lovely Zella's form, so calm and cold in death, we remembered her many winning ways, which have made so deep an impress on the hearts and minds of all her friends that they will long linger like a delightful vision in the memory. Each of her parents seem to say in the words of an Eastern shepherd,

"O, it was sad and cruel,
To call thee thus away;
That what we loved so fondly,
Might here no longer stay.

I could have spared another,
Though with a deep drawn sigh,
But thou, my heart's best treasure,
I thought not thou couldst die."

We may imagine, too, the same answer from their Heavenly Father:

"I am a shepherd, too, he said;
With better fields than thine;
With pastures green and waters clear,
And skies that ever shine.

Now if thou wert to take a lamb,
To fondle to thy breast,
Wouldst thou not choose the youngest, and
The loveliest and the best?

Then wherefore grieve that when I came,
To take a lamb from thee,
I chose the fairest of the flock,
To come and dwell with me?"

CHARLES B. LESSARD.

West Eau Claire, Wis., Oct. 24, 1863.

Caroline Matilda Curtis.

Caroline Matilda, wife of Solomon Curtis, died of consumption, in Clarencville, C. E., September 28th, 1863, in the 63d year of her age.

She was born on Caldwell's Manor, Dec. 22, 1800, and in her childhood moved with her parents to Montreal, where she remained till her marriage in 1819. She attended the Episcopal church, and considered herself a member of that communion till about seven years previous to her decease, when she and her husband were baptized by Elder B. S. Reynolds, and united with the Adventists. For the last three years of her life, she was an invalid, and during the greater part of the last year was confined to bed. I saw her twice during her sickness, and conversed with her on the things which belong to our peace. As the hour of her departure drew nigh, she felt that Jesus was precious; and those who knew her best are satisfied that she could truly say:

"Jesus, my Lord, I know his name
His name is all my boast;
He will not put my soul to shame,
Nor let my hope be lost."

As she expressed a desire to have an Adventist preach her funeral sermon, it seemed to the friends quite providential that my steps were ordered in that direction at the time. We held our service in the Stone Chapel, and Paul's "words" of "comfort" (1 Thess. 4: 13-18,) were the foundation of my discourse. Only one of the nine children whom she left, was able to attend her funeral. But while bereft of a mother's care, may the Father of all mercies be with our afflicted brother and family, till the night of time is succeeded by the day of eternity. J. M. ORRICK.

Alonzo Taylor.

Died in Lake Village, N. H., Oct. 19, Alonzo Taylor, aged 27 years.

Many of our friends that attended the Conference will remember the sad circumstance of this young man being stabbed at a drinking saloon by a man by the name of James Filgate, on the evening of the 13th. Mr. Taylor was a great sufferer, and though he lost his reason before dying in peace from a consciousness of pardoned sins. He told me several times, he believed God had forgiven his sins. It has been a hard blow to his young wife and his family, but we believe the affliction is working for their ultimate good, and they are seeking consolation from the right source. May God take them into his own warm, sympathetic love and save them.

The writer attended his funeral, and preached from a text found 1 Samuel, 20: 3.

"But truly as the Lord liveth and as thy soul liveth, there is but a step between me and death!" The trial of Mr. Filgate was to have been today, but the poor man to day is prostrated upon a bed of fever. O, truly "the way of the transgressor is hard."

H. BUNDY.

Lake Village, N. H., Nov. 2, 1863.

ADVERTISEMENTS.

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WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for treatment on cows. It cures felons. It cures warts.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—*Boston Herald*

From Mr. Morris Fuller, of North Creek, N. Y.: "I have used your Golden Salve to be good for everything that I have tried it for. Among other things for which I have used it, is a bad case of 'scald head' of our little girl as effect in this case was also favorable.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth \$100 a box for piles.

Miss Har let Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude.

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk-farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses.

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Meriden Centre, N. H.
Mr. H. L. W. Roberts, Editor of Marion Intelligence, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.
From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '63 For sale at this office.

DANIEL CAMPBELL,
GENERAL AGENT
100 address, Carlisle, C. W.

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

Ayer's SARSAPARILLA,
THE WORLD'S GREAT REMEDY
FOR

SCROFULA AND SCROFULOUS DISEASES.

From Emory Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.
"I only do my duty to you and the public when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeham, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhœa, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhœa, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhœa of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in Medicine

everywhere.

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, NOVEMBER 10, 1863.

My Dear Children:

Are you not glad that you are to have a paper of your own? I know you are; and I expect you will be very anxious for the time to come when you will have the privilege of seeing and reading it. But there is a great deal of work to be done before it can be got out. In the first place, we want a great many more subscribers than we now have, and we want each one of you to go to work and see how many you can obtain, and let us know as soon as possible. In the next place, we want some interesting letters from the children for the first number; and then to have you keep up the correspondence every week, so as to make the paper interesting. And then, you know, we must have some object before us to cultivate the spirit of love to our fellow-creatures, and to the Lord Jesus Christ. The more we do for others, the more we shall love them. So the more we do for Christ, the more we shall love him. Jesus said, "It is more blessed to give than to receive." And if you want to know how you can do something for Christ, I will tell you. If you obey your parents because Christ has commanded you to, you do that for him, and he will pay you at the resurrection. If you go and visit some poor sick person and wait on them because Christ commanded you, that is doing it for him, and he will pay you. If you deny yourself of something pleasant for the sake of doing good with what it will cost, because Christ wants you to, that is doing it for him, and he will pay you. Christ is coming from heaven, one of these days, and then he will be king over all the earth, and pay all his servants who have worked for him here. And remember that everything you do for him will be remembered, for it is written down in his book of remembrance.

Our First Work for Christ.

A few weeks ago, Sister Crosby, who is out in Michigan, teaching Indian children, told us of a young man who has come to her school, whom she wishes for an interpreter. Do you know what that is? I will tell you. If you was among the Indians, do you think you would understand what they said when they spoke in their language? No, you would not know a word of it. Nor would they know what you said if you spoke to them. An interpreter is one who understands both languages, the Indian and the English, and when we speak English to the Indians, he tells them in their language what we say. And then when they speak in their language to us, he tells us in our language what they say. She wants this young man, when she speaks to the Indians in her language, to tell them what she says, so that they will understand her.

Now Sister Crosby wants us to support this young man, to be an interpreter, and help her preach to the Indians; and when we send a missionary there, as I hope we shall soon, we shall have some one to help him teach the Indians about Jesus and his kingdom. Now I propose to the Do SOCIETY to raise one hundred and fifty dollars a year for this young man, that he may attend Sister Crosby's school and learn English, and be interpreter for her, and other missionaries, to teach the Indians. Sister Crosby, I think I can answer for them, that they will do it. We must do it for Christ's sake. So please send in your money to your friend THE TREASURER, who gives \$1.

All's Well.

All's well—the shadows of the night
Here ever fall around;
But shining still with tender light,
The star of Hope is found.
What though before our storm-tossed bark,
Life's mountain billows sweep?
That star shines most when days are dark—
All's well.

All's well—in hours of earthly care,
On pain Love's hand bestows;
We feel 't is sweet for us to share
The grief whence mercy flows.
What then though sorrows round us stand?
But one dear truth they tell;
Our home is in a brighter land,
All's well.

Rest shall be ours when they are o'er
Where living waters flow;
Sweet rest upon the vernal shore
Where flowers immortal grow.
What then though often here we weep
Within a sad heart's cell?
Who sow in tears, in joy shall weep—
All's well.

"My Best Friend."

So said my niece, Katie Goodwin, one morning, as I closed the book I had been reading. It was about Christ's love and kindness, even to his enemies.

"I want to be like Jesus," said Katie.

She uttered these words as if she really meant what she said.

Now Katie was a sweet, amiable girl. We all loved her. There was so much that was gentle and lovable about her, that nothing seemed to delight her so much as when she was helping the poor, or leading some blind female across the street, or reading to some little child the story of Jesus and his love for sinners.

I can assure you that Katie loved Jesus, and nothing was so pleasant to her as hearing, or singing, or speaking about her Saviour. O, with what delight and sweetness did she sing those words, beginning

"I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children like lambs to his fold,
I should like to have been with him then."

And how she always brightened when she came to the words—

"Yet still to his footstool by prayer may I go,
And ask for a share of his love;
And if I thus earnestly seek him below,
I shall see him and hear him above."

Shall I tell you a secret? One morning, soon after breakfast, I had occasion to go into Katie's bed-room; and where do you think I found her? Seated upon a high chair near the window, holding in her hands a nicely bound book.

"Katie," I inquired, "do you like to be alone?"

"Sometimes, aunty; but I don't feel one ly."

"What is that book you hold in your hand?"

"My Bible, aunty; and I have been reading about my best friend."

"Who is your best friend, then, Katie?" I asked.

"Jesus Christ."

"How do you know he is your best friend?"

"Because he loves me—the Bible says he does."

"But your father and mother love you. Are they not your best friends?"

"They are my best earthly friends, aunty; they love me, but not as Jesus does; they are not like Jesus."

"I think your mother would do or suffer almost anything for you, Katie," said I.

"What has Jesus done for you, that she, or your father, either, would not have done for you?"

"O, aunty, you know. Jesus was nailed to the cross—he died for me."

I could scarcely refrain from tears as I saw the earnest manner in which the dear

child uttered these words; but, being anxious to find out what she knew about the death of Jesus, I asked her:

"Why did he die for you, Katie?"

"Because he loves me, aunty; that he might wash away my sins, and make me one of his own children."

"And did he die for no one else, but you, Katie?"

"O, yes, aunty; for you, and father and mother, and all the world."

Then, looking me full in the face, she inquired:

"Now, don't you think Jesus is my best friend, aunty?"

I took her upon my knee, but for several moments I could not utter a word. At length I said:

"Jesus is, indeed, your best friend. He is the friend of sinners; yes, of those who were anything but his friends. While we were yet sinners, Christ died for us. Not that we loved him, but that he loved us."

Jesus is your best friend—even if you do not as yet feel it. You must think of him—what he has done for those who have sinned against and grieved him; and sure I am that if you will only carefully read the life of Jesus, and think why did Jesus do and suffer all this, you will soon begin to feel that he is your best friend.

First-Rates.

"What are you doing, Jacob?" asked Mr. Myers of Jacob Stearns, who was hoeing in a field adjoining the road.

This question was not asked for information, but as the commencement of a conversation. Mr. Myers was fond of conversing with young people, and loved to do them good.

"I am hoeing corn," said Jacob.

"I see—but have you hoed those two rows?"

"Yes, sir."

"There are a good many weeds left in the hills, and between the rows. There should be no weeds left where the hoe has been."

"I am not trying to hoe it very well."

"Why not?"

"Because—because the corn will grow without it."

Jacob hesitated in giving in a reason, simply because he had no sufficient reason to give.

"You have heard the old proverb—'Whatever is worth doing at all, is worth doing well.' You should either hoe the corn well, or not at all. You should never do anything without trying to do it well."

"I don't mean to be a farmer. If I meant to be a farmer, there would be a reason for my doing all things relating to farming well."

"What do you mean to be?"

"I mean to be a professional man. I mean to get an education. When I begin my education, I will do everything relating to it as well as I possibly can."

"My young friend, you have already begun your education, and you are carrying on the process every day."

"I am not studying any now. I am going to begin next Fall."

"The process of education is not confined to study; that is only a part of the process. Education consists in the formation of character—in the formation of habits. One important habit is the habit of doing things thoroughly—of doing things in the best possible way. You are forming this or the opposite one in everything you do. Whenever you do anything carelessly, you are injuring your habits."

"I thought if I studied so as to become a first-rate scholar, I should be an educated man."

"To be a well-educated man, one must do whatever he does in a first-rate manner. It is only men who are first-rate that will command any high success in life. The Bible gives the best possible rules for education, as it does for everything else relating to the soul. It says—'Whatsoever thy hand findeth to do, do it with all thy might;' that is, do it diligently, and as perfectly as possible. The Book says, 'Whatsoever thy hand findeth to do'—that includes hoeing corn as well as studying. The Bible would have every man a 'first-rate' in his calling."

Trades of Birds and Animals.

The crow, the turkey, and some other birds, are arithmeticians.

The torpedo, the ray, and the electric eel are electricians.

The nautilus is a navigator; he raises and lowers his sail, casts and weighs anchor, and performs various other nautical evolutions.

The beaver is an architect, builder and wood-cutter; he cuts down trees, and erects houses and dams.

The marmot is a civil engineer; he not only builds houses, but constructs drains and aqueducts to keep them dry.

The East India ants are horticulturists; they make mushrooms, upon which they feed their young.

The squirrel is a ferry-man; with a chip or piece of bark for a boat, and his tail for a sail, he crosses a stream.

There is a bird called the weaver; he weaves a web to make his nest.

The primia is a tailor; he sews leaves together to make a nest.

The white ants maintain a regular army of soldiers.

Dogs, wolves, jackals, and many others, are hunters.

Whole tribes of birds are musicians.

The black bear and heron are fishermen.

Wasps are paper-manufacturers.

The ants have regular day-laborers.

Caterpillars are silk-spinners.

The monkey is a rope-dancer.

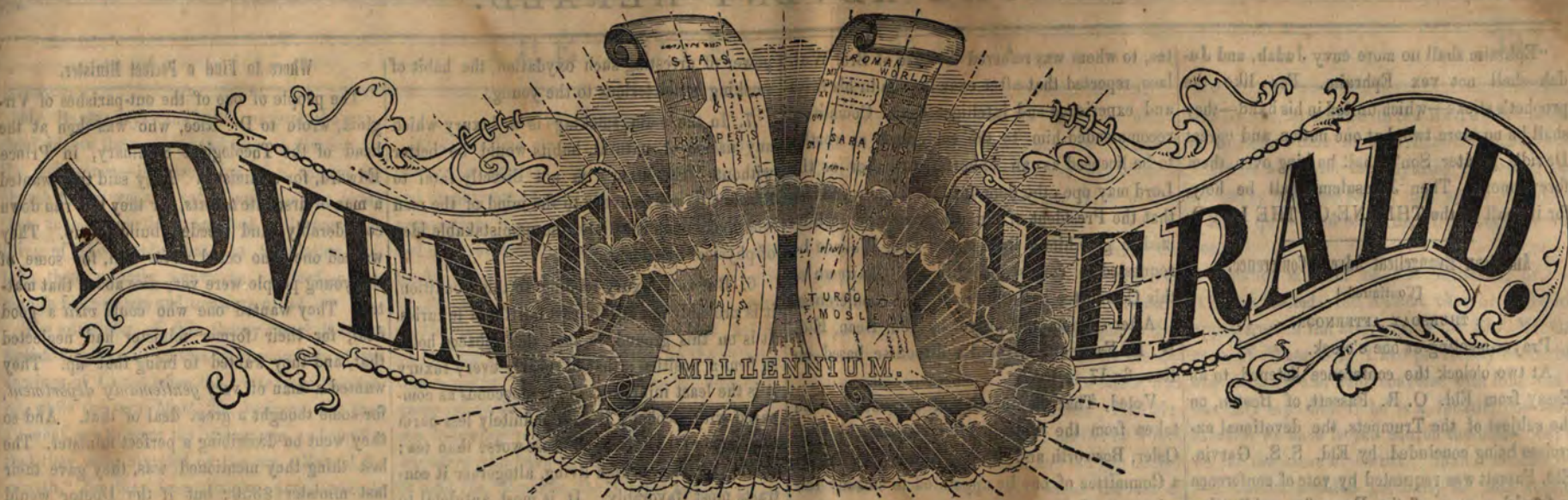
A GIANTESSE.—There is a young woman in Nova Scotia, seventeen years of age, named Anna Swan, who is seven feet and two inches in height. She measures forty-three inches round the waist, thirty-three inches from her armit to the tip of her fingers, weighs two hundred and seventy-four pounds, and has a foot thirteen inches long. She is good-looking, quite social, although diffident, not being accustomed to see the public.

AN OLD ROSE TREE.—The oldest rose tree in Europe is at Hildeshelm, in Hanover. It was planted in the ninth century by Louis the Pious, and in 1078, Bishop Hezias had a wall built around the tree to protect it. It has lately put forth new shoots from the old roots, one of which is twelve feet high, and nearly an inch in diameter.

ROBERT BURNS.—Robert Burns said that a Life of Hannibal, which he read when a boy, raised the first stirrings of enthusiasm; and that a Life of Sir William Wallace poured a tide of Scottish prejudices into his veins, which would boil along them till the flood-gates were shut in eternal rest.

AN AGED INDIAN.—A Chippewa squaw, who was the belle of her people a hundred years ago, still lives on the shores of Red Lake. She is one hundred and twenty years old. She and her husband were the first settlers in that region.

Warm thyself by the fire of the wise, but do not let their coals burn you.



WHOLE NO. 1172.

BOSTON, TUESDAY, NOVEMBER 17, 1863.

VOLUME XXIV. NO. 45.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY,

At 46 1-2 Kneeland Street, (Up Stairs,)
BOSTON, MASS.

JOSIAH LITCH, EDITOR,

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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[For Terms, &c., see 7th page.]

The Jewish People.

THE PECULIARITIES OF THEIR PRESENT STATE,
AND THEIR DESTINY, AS REVEALED IN
THE SCRIPTURES.

BY ELDER D. BOSWORTH.

The Jewish people—though a term primarily embracing only the tribes of Judah and Benjamin, has come to be a term indicating all the descendants of Abraham through the line of Isaac. In this sense, therefore, we shall use it in discoursing on the theme assigned us.

In looking at the history of this people, the strangest vicissitudes that ever checkered the pathway of human life pass in review before us. At a period long anterior to the records of profane history, we see them not only passing their minority as a nation, but also rising to the very acme of national grandeur and glory. Aye! that glory had been waning for centuries, and bowing to Gentile domination; they were passing away from the beautiful mountains of Zion, and the fertile fields of Palestine, ere the profane historian began to tell their story. Leaving out of view the miraculous interpositions of Providence, a people so ancient must have much of interest connected with their history. But when we hear the voice Divine calling to them: "Come out from thy country . . . and go into a land that I shall show thee;" when we hear that same voice rebuking the nations around them, saying, "Touch not mine anointed, and do my prophets no harm;" as we behold them like a little child led by the hand of a parent, rising to be a man of renown, as in the days of David and Solomon; as we see them when "pride had deceived their hearts," devoured by the king of Assyria; their bones broken by the king of Babylon, put under tribute by the kings of Persia and Grecia, scattered to the four winds of heaven by the iron power of Rome, the remnant for long ages trampled by the Saracen and the Turk, and amid all these vicissitudes, like the burning bush, unconsumed; while their contemporaries, Assyria and Babylon, Tyre and Sidon, Perrepolis and Palmyra, Thebes and Troy, have ceased to exist only in name, our wonder and astonishment knows no bounds, and we are led, like Moses, to turn aside and see why the bush

is not consumed. In other words, why the same causes that blotted out the name and remnant of the Assyrians and Babylonians, the Phœnicians and Trojans, have not caused the Hebrews to cease to be. And as we listen we hear a voice, saying, "I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee."

By Divine appointment then, though chastised beyond measure, they could not be wholly destroyed. Though the Lord made their "plagues wonderful," "great plagues and of long continuance," though he "scattered them among all people from the end of the earth even to the other end thereof," though they found no ease, neither rest for the sole of their foot among the nations whither they were driven, though the flames raged fearfully among the branches, crisping the leaves and marring its beauty, yet the bush could not be wholly consumed. Though they were compelled to drink the bitter dregs of the "cup of the Lord's fury" for long ages because of their disobedience, though the heart was filled with trembling, and the eyes dimmed with tears, on account of the long night in which they were driven from their holy fane, "without a sacrifice, without an ephod, and without teraphim," yet they never lost sight of the promise, "I will take the cup out of thy hand, and I will put it into the hand of them that afflict thee." With an abiding faith they looked down through the darkness of 2300 years to the vindication of the "trampled" sanctuary and host, and wherever scattered, how fearfully soever they might be oppressed, the language of their heart was, "If I forget thee, O Jerusalem, let my right hand forget her cunning." During the long "night of weeping" every nation of the Old World decided "they had no rights that men were bound to respect;" they were "robbed and spoiled away." And he who most fearfully oppressed them, verily thought he was doing God service. But to come to

THEIR PRESENT STATE.

The darkness draws to a close. England, France, Austria, Prussia enfranchise the Jew; even Russia and the Pope issue edicts ameliorating their condition; and as the great bell of time strikes the prophetic hour that marks the justification of Jerusalem, the haughty Turk, bowing to the stern decrees of fate, enfranchises the Jew in Palestine, and grants them privileges they had not enjoyed since Titus carried them away captive.

A recent writer very forcibly (by contrast) describes the condition of the Jew just prior to the close of the prophetic period of 2300 days. Speaking of the situation of the slaves and contrabands at the South, he says: "Their abject, downcast appearance forcibly reminds one of the aspect presented by the Jew in Germany, and all over continental Europe twenty years ago." Thus comparing the appearance of the Jew only a single year before the close of their long night of national degradation, to slaves cowering down before petty tyrants, or contrabands fleeing from infuriated masters. How is it now? The Jew stands up as proudly from the dust of ages, as though enjoying a literal resurrection from the tomb. England boasts her Hebrew peers, commons and counsellors. The Rothschild's dictate terms to the money chang-

ers of the world; and no European nation could carry on a war for six months without the consent of Jewish bankers.

In an address before a missionary society in England, recently published in the Jewish Chronicle we find the following:

"God was bringing the Jew in every part of the world, in a marvellous manner, from the degradation of ages to the very highest position in society. Take, for example, the country of revolutions, where the Jew, naturally a man of peace, would be expected to be crushed and trampled down. But in what rank was the Jew found in France? The greatest of their tragedienns was Rachel; their greatest financier, M. Fould, was a Jew; Cremieux, the prince of advocates, was a Jew; the greatest of Napoleon's marshals was Soult, a Jew. Who were guiding the press of France in some of the greatest French papers? They are known to be Hebrews. Who were holding the strings of the monetary power? They were the Rothschilds and other rich Jews."

The situation of the Jew in England and France, is mainly his situation in other parts of the world. He stands disentrained of the trammels that society had thrown around him in the past. He is gradually assuming his normal condition, "the head and not the tail," "above and not beneath." And the writer before alluded to, makes the following remarks concerning his expectation of a great national change.

"Wherever of late he had met the Jew—whether living in Scandinavia, in continental Europe, in England, on the edge of the great African sea-shore, or in the deserts of the South, he had always this great feature to mark and distinguish him from the Jew of the past,—that he was looking with his face towards Jerusalem, and expecting speedily to return there."

"Expecting speedily to return." Yes! this is the distinguishing characteristic of the Jew of to-day. A few years since, if he was asked about returning to Palestine, he would inquire, "why should I wish to return? Judea is desolate, trodden down by strangers." But as the "cup of the Lord's anger" is taken from his lips, he rises from the degradation of ages—the tones of the great bell of time strike upon his ear, tolling out the hour of deliverance, and instinctively he turns his eyes Zion-ward. He anxiously inquires for the means, he looks for a leader, and when one clothed with regal authority inquires, "When is your nation going back to Palestine?" he answers, "When your majesty is prepared to lead them there." Leaving then the Jew of to-day with his face toward Jerusalem, and all his anxious inquiries tending in that direction; we proceed to enquire after his

FUTURE DESTINY.

On this theme so fruitful of theories, I am aware it becomes me to speak with modesty; and especially so when I have to acknowledge that the fulfillment of prophecy has caused me somewhat to modify views formerly held, and earnestly advocated.

That Palestine is yet to be peopled with the literal descendants of Abraham,—whether by the present generation of Jews,—by the pious Hebrews of all ages, raised from the dead,—or by both together, has come to be the faith of all pre-millenarians. The circumstances connected with their gathering from the "north country, and from all the countries whither the Lord had driven them," remains to be considered. That

the Jew, as such, in all his unbelief, rejecting our Messiah—is expecting a speedy return to his fatherland, there to enjoy all their former glory as a nation, and the special favor of the Almighty, will not be questioned by any observer of the "signs of these times."

In the leader, then, whom they shall receive, may we not expect a fulfillment of Christ's prediction when repoving them for not receiving him. "I am come in my Father's name and ye received me not: if another shall come in his own name him ye will receive." That leader "coming in his own name," and yet officially recognized by the Jews as their Messiah, has not yet appeared; or at least not been officially received by them. The prophecy of Christ, Matt. 24: 5—"Many shall come in MY NAME, saying I am Christ, and shall deceive many," has been literally fulfilled in the past. But the one claiming the authority of Messiah, recognized by the Jews as such, yet not assuming the title, is yet to be manifested.

We may expect then such a leader soon to appear, to make a covenant with the Jews for a (prophetic) week. In the midst of the week allaying himself with others (perhaps spiritualists and Papists) he will break his covenant with the Jews, set his idols on the battlements of the temple—and perhaps himself in the temple of God—and because they (i. e. the Jews) will not bow down and worship him, or the gods that he hath set up, he brings such untold miseries upon them, that in very despair they turn toward the Nazarene, and cry, "Blessed is he that cometh in the name of the Lord." Matt. 23: 39.

Turning to the true Messiah—denying the claims of Anti-christ, the "wilful king" to be worshipped in Jerusalem, he (Anti-christ) gathers the nations under his influence, against Zion to battle. Then shall the Lord go forth and fight against those nations, Zech. 14: 3. "Coming on a mount of Zion," as Isa. 59: 20 is literally rendered. See also, Zech. 14: 4—"His feet standing on Olivet," for he comes to those who have thus turned from transgression in Jacob. Then shall the enemies of Israel "flee to valley of the mountains:" "For the Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 14. That voice from Zion shall reach the sleepers in the dust, and while the enemies of Israel

in sore dismay,
Fly from the light and shun the day:"

the sons and daughters of the Lord hear the call and springing from their dusty beds, return each to their own border. For then shall be fulfilled the word of the Lord:—"Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezek. 37: 12. Then the earthquake tread of the Holy One shall cleave the Mount of Olives, and a plain be formed from the Geba to Rimmon, and from the former to the hinder sea. On this the New City—the metropolis of God's everlasting kingdom—shall descend. Then shall the Lord "comfort the waste places of Zion—make her wilderness like Eden, and her desert like the garden of the Lord."

"Ephraim shall no more envy Judah, and Judah shall not vex Ephraim. For like the prophet's sticks—which united in his hand—they shall be no more two, but one nation, and 'great David's greater Son' shall be king over them forevermore. Then Jerusalem shall be holy, for it shall be the THRONE OF THE LORD.

American Evangelical Advent Conference.

[Continued.]

THURSDAY AFTERNOON.

Prayer-meeting at one o'clock.

At two o'clock the conference listened to an Essay from Eld. O. R. Fassett, of Boston, on the subject of the Trumpets, the devotional exercises being concluded by Eld. S. S. Garvin. Eld. Fassett was requested by vote of conference to furnish a copy of the Essay for publication in the Herald.

Voted, To dispense with the usual discussion, and take into consideration the interests of the Advent Herald.

Voted, To receive a communication from the President of the A. M. A. in the form of Resolutions as follows:

Resolved, That we regard the Advent Herald as one of our most important agencies in the propagation of the great subject of the coming reign of Messiah; and that we urgently request all our ministers to give it their most earnest support.

Resolved, That we approve the publication of a child's paper, and will give it our hearty support and commend it to all our churches and Sabbath schools.

Eld. J. Litch, editor of the Herald, accompanied these Resolutions with a statement briefly, of the present standing of the paper, and with an earnest appeal in behalf of its interests, and in relation to the contemplated publication of a Sabbath school paper. The Resolutions were both adopted.

Voted, That the Secretary be authorized to receive pledges and subscriptions for the child's paper, to be published by the A. M. A.

The following pledges were received:

Boston School, by	25 subscribers.
Providence School, by A. Pierce,	100 "
Sugar Hill " " I. H. Shipman,	25 "
Newburyport " " J. Pearson,	50 "
Waterloo, C. E., " J. M. Orrock,	20 "
Waterbury, Vt., " D. Bosworth,	25 "
Hatley, C. E., " S. W. Thurber,	20 "
N. Attleboro, Mass., " C. Cunningham,	30 "

also twelve subscribers, with the money, whose names were recorded upon the subscription book.

Voted, That the funds raised for tract publication and for the Sabbath school paper be committed to the Treasurer of the A. M. A.

The President gave notice that Eld. L. Osler, would preach in the evening on Probationary Time, its close, when the Conference adjourned.

FRIDAY MORNING.

At 10 o'clock, Conference called to order by the President, and the Secretary being absent, Eld. J. M. Orrock was chosen Secretary *pro tem*. Eld. D. I. Robinson moved the appointment of a Committee of three to consult on the case of Bro. Wallace, a colored brother from the District of Columbia, who wished for license as an exhorter. The Chair appointed Elds. Robinson, Osler and Bosworth.

After singing, and prayer by Eld. Bosworth, a sermon was preached by S. S. Garvin, of Richmond, Vt., from Mark 1: 14-15, on the kingdom of heaven as offered to the Jewish nation, rejected by them, and transferred to the nation of the saved, to whom it will be given at the end of this age. The congregation joined in singing, "All hail the power of Jesus' name," &c., when it was voted that the subject of the ministry be brought before the conference. On motion of Eld. Litch it was voted that the question be taken up—How shall the ministry be most successfully increased among us. Remarks were made by Elds. Shipman, Litch, Bosworth, Gunner, Robinson, Hutchinson, Osler, and Bro. Baldwin, when it was voted to lay the subject on the table to be taken up again in the afternoon. Adjourned.

FRIDAY AFTERNOON.

Prayer-meeting at 1 o'clock.

Conference was called to order at 2 o'clock.

Eld. D. I. Robinson, Chairman of the Commit-

tee, to whom was referred the case of Bro. Wallace, reported that after examination in his faith and experience and intelligence, the Committee recommended him to the conference as worthy to be licensed as an exhorter, to labor as the Lord may open the door for him; and we advise that the President of the conference be authorized to give him a license, and Bro. Wallace be requested to correspond with the Chairman of this Committee in the interval of the conference.

After singing, and prayer by Eld. Bean, Eld. W. H. Eastman delivered a discourse based on Rev. 6: 17.

Voted, That the question of the ministry be taken from the table. After remarks by Eld. Osler, Bosworth and Phelps, it was voted that a Committee of one be appointed to embody the substance of the remarks made on this question in an address, and give it in the Herald. Eld. D. I. Robinson was chosen for this purpose.

Voted, That Dr. Hutchinson in the evening give the salutations of our brethren in England to this conference.

The Business Committee reported the names of officers for the ensuing year, which were elected, as follows:

J. PIERSON, Jr., President.
R. HUTCHINSON, W. H. EASTMAN, Vice Pres.
H. CAMFIELD, Secretary.
L. OSLER, Corresponding Secretary.
R. R. KNOWLES, Treasurer.
O. R. FASSETT, S. S. GARVIN, H. BUNDY, P. HAWKS, C. BENNS, Executive Committee.

Voted, that to-morrow A. M., we have reports of churches, which shall not exceed five minutes each.

Voted, That D. I. Robinson, D. Bosworth, and L. Osler be a Committee to prepare business for next conference. D. I. Robinson declined and Eld. Pierson was elected in his stead. Adjourned.

FRIDAY EVENING.

After an hour spent in social devotional exercises, the conference listened to an interesting discourse from Eld C. Cunningham, on the Millennium.

[To be continued.]

Effects of Tobacco Upon the Health.

In this inquiry every position has been founded on individual research, and though in some instances the research has rested on the previous labors of other inquirers, the evidence has been confirmed by new observation. Condensed into a few sentences the details of the recent inquiry will be found in the following summary:

1. The effects that result from smoking are due to different agents imbibed by the smoker—viz., carbonic acid, ammonia, nicotine, a volatile empyreumatic substance, and a bitter extract. The more common effects are traceable to the carbonic acid and ammonia; the rarer and more severe to the nicotine, the empyreumatic substance, and the extract.

2. The effects produced are very transitory, the poison finding a ready exit from the body.

3. All the evils of smoking are functional in character; and no confirmed smoker can ever be said, so long as he indulges in the habit to be well. But it does not follow that he is becoming the subject of organic and fatal disease because he smokes.

4. Smoking produces disturbances in the blood, of the stomach, of the heart, of the organs of sense, of the brain, of the nervous filaments and sympathetic or organic nerves, of the mucous membrane of the mouth, and of the bronchial surface of the lungs.

5. The statements to the effect that tobacco-smoke causes specific diseases—such as insanity, epilepsy, St. Vitus's dance, apoplexy, organic disease of the heart, cancer and consumption—have been made without any sufficient evidence or reference to facts. All such statements are devoid of truth, and can never accomplish the object which those who propose them have in view.

6. As the human body is maintained alive and in full vigor by its capacity within certain well-defined limits to absorb and apply oxygen, as the process of oxydation is most active and most required in those periods of life when the structures of the body are attaining their full development, and as tobacco-smoke possesses the

power of arresting such oxydation, the habit of smoking is deleterious to the young.

7. In the main, smoking is a luxury which any nation of natural habits would be better without. The luxury is not directly fatal to life, but its use conveys to the mind of the man who looks upon it calmly, the unmistakable idea of physical detriment.

6. But as a luxury tending to this condition, it is probably one of the least hurtful of luxuries. It is on this ground, in fact, that tobacco holds so firm a position; that of nearly every luxury it is the least injurious. It is innocuous as compared with alcohol; it does infinitely less harm than sugar (?); it is in no sense worse than tea; and by the side of high living, altogether it contrasts most favorably. It is most antidotal to gluttony.

9. Tobacco may also be considered, in certain cases, as a remedy for evils that lie deeper down than its own, and as such a remedy it will persist in holding its place until those evils be removed.

We wish space permitted us to do more ample justice to Dr. Richardson's inquiry. The striking paradox involved in his statement regarding sugar, however, requires explanation.—*London Lancet*.

Retreat for Intemperate Women.

The necessity of making some special provision for the victims of intemperance, partly for the benefit of the individual and partly for that of the community, is beginning to attract general attention, and the subject in its various bearings has been brought before the Massachusetts State Board of Commissioners on Insanity, as among the matters deserving their serious consideration.

Aside from the question of establishing a public asylum for inebriates, the advantages of which would be more naturally confined to the middle and lower classes, it appears that there is as yet in New England no place of refuge for intemperate women of good social position except the public and private lunatic asylums, which are unfitted, in the almost unanimous opinion of their superintendents, for the reception of such cases; at many asylums, indeed, admittance being refused to them, alike in justice to the other patients and to the inebriates themselves. The number of applications at the New York General Asylum at Binghamton far exceeds the possible capacity of the building, while the Washington Home in Boston, whose influence for good is already so extended, is for men alone.

In accordance with this apparent want, arrangements have been made by which there will be afforded to a limited number of self-indulgent women, whether addicted to opiates or stimulants, the necessary elements for their cure; namely, voluntary seclusion from temptation, the strictest privacy if desired, a location in the immediate vicinity of the city and yet unrivalled for purity of atmosphere and beauty of scenery. The house selected for the purpose is one constructed with especial reference to a comfortable residence during the winter; attendants will be provided of unexceptionable character, and but few patients will at present be received.

For further information application may be made to the Secretary of the Commission, Dr. H. R. Storer, at Hotel Pelham, Boston: the other members of the Board being Hon. Josiah Quincy, Jr., of Boston, and Dr. Alfred Hitchcock, of the Governor's Council, of Fitchburg. It may be stated that the step now taken has the cordial approval and endorsement of His Excellency Governor Andrew, Judge Hoar of the Supreme Court, Drs. James Jackson, Jacob Bigelow, John Jeffries, H. I. Bowditch, J. Mason Warren, Tyler of the Asylum at Somerville, Jarvis of Dorchester, and other of our more prominent citizens.—*Boston Medical and Surgical Journal*.

[We heartily approve the movement thus inaugurated, and hope it may meet with the most signal success. Among all the philanthropic movements of the age, we know of none more urgently required than this.—Ed.]

Where to Find a Perfect Minister.

The people of one of the out-parishes of Virginia, wrote to Dr. Rice, who was then at the head of the Theological Seminary, in Prince Edward, for a minister. They said they wanted a man of first-rate talents, for they had run down considerably, and needed building up. They wanted one who could write well, for some of the young people were very nice about that matter. They wanted one who could visit a good deal, for their former minister had neglected that, and they wanted to bring that up. They wanted a man of very gentlemanly deportment, for some thought a great deal of that. And so they went on describing a perfect minister. The last thing they mentioned was, they gave their last minister \$350; but if the Doctor would send them such a man as they had described, they would raise another \$50, making it \$400. The Doctor sat right down and wrote them a reply, telling them they had better forthwith make a call for old Dr. Dwight in heaven; for he did not know of any one in this world who answered this description; and as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly he might live on \$400.—*Chicago New Covenant*.

Written for the Advent Herald.

Great Tribulation.

That the "great tribulation" so fully revealed in the Scriptures is between us and the judgment is susceptible of demonstration, and that we are very near its commencement is almost as certain. That man of sin who shall exalt himself above all that is called God or that is worshiped during that tribulation, I have little doubt, is already upon the theatre, and more than fifty-five years old.

What saith the Scriptures of the destiny of the saints during that crisis, is a question of thrilling interest.

I have read with attention several arguments to prove that it is within the power and is the duty of God's people to so live that they may be translated before it begins and thus escape all these things, but have thus far, failed to see sufficient evidence to establish its truth.

There is promised a deliverance, and at least partial security to the genuine Christian during that epoch, but not a "translation." "They shall be holpen with a little help." To the woman shall be given eagle wings not to fly to heaven, but into the wilderness, where she shall be preserved from the face of the persecuting power.

The outer court worshipers, mere nominal Christians, will be trodden down, but the genuine saints who worship in the inner court are to be measured or protected. So they may be counted worthy to escape all these things, and still not be translated to heaven for that purpose, for "God hath prepared" another "place" for them. Rev. 12.

It speaks badly for the new theory, when its advocates are obliged to make the "woman" whom inspiration bedecks with the sun and twelve stars, and places the moon under her feet, identical with the foolish virgins of Matt. 25.

Besides, with the same sort of engineering which they save these virgins, and by which Dr. Clark saved Judas, there would be but little difficulty in realizing an universal salvation.

It is clear that the foolish virgins had once been Christians, and I have a strong suspicion that this extra generosity in their behalf is not so much the result of legitimate exposition, as of a desire to serve the doctrine of "once in grace always in grace."

The advocates of "Enoch translations" say that the "woman" of Rev. 12 represents the unprepared Christians, and that they will suffer the terrors of the tribulation, while inspiration asserts that the woman shall be especially preserved during its continuance.

The mother, in their estimation, is undeserving of God's special favor, but the man-child which she produces is to be honored with a special translation. How so corrupt a mother should give birth to so pure an off-spring is not clear.

Mr. Baxter says "the birth-pangs of the man-child denote the anxiety and earnest longing for the occurrence—the ascension of a part of the church to heaven, and yet he, and the rest assert that nobody but the translated will know anything of the event; that the tribulation will take them entirely unawares. Indeed, a woman in birth-pangs and unaware of it!"

The advocates of this theory insert that the foolish virgins will be totally unconscious of the comings of Christ when the "wise" are translated, while the text, Matt. 25., declares that they all went out to meet the bridegroom, and implies that they were startled by the cry, "Behold He cometh," for they immediately, and certainly before the others leave, begin to cry for oil.

Your correspondent, E. E. R., argues that as the saints are to share in inflicting judgment upon the nations, they must of necessity have been previously translated; true, but "this honor have ALL his saints;" and therefore all must have been translated before the infliction of those judgments; but it is evident from the various contexts that these judgments occur at the coming of Christ proper, and cannot be identical with the "tribulation" for that is past sometime before the advent. A series of events is predicted in Matt. 24 "after the tribulation" and of course before the advent.

The great tribulation evidently synchronizes with the reign of the beast and the enforced worship of his image, and it is identical with it. E. E. R. is therefore mistaken in stating, the "coming as a thief," Rev. 16: 15. is before the tribulation, for that occurs under the sixth vial, and those who had become victors over the beast and image are seen *before* the vials begin to be poured out, Chap. 15. Besides the first one is poured upon those who had received the mark of the beast—16: 2.

As then this coming as a thief is after the beasts persecution, and therefore after the tribulation, and as it is admitted that the most favored of God's people are translated when he comes as a thief, it follows that such are translated after the tribulation.

This new theory makes two distinct comings of Christ yet future. If Christ comes before the tribulation, and some four years afterwards, it is as really two events, as if a thousand years intervened. It also makes two resurrections of the righteous; and the "first resurrection" to occur after another one.

It makes two translations also, whereas St. Paul declares that at Christ's coming as a thief the living saints shall not go before those that are asleep; 1 Thess. 5: 2., and 4: 15-17., and that we ALL shall be changed in a *moment* as quick as a wink, not several years apart. 1 Cor. 15: 51-2.

A. BROWN.

DUTY OF REPARATION.—The early life of Saul, the Persecutor, left one indelible impression on the heart of the apostle—not in bitterness or remorse; but in the inextinguishable desire to do free service for the Gospel,—to atone for the past by spending and being spent in its cause, without being placed in any relation with it to which the thought of a recompense could attach. How noble is this desire to do something voluntarily, over and above what he was bound to do, on the part of one who, though he was no victim of morbid memories, could not altogether efface from his heart its past history!

SELFISHNESS. Show me a man under the influence of selfishness, and you will show a man whose nature is undergoing a rapid process of deterioration; there is a cloud on his horizon that will blacken and spread until it obscures every light; and though it launch everlasting thunders, and flash eternal lightnings, it shall never break and disappear. There is a blight in his atmosphere that will wither every living plant, and leave his spiritual territory barren and bleak. There is a disease in his system that shall undermine his constitution and bring on death.

God will either keep his saints from temptation by his preventing mercy, or in temptation by his supporting mercy, or find a way of escape by his delivering mercy.

The Wet Manuscript.

A short time since, I went to my study to prepare a sermon. Having selected my text and humbly asked the assistance of God in its preparation, I sat down to my table to write, and as I revolved the subject in my mind, I felt the kindings of a divine influence within me until the tears filled my eyes, and came near wetting my manuscript. As I had just finished reading Dr. Wayland's letters on the "Christian ministry," in which he urges the discontinuance of *written sermons*, my mind was led to the following reflections. Suppose we *small ministers* who have not the ability (as we think) to meet the demands the Gospel has on us by extemporaneous efforts, should substitute the use of the "wet Manuscript."

Now, Bro. Editor. I cannot remember a single sermon of mine which has been carried to the pulpit with *tear marks* upon it that proved "dry" to the congregation or the speaker. There is no gift that I have "coverted more earnestly" than that of an acceptable extemporaneous preacher, but as I have not yet fully "attained," I have to content myself at present with the wet manuscript. And I hereby suggest to my brethren in the ministry who like myself find themselves unable to comply fully with the wise counsels of Dr. Wayland that they try the experiment of the *wet manuscript*.

Much is said as to the manner of sermon preparation and delivery, and after reading on all "sides," we are brought back to the "previous question," "Shall we write or shall we not write? Now, who shall decide when *Doctors* disagree?" Suppose the whole matter be left discretionary with each individual minister to preach in that method in which he can be the most efficient in the work to which he is called. It is still true that "not many mighty are called." The masses of the ministry are men of moderate "caliber," but *we* of this class are not required to be *great* preachers, but *earnest, warm hearted*, *we* may and should be, and whether we write or not may be safely left to individual decision. But of one thing we should never be guilty. Never speak great, burning truths with a cold, frigid heart. A suitable time spent in "stirring ourselves up" before preaching, by earnest prayer, will greatly assist in the delivery of a written discourse, as well as in the extemporaneous effort.—Contributor in Chr. Sec.

The Defective Title.

"I have made my last payment for my farm," said Mr. Henderson. "We shall not be obliged to practice so rigid an economy as has been necessary heretofore."

"I am thankful that it is paid for at last," said his wife. "We have been a long time in debt. We shall soon be too old to enjoy it."

It was true they had been in debt a long time. It was nearly twenty-five years since the farm was purchased. A few hundred dollars was all they had to begin with. The farm now paid for was worth some six thousand dollars.

Not quite a year had passed when a stranger called at the house. He was a relative of a former landed proprietor in that region. He had laid claim to several hundred acres of land by virtue of a title derived from said proprietor.—The farm of Mr. Henderson fell wholly within that claim.

Mr. Henderson produced his deeds. The stranger pointed out the defect, and set the matter in so clear a light that there was scarce a shadow of doubt on the mind of Henderson that his title was worthless, and that years of labor and self-denial had been lost. The stranger advised him to consult a lawyer, and furnished him with copies of the document on which his claim rested.

Henderson took the papers and went the next day to the most eminent lawyer of the country seat. A brief examination of the papers convinced him that his client had no title to the farm for which he had toiled so hard. He told him he was at the mercy of the claimant, and must make the best terms with him he could.

The claimant was a Christian, and was willing to allow the full value of all the improvements made by Mr. Henderson, and to deduct still

further the entire cost of the litigation which would have been necessary had the occupant resisted his claim. A compromise was effected by which Henderson retained the farm, with a good title.

Henderson had lived many years without the slightest suspicion that his title to his farm was defective. And so many professing Christians live for years without the slightest suspicion that their title to heaven is defective. There are defective titles to heaven as well as to farms, and men ought to look well to their titles. Had Mr. Henderson looked to the matter earlier he would have avoided the risk he ran, and the loss he had incurred. And so men may avoid the loss of heaven by a timely examination of their titles. There will be no compromise made at the day of judgment. He whose title is found to be defective must suffer eternal loss.

Jottings of a Pedestrian Missionary Tour in the Eastern Townships.

[Bro. Litch—I cut the following article from a recent issue of the Montreal Witness—which is one of our best Canadian papers. It may be of interest to your readers. When it is understood that there are some in the ministry and membership of other churches beside our own, who are more or less tinctured with materialistic views, it will be felt that the remarks of the Editor of the Witness are rather too sweeping and severe. I am satisfied, however, that the less we have to do with materialism, in the form referred to, the better it will be for us.—J. M. O.]

Millerite Camp Meeting.

All the world has heard of the Millerites, and is well convinced that they are a set of senseless fanatics, full of all manner of mad notions. All the world knows that they believed in the coming of the Lord on a certain specified day in the year 1843, and that in consequence of this belief many of them neglected their worldly avocations, and refused to gather in their crops, on the plea that these were matters in which they would soon cease to have any interest. But the world does not know, neither does it care to know, the reasons that induced so many people to adopt an idea so completely at variance with worldly thoughts, and which still causes them to cling, and that with increasing tenacity, to the hope of the Lord's speedy appearing, notwithstanding past disappointments. Such a notion seems to the world to savour much too strongly of fanaticism to call for any investigation, and so one man attends to his farm, and another to his merchandise, just as they did previous to the flood, and leave the Millerites to moulder at their own good pleasure. It will, therefore, perhaps seem strange to some that a quiet-thinking middle-aged Scotchman, of a staid habit of the mind, and imbued with a strong love of his Bible, should go to a Millerite camp-meeting for the express purpose of hearing what these fanatics had to say for themselves. And yet I am compelled to plead guilty to the charge of having done this very thing, being impelled thereunto by a desire to judge for myself, instead of taking my information at second hand. The camp-meeting in question, was held at a place called Beebe Plain, in the country and township of Stanstead, on the border of Vermont. In order to reach this place, I obtained an introduction to the "Mountain Maid" steamer and was by her conveyed part of the way in consideration of the sum of fifty cents, and thereupon made my way to the meeting in a buggy free of charge. It was evident that Millerism was in a bad repute in some quarters, for I was warned by a brother Scotchman that the camp-meeting would be a scene of wild excitement, and was asked by him if I thought it right to countenance such a thing. I merely replied that I would go and judge for myself; and so go I did. The meeting was held in a grove, a large tent being erected for the accommodation of the worshippers. A young preacher was addressing it when I arrived, but I sought in vain, either in his discourse or in the demeanor of his audience, for an evidence of fanaticism. He was preaching the Gospel of Christ, and they were listening to it quietly and decorously, and as if they felt an interest in the subject. Happening to be acquainted with a lady who was present, I made up to her, and

was by her introduced to the Rev. Josiah Litch of Boston, editor of the *Advent Herald*, who might be a fanatic for anything I knew to the contrary, but who looked and spoke so like a man of quiet good sense that I believed he was one.

Another minister of the Millerite, or, as it is now called, the Advent church, made his appearance in the afternoon,—the Rev. Mr. Orrock, of Waterloo. I had previously made his acquaintance and held converse with him, and I can only say that, if he is a fanatic, the more fanatics we have in the church the better will it be for the cause of Christ. Shall I confess it?—I have a decided partiality for that kind of fanaticism which evermore appeals to the word of God, and which will take nothing for granted in matters of faith unless it can be fortified by a "thus saith the Lord." And such is the fanaticism of the men with whom I consorted for six days, and with whom I reasoned out of the Scriptures. Whatever Millerism, Adventism, Pre-Millennialism, or by whatever other name it may be called, may have been in the past, I assert from personal knowledge that, so far as it is represented by the men with whom I held converse, it is free from the faintest tinge of fanaticism. That many excesses have been committed by its adherents in the past, is well known; and that a great deal of the old leaven still remains in the Advent church is equally true, but it ought to be understood that while still holding fast to the belief in the speedy appearance of the Lord, the evangelical Adventists are as much opposed to the errors which are being propagated under the name of Adventism, as any other Christians can be.—There are two distinct classes of Adventists, differing from each other so widely that it is impossible they can long continue in the same communion. The one is strictly evangelical in doctrine, the other is materialistic. The one holds, in common with all evangelical Christians, that the spirits of the just dwell with God until the resurrection, and that impenitent sinners are consigned to everlasting punishment; the other believe in the unconscious state of the dead, and the annihilation of the wicked. That these two classes must soon separate must be evident to every reflecting mind. We might as well expect light and darkness to mingle. A church may be sound in the faith while holding to the speedy coming of the Lord, but when it embraces doctrines of materialism, its doom is sealed. The sooner the separation takes place, therefore, will be so much the better, for no one can touch pitch without defilement. I need scarcely say that the camp-meeting at Beebe Plain was an evangelical one, and hence, I doubt not, its quiet and orderly character. In the prayer meeting, it is true there was some needless exertion of the lungs—a custom not confined to the Advent church, and one which, to my mind, is much more honored in the breach than in the observance, but it was confined to a few. Generally these meetings were quiet and orderly, while the pulpit services were remarkably so.

The Gospel of the grace of God was principally preached, and the peculiar doctrines of Adventism were plainly stated, but in such a way as to give offence to no one favorable to free discussion. It was impossible, while listening to the calm and earnest appeals of the several speakers, not to feel that the indiscriminate charge of fanaticism so freely levelled against all Adventists, was one which had not its foundation in justice.

As it may be interesting to some, I shall give a brief sketch of the doctrines peculiar to Adventists, merely premising that they preach the cross as freely, fully, and faithfully as any other body of Christians. The principal difference between them and others lies in their opinion of the crown.

1st. They do not believe in the conversion of the world. On the contrary, they maintain that the Scriptures, rightly understood, not only lead no countenance to this theory, but teach the contrary. They appeal, for example, to such passages as the tares and wheat, which are described as growing together till the end of the harvest, and in confirmation of their theory, they point to the signs of the times.

2d. They believe in the speedy personal coming of the Lord, and that this great event is "nigh, even at the doors;" and in support of this they again point to Scripture and the signs of the times, maintaining that the one must ever be read by the light of the other.

3d. They believe that at the Lord's coming the righteous dead, and they only, will be raised, and that "the rest of the dead live not at all for a thousand years."

4th. They believe that "we who are alive and remain, will be caught up to meet the Lord in the air;" that thereafter when all of the redeemed shall thus be gathered together, and the wicked destroyed, then "the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up."

5th. They believe that the final result of this conflagration will be the creation of "a new heaven and a new earth, wherein dwelleth righteousness," and "the times of the restitution of all things" to their primitive condition of glory and beauty.

6th. They believe that it is the earth thus reconstituted and restored to its Edenic condition which is the inheritance of the Saints in light."

7th. They believe that to this gladful world Christ and his saints shall return, and that then he shall personally "reign before his ancients gloriously," and that "his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." To this state of blissful happiness and glory they apply such prophecies as, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and "no man shall need to say to his brother know the Lord, for all shall know him, from the least unto the greatest;" while they maintain that such passages as "When the Son of Man cometh shall he find faith on the earth," and "as the days of Noe were, so shall the coming of the Son of Man be," are applicable to the very hour when Christ shall come to an unconverted world, "taking vengeance on them that know not God, and believe not the Gospel."

Such are some of the leading tenets of the Advent Church, and when any one contravenes them the reply commonly given is, Seek ye out the book of the Lord and read.

A MISSIONARY.

Brome Corners, 9th Sept., 1863.

[We give this letter for the information it contains, though we think our correspondent is too laudatory of his newly found friends. The danger of commending the Adventists as a sect is that the materialistic thinkers and the spiritual minded form one denomination, and as such the whole is responsible for the evil influence of the former. Till the evangelical separate themselves from the unevangelical we think other Christians should have no association with them.—Ed. Wir.]

Secret Sins.

Secret sins! There are none. The eye of God detects every ill-gotten dollar in my purse. If I keep back or pervert the truth, He sees the lie lying back in the bottom of my heart. He knows my half-formed thoughts before they have even taken shape in my own mind. Not even a wicked thought can I cherish against my neighbor—not even a secret unbelief can I indulge—not even a hollow, hypocritical profession can I make, or formal false prayer can I whisper in my closet, but it is known at once to Him with whom I have to do. His eyes are in every place, beholding the evil and the good. "Surely," says Jeremy Taylor, "if we should always remember that Jehovah is the great Eye of the world, ever beholding our actions, and an ever open ear to hear all our words, and an unwearied arm ever lifted up to crush a sinner into ruin, it would cause much sin to cease from among us, and make us more like those who continually walk in the light before His throne."—Independent.

The mirage of the desert paints the things of earth in the heavens. There is a more glorious mirage which, to the eye of the Christian, paints the things of heaven upon the canvass of earth.



ADVENT HERALD.

BOSTON, TUESDAY, NOV 17, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Divine Diplomacy.

YOKES OF WOOD AND YOKES OF IRON.

To express the certainty of Gentile dominion over the world and the subjection of his own people to that dominion, the Lord sent his prophet Jeremiah, to the court of the king of Judah, in Jerusalem, as a diplomatist, to communicate through the foreign ministers in Jerusalem, with the kings whom they represented. He went there with his neck loaded with wooden bonds and yokes; and to each foreign minister he gave a sett. This he did, not in the name of Baal, nor Dagan, nor Jupiter; but in the name of Jehovah, or Yavah, "God of Israel." Jer. 27:1-8.—"I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him," &c. Verse 12—"I spake also unto Zedekiah king of Judah, according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live."

Then Hannaniah, a prophet of Gibeon, took the yoke off the neck of Jeremiah and broke it, saying: "Thus saith Jehovah, Even so will I break the yoke of the king of Babylon from off the neck of all nations within the space of two full years." Then the Lord sent Jeremiah to Hannaniah, saying, "Thus saith Jehovah; Thou hast broken the yokes of wood; but thou shalt make them yokes of iron. For thus saith Jehovah of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him; and the beast of the field also have I given him." And Jeremiah said, "Hannaniah, this year thou shalt die, because thou hast taught rebellion against the Lord." Jer. 28th chapter.—"And he died the same year."

This proceeding will be more clear if we consider that this was the position given to Israel, if they would be obedient to God's covenant with them. Deut. 28:1.—"If thou shalt hearken diligently unto the voice of Jehovah thy God, to observe and to do his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth." Verse 16:—"And all people of the earth shall see that thou art called by the name of Jehovah; and they shall be afraid of thee." But if they were disobedient a train of curses were to come upon and overtake them, till finally, Deut 28:48, they were told, "Therefore shalt thou serve thine enemies," &c., "and he shall put a yoke of iron upon thy neck until he have destroyed thee."

In Jeremiah's day the time and yoke had come; and the independence of the nation, and royalty of David, both were suspended; and the Gentiles were exalted to supreme power. The following is the specific decree on the subject. Ezek. 21:25-27. "Thou profane wicked prince of Israel, whose day is come," &c., "thus saith the Lord God; Remove the diadem and take off the crown: this shall not be the same: exalt the low and abase the high. I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is, and I will give it him." The low, was the Gentile empire, whom God had formerly made subject to Israel; and Israel the head of nations, was now to be subjected and so it came to pass. In the 11th year of Zedekiah, he was captured by Nebuchadnezzar, his children slain, his princes and people led into captivity with himself; and Jerusalem destroyed. The royalty of David's house has never been restored to Jerusalem for a day; and the nation has been always tributary. How wonderful! Nearly two thousand five hundred years have passed by and the decree stands firm to-day; not because the people are extinct for they are everywhere; but their

nationality is suspended, their royalty gone. Let the skeptic account for it if he can!

But it is not a final overthrow. "It shall be no more till he (the Messiah, the Son of David,) comes, and I will give it him."

As certainly as the overthrow and subjection came, the diadem, the crown, the sceptre and kingdom will return with the Messiah. As certainly as Nebuchadnezzar took the kingdom from David's house by Divine decree, so certainly by the same decree, God will give it to him whose right it is, Jesus of Nazareth.

DURATION OF GENTILE DOMINION.

"Until he comes whose right it is," says Jehovah. But what powers are to fill this period? Is this great Babylonian empire to stand and rule all this time? The king of Babylon, "his son and his son's son," said the Lord. "And many nations and great kings shall serve themselves of him." And so it came to pass; Nebuchadnezzar, Evil-merodach, and Belshazzar filled the dynasty; "and on that night was Belshazzar the king of the Chaldeans slain; and Darius the Median took the kingdom." Dan. 6:30, 31. Nebuchadnezzar also desired to understand the succession of events; and pondering "what shall come to pass hereafter," he fell asleep and dreamed; and awaking greatly troubled, he had forgotten what he dreamed. His fortunetellers were called and on pain of death required to tell him his dream and its meaning. They proposed if he would tell the dream that they would tell its meaning. To this he objected that it was "gone from him." They said "there is not a man living" who can do it. He then commanded them all, including Daniel, the young prophet of Judah, to be put to death. Daniel asked for time and obtained it, to tell the dream and meaning. He and his friends prayed, and God answered their prayer, and showed him the king's dream; which he told the King to his satisfaction. First, he told him his thoughts when he laid down: then that God had made known to him "what shall come to pass in the latter days." "Thou sawest and beheld a great image." His head was of gold. His breast and arms of silver. His belly and thighs of brass. His legs of iron. His feet and toes of iron and clay." A stone was cut out of the mountain without hands which smote the image on his feet, which were of iron and clay, and break them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together and become like the chaff of the summer's threshing floor, and the wind carried them away, that no place was found for them. And the stone which smote the image became a great mountain and filled the whole earth." Daniel 2d chapter. Will the reader please turn to the passage and carefully examine and ponder it? Then read carefully the Divine interpretation of the dream. Events of infinite moment are couched under the symbols; and we are not left to vague conjecture as to what they are.

"Thou O king," said Daniel, "art a king of kings. The God of heaven hath given thee a kingdom, power, and strength; and glory. And whosoever the children of men dwell, the beasts of the field or the fowls of heaven, hath he given into thy hand and made thee ruler over them all. Thou art this head of gold." This is definite and unmistakable. The line of Gentile empire began with Babylon. "After thee, there shall arise another kingdom inferior to thee." We have seen already, that when Belshazzar was slain, "Darius, the Median took the kingdom." This, the Medo-Persian empire, was the "breast and arms of silver." "And another third kingdom of brass, which shall bear rule over all the earth." This proved to be the empire of Grecia, founded by Alexander the Great.

"And the fourth kingdom shall be strong as iron." The successor of the Grecian empire, was the Roman empire; commencing under the Caesars. These four great empires form a perfectly connected chain of dominion. And the last of them destroyed Jerusalem and led Israel into their great captivity. "Whereas thou sawest the feet," &c., "the kingdom shall be divided." The Roman empire was divided into the eastern and western empires after the death of Constantine, about the middle of the fourth century.

"And whereas thou sawest iron mixed with miry clay, they (the Romans) shall mingle themselves with the seed of men but they shall not cleave one to another, even as the iron is not mixed (or blended) with clay." Romans are mixed all over the earth, with all nations, owning the Pope for their head; but do not blend. This is the last feature of the image.

And if the last feature of the fourth empire exists around us, what shall come after it is dashed in pieces? And who shall dash it in pieces? The stone, the Lord Jesus Christ, cut by God's hand, from the mountain, the kingdom of Israel. Is there another empire to rise on earth after Rome? here is. The empire of Christ.

"In the days of these kings, the God of heaven shall set up a kingdom which shall never be destroyed. The kingdom shall not be left to other people; but it shall break in pieces and consume all these (earthly) kingdoms and shall stand forever." Verse 44. This is the kingdom over which Christ shall reign, and which flesh and blood, mortal humanity, cannot inherit.

With all this before us, can we escape the conclusion that the kingdom of God is nigh at hand? And if this is true what manner of persons ought we to be in, all holy conversation and Godliness; looking for and hasting to the day of God?

The metallic kingdoms are none of them to be incorporated unto the kingdom of God, but dashed in pieces and swept away like chaff. But individuals from all these kingdoms "converted," "born again," &c, will inherit it. All the "Saints of the most High shall take the kingdom and possess the kingdom forever, even forever and ever."

The Book and Tract Fund.

The Lord has graciously provided means for the Association to enter on the work of publishing books and tracts and send them forth like the leaves of autumn, to instruct and bless the world. To do this successfully, will require much money as a capital stock. For we do not intend to go in debt at all. Our motto is, "owe no man anything." It will be seen that a good beginning has already been made at the Conference. And we are now at our work. One tract is out and ready for distribution. The readers of the *Herald* have had it before them, and know its character. We hope to have orders to take up our first edition immediately. We do not wish them to be carelessly scattered; but all who wish to prayerfully and heartily engage in tract distribution can send in their orders, even if they have no money. Those who can and prefer to pay, will do so. But we do not want our tracts to lay soiling on our shelves. They are made to circulate. There was subscribed for this fund at Conference, the following sums:

Mrs. C. Bennis,	\$2 00	paid
Bro. Bennis,	5 00	
Rev. W. H. Eastman,	1 00	paid
A. F. Ober,	1 00	
Eliza Clark,	1 00	
George Phelps,	2 00	
James Pray,	1 00	
Sarah Lang,	1 00	
A. Pearce,	5 00	
Dr. Parmley,	5 00	
Polly Fisher,	10	
Rev. D. Bosworth,	5 00	
S. K. Baldwin,	25 00,	\$12 50 paid
Sarah A. Coburn,	2 00	
Rev. L. Kimball,	50	
R. R. Knowles,	5 00	
Mrs. L. W. Hooper,	5 00	
Providence, R.I., Church	6 25	

Letters Received.

J. Pearce, Benj. Harlow, W. A. Bullock, Mrs. A. C. Abell, S. Worthington, J. L. Clapp, S. Milliken, L. Osler, G. W. Gregory, William Milton, (the acknowledgment is printed on each wrapper or paper every week, 1172 being the number of the paper to which you paid; your account previous to the payment referred to, was 1120.) A. C. White, H. Maiben, J. B. Huse, Th. S. Scovill, Jairus Gilbert, Eleanor Gove, John Schutt, Elder T. M. Preble, Emma Talford, Solomon Wood, Mrs. Sarah Sage, Elder D. I. Robinson, Elder D. Elwell, Elder S. Norcross.

Dear Brother Litch—Though a stranger to you, I presume to write a line to you. As I love the cause you advocate, and am a constant reader of your excellent paper, I wish to give a mite; and I do not know how to express myself better, than to adopt the language of the poor Indian woman, "I want to give this to the Lord: will you take it?"

Yours, looking for Redemption.

November 11, 1863.

NOTE.—We do not know the writer of the above; but we receive her donation of one dollar in the Lord's name, and will try and do all the good with it we can.

Thanksgiving Day and the Christian Commission.

The Christian Commission have made an appeal to the public for aid in their work of mercy, in relieving our sick and wounded soldiers. Eternity alone will reveal the good which has been accomplished both to the souls and bodies of suffering and dying men by this commission. In making this appeal, they do it not for themselves but for the poor sufferers in camps, hospitals and on battle fields. Both justice and mercy demands that their call shall be responded to. They ask that on Thanksgiving day, contributions be taken in every church throughout the country for the objects under their supervision. Shall it not be done? Nor alone in the churches; but let the tens of thousands who will not be in the church on that day, remember the poor soldier. This Commission is the channel through which help for the sufferers will be most likely to be re-

Diamond 16mo. Reference, Roan,	\$1.00
do. do. do. Morocco,	1.50
do. do. do. Roan, brass rims,	1.15
Minion 8vo. Ref. between verses, Roan,	2.00
do. do. do. Morocco,	2.50
One copy 8vo. Pica, without Reference, beautiful print,	3.75
Diamond New Testaments, 48mo. Roan gilt,	25

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Anti-christ.

A FEW HINTS TO THE STUDENTS OF PROPHECY.

Dear Brethren—There are three distinct classes of anti-christs mentioned in the Scriptures to arise during the Christian age. They are:

1st. Anti-christ—literal. A person professing to be the true Messiah foretold by the ancient prophets, an impersonation of our Lord's first advent.

Said St. Luke, 21: 8—"And he said, Take ye heed that ye be not deceived: for many shall come in my name saying, I am Christ! and the time draweth near: go ye not therefore after them." Said St. John—1 John 2: 8-9, "And as ye have heard that Anti-christ shall come, even now are there many Anti-christs; whereby ye know that it is the last time. They went out from us; but they were not of us, for if they had been of us, they would no doubt have continued with us." An Anti-christ of this class is defined to be, one that denies that Jesus Christ was the true Messiah. Said St. John—1 John, 4: 3, "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Anti-christ, whereof ye have heard that it should come, and even now it is in the world." Again, 2 John 1: 7, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Anti-christ. Such is the record of the Scriptures. About thirty of these imposters have from time to time arisen during the past eighteen centuries, their beginning being cotemporary with the apostles. The next class are:

2d. Anti-christ—spiritual. A person or a class of persons, who profess to be the medium of Christ's second advent, spiritually.

Their character and pretensions are recorded as follows:—Said St. Mark, 13: 20-22, "And then if any man shall say unto you, Lo, here is Christ, or Lo he is there! believe him not. For false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." Again, Matt. 24: 10-22, 28—"Therefore if they shall say unto you, Behold, he is in the desert, go not forth; Behold he is in the secret chambers, believe it not." Our Lord in this connection adduces the reason why the church should not follow these spiritualizers, which fixes the period of their advent, viz: "His coming was not secretly;" but "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." About twenty of these modern wonder-working imposters have arisen, beginning with Luther's time. The two foregoing classes are not, in any way, connected with symbolic prophecy; neither is there, to my knowledge, any one in these classes especially pointed out as superior to his fellows in way. But the last class are especially "noted in the Scripture of truth," as follows:

3d. Anti-christ. An ecclesiastical system, in imitation of, and antagonistic to, the mystic body and person of Christ; or an anti-christian system of religion. The nature, and character, and duration and power of this system in imitation of, and antagonistic to, the true church of God, is revealed by the prophets in various places in the Scriptures, but generally the subject matter of the prediction is presented in symbols, and for a writer to use the symbolic picture as literal, betrays ignorance of the subject. Said Daniel, 7: 8-20, 21, &c., "I considered the horns, behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn were eyes, like the eyes of a man, and a mouth speaking great things." "And I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of days came, and judgement was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel requests an explanation, and the angel grants it; see verse 23-27. The same power is again presented

in chap. 8: 11-12; but in chap. 11: 36, the pretensions, and blasphemous character of this great anti-christian system is clearly announced by the explaining angel; he says, "And the king shall do according to his will; and he shall exalt himself, and magnify himself, above every God, and shall speak marvelous things against the God of gods, and he shall prosper till the indignation be accomplished, for that that is determined shall be done." We turn next to the New Testament. Said St. Paul, 2 Thess. 2: 3, 4, 7, 12—"That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." Such is the inspired quotation by the apostle of Dan. 11: 35, with inspired additions. This was previously explained to the Thessalonians, but by them forgotten, and now again re-explained; he continues: "For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." That the foregoing Scriptures refers to an apostate system of religion is clear, and beyond successful dispute. There was to "come a falling away first," and this falling away, was a falling away from a "love of the truth," by a class that "took pleasure in unrighteousness," "for which cause God would send them," not him, "a strong delusion that they all might be damned." This class held doctrines in opposition to the mystery of the Gospel, and was the "mystery of iniquity," which was propagated with Satanic "power and signs, and lying wonders," and the elements of this system were already in existence eighteen centuries prior to the advent of Napoleon. This system would produce an executive head, who would exalt "himself above all that is called God," or above all that mankind "worshipped as God," and by "sitting,"—a permanent location—"in the temple or church of God," and dispensing favors &c., which were only the prerogatives of God, he would in fact, "show that he was God." The Romish church and priesthood, fulfills the prediction pre-eminently.

The same system is presented again by St. John. Rev. 6: 8—"And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with hunger, and with death, and with the beasts of the earth." The gradual working of this system up to its colossal height, as shown in the fourth seal, is presented in the second and third seals. In a parallel vision, this same anti-christian system is again presented in its gradual cohesion with political power, and of its oppressive malignity and pride after that power was secured, and also of its divestment of political authority, and its final overthrow; synchronizing with St. Paul's prediction at the coming of the Lord. These points may be found in Rev. 13: 10-11. In chap. 13, the leopard beast is in the organizing, developing state of the apostacy; the two horned beast from the earth, promotes it by creating an image, and endowing it with life and universal power, and commands the world to worship it. This image when completed, is presented in chap. 7: 11, as a scarlet beast with mystery Babylon seated thereon, or the "mystery of iniquity" fully developed. The dragon, leopard, and scarlet beasts, had respectively, ten horns, which identified the three as representing one government in three different stages, and as those beasts were given consecutively, it shows those stages to exist in the same order; and as those beasts represent the western Roman empire, and its ten horns, ten contemporaneous kingdoms; and as France is reckoned one of those kingdoms, by what law of figures, language or symbols, can Napoleon be represented as the beast, and his Gallic empire, a host? Perhaps we had better quietly dismiss the present wily Dutchman and his empire with the other nine, to the symbolic place God has appointed them, and to the symbolic work they are especially commissioned to do; "to hate the whore, and eat her flesh and burn her with fire," which has been in progress now for about one hundred and fifty years.

I propose to give soon a prophetic calendar of this symbolic Anti-christ in its various stages, which will obviate any necessity for further remarks in this place. Meanwhile the darkness withdraws, and

the day comes on apace; let us be watchful and strengthen the things that remain, that we may be found of Him in peace without spot and blameless.

J. H. CLARK.

Allenstown, N. H., Oct 29, 1863.

Reminiscences of a Pastor.

ANSWER TO PRAYER.

It is the plain teaching of Scripture, that, Whatsoever ye shall ask in prayer, believing, ye shall receive." And where is the Christian whose experience has not at times, at least, taught him the truth of revelation in this respect? Why then are we so faithless? Why such hesitation in making known our wants to God? Our own experience teaches us we are short-sighted, and do not understand all our wants, and therefore fall short of the desired object in our petitions. Or we bring down Divinity to our narrow conceptions, and are therefore afraid to ask the large measure of grace that we need, lest we weary the Holy One of Israel. An instance of the first, or short-sightedness, occurred in connection with a revival in the town of H—in the year 18—, under the labors of brother D—and myself. I had preached in that town a part of the time for four or five years; had had two protracted meetings with a good measure of success. A Mr. S—had shown me great kindness and attention; his house was my home; his purse was ever open; but when a personal attention to the subject of religion was urged upon him, he put it away with that easy self complacent manner which showed us plainly that if the judgment was convinced, the heart, at least, was but little affected. When we commenced our meeting, an interview was sought with Mr. S—. We urged upon him the necessity of making a personal effort for salvation, and of making it now. He heard us patiently, and with a smile that showed or seemed to show, an utter carelessness with regard to these things, he urged us to be free in making his house our home; but he added, "I have so much business on my hands that I cannot attend to these things at present."

Such was his manner, we saw the folly of importunity at that time, and as we turned away, I said to brother D., "Let us make that man a subject of prayer, that God will humble the pride of his heart, and crush him completely."

Our meeting progressed favorably, and blessed were the results. We were permitted to listen to the groans of the wounded, and the songs of the redeemed. Sinners inquired the way to Zion; saints were comforted; the church built up, and God glorified. At the close of our meeting—in taking leave of our friends, we called on Mr. S., and speaking of the glorious results of our labors, under the blessing of God, we expressed our regret that he had not been made a partaker of the grace already revealed, when he burst into a flood of tears, and exclaimed, "I thought by your neglect, you had no care for my soul."

Our prayer was answered; the strong man was humbled; but this was all. It was reserved for another occasion to witness the triumph of grace in bringing him completely into subjection to the mind and will of Christ. As we looked at it afterwards, we could almost see selfishness mingled with our prayers. The subject of them had stood up stoutly against the Lord; we prayed that he might be humbled. Was there not a feeling that he had stood up against us as the Lord's ambassadors? and yet the petition was granted to the letter. But, O, had we asked more, had we looked simply for the glory of God in saving one ready to perish, might not long years of rebellion have been saved, and a year been added the sooner to a Saviour's crown?

O, when will Christians learn to ask according to the Messiah's love? O, why so faithless! when the Master cries:

"Why live so niggardly and poor?
My bank contains a plenty;
Why come and take a one-pound note,
When you may have a twenty?"

From Bro. J. Pearce.

Dear Bro. Litch—My heart longed and desired to be with you at the Conference. It must have been a very comforting and refreshing time; to have shook hands and renewed acquaintance with those we have loved and esteemed for their work's sake, must have been doubly pleasant. We hope and pray that a great and good influence may have gone forth from the Conference which will tell or speak for the glory of God, the advancement of truth, and upbuilding of the cause of our coming King. If we had been there, we should have found one missing of manly form. His gentlemanly and Christian character had endeared him to us first, in Boston, at his office; then at the Providence Conference, where he was President, and conducted the business

with the ability of one who was in every way capable to be President of the United States.

His work is done; he stood firm, and battled nobly for the truth. Blessed are the dead who die in the Lord; blessed and holy is he that shall have a part in the first resurrection; in the kingdom of God we shall hail him; and that ruthless foe shall separate chief friends no more; that happy, yea, thrice happy day is near and hasteth greatly; and we will ever pray, "thy kingdom come thy will be done on earth as it is in heaven."

We thank God, our heavenly Father, through Jesus Christ our advocate, at the Father's right hand, that he has been pleased to honor Bro. Reynolds as the humble instrument in turning a number of poor sinners from the error of their ways, to seek God by prayer and supplication. Many have believed and have been baptized, in the village of Kelvin, and we hope are going on their way rejoicing. May God add unto their number such as shall be able to say in the day of the Lord, "This is the Lord, we have waited for him." To them that look for him shall he appear the second time without sin unto salvation. I wish we were, as people, as correct in practice, as in theory. Wit'out holiness none shall see the Lord. "Living soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ." "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life." "And every man that hath this hope in him, purifieth himself even as he is pure." "And the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." "For our conversation is in heaven, from whence also, we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like his glorious body, according to the working whereby he is able even to subdue all things unto himself." O may it be ours to hear that heavenly plaudit pronounced, "Well done, good and faithful servants, enter into the joy of your Lord." Amen.

J. PEARCE.

Brantford, C. W.

The Suez Canal.

It is not surprising that English diplomacy has exerted its most subtle power to hinder or defeat the opening of the Suez canal. England instinctively dreads such an event, not only because France has a controlling influence in Egypt, and may, therefore, interfere with English communications with India, but because the canal will strike a blow at the long monopoly of English commerce with India. For that commerce Holland and France long contended, as a prize of the first importance, but the naval supremacy of Great Britain prostrated her rivals and threw this lucrative trade into her own hands. For nearly a century it has added vast wealth to her coffers, and given prosperity to her commercial marine.

But the opening of the Suez canal, by making the Mediterranean the great highway to the East, will give other nations a superiority over England not easily cancelled. The new kingdoms of Italy and Greece, from their position, will be tempted to compete eagerly for the spoils, while Louis Napoleon will leave no stone unturned to make Marseilles a formidable rival to Liverpool. The ports of Greece, and Italy, and Southern France will have an advantage over England, not only from their saving of time in voyages from India, but also as more convenient centres for distribution in Europe. An Irish paper says that French steamers are already absorbing a large share of the India trade, and gives the following instance as an illustration:

"Upon the same day last week two steamers arrived from the East—the one at Marseilles, the other at Southampton. They were both mail steamers, and both heavily subsidized by their respective governments. The one is the property of the French company, the *Messageries Impériales*; the other of the English Peninsular and Oriental Company. The French steamer, though the line has been but a few months in operation, landed at Marseilles 69 passengers, 1054 packages of sundries, and 980 bales of silk. The English steamer landed at Southampton 85 passengers, 92 packages of sundries, and 314 bales of silk. Before the French steamers ran, the Peninsular and Oriental steamers were wont to bring home 1000 and 15000 bales of silk at one time. Now, as the above figures show, the balance is immensely in favor of the French line."

With the losses to her commerce by the easier communication of Mediterranean ports with India, and the losses inevitable when, by the opening of the Pacific railroad, San Francisco will become the natural centre for American trade, England may well tremble for the maintenance of her commercial and naval supremacy. She has not used it modestly, and the world would not mourn at its decline.

Remarkable Providence.

The following remarkable occurrence we find related in a sermon preached last year by an English clergyman, on the occasion of the Lancashire distress. Singular and remarkable as it is, it is not unlike some of the rare providences of God, by which he sometimes confounds worldly wisdom, silences scoffers, and shows his care for his saints: The modern history of God's providences furnishes many instances of suit and service rendered to his people by the animal creation, scarcely less wonderful than the supply of Elijah by ravens. I will relate one. Far up in one of the Highland glens, lived a poor woman named Jenny Maclean. One day when her food was almost exhausted, and she was intending to take a journey to get a fresh supply, a heavy snow-storm came on. Never had been seen in that locality such a constant and heavy fall, with such deep snow-drifts. When the heavens at last became clear, the whole face of the country seemed changed. It was some time before the thought suddenly occurred to a shepherd, "what has old Jenny been doing all this time?" No sooner was her name mentioned than she at once became the theme of general conversation. But for many days, such was the state of the weather, that no mortal feet could wade through the snow-wreaths, or buffet the successive storms that swept down with blinding fury from the hills; Jenny was given up as lost. At last, three men resolved, on the first day that made the attempt possible, to proceed up the long and dreary glen, and search for Jenny. They reached a rock at an angle, where the glen takes a turn to the left, and where the old woman's cottage ought to have been seen. But nothing met the eye except a smooth white sheet of glittering snow, surmounted by black rocks; and all below was silent as the sky above. No sign of life greeted the eye or ear. The men spoke not a word but muttered some exclamations of sorrow. Suddenly one of them cried, "She is alive! for I see smoke." They pushed bravely on. When they reached the hut, nothing was visible except the two chimneys; and even these were lower than the snow-wreath. There was no immediate entrance but one of the chimneys. A shepherd first called to Jenny down the chimney, and asked if she was alive; but before receiving a reply, a large fox sprang out of the chimney, and darted off to the rocks. "Alive!" replied Jenny, "but thank God you have come to see me! I cannot say come in by the door; but come down, come down." In a few minutes her three friends easily descended by the chimney, and were shaking Jenny warmly by the hand. "O woman!" said they, "how have you lived all this time?" "Sit down, and I will tell you," said old Jenny, whose feelings now gave way in a fit of hysterical weeping. After composing herself, she continued, "How did I live? you ask, Sandy? I may say just as I have always lived, by the power and goodness of God, who feeds the wild beasts." "The wild beasts, indeed!" replied Sandy, drying his eyes; "did you know that a wild beast was in your house? Did you see that fox that jumped out of your chimney as we entered?" "My blessings on the dear beast!" said Jenny with fervor. "May no huntsman ever kill it! and may it never want food in summer or winter!" The shepherd looked at one another by the dim light of Jenny's fire, evidently believing that she had become slightly insane. "Stop lads," she continued, "till I tell you the story. I had in the house, when the storm began, the goat and two hens. Fortunately, I had fodder gathered for the goat, which kept it alive, had also peats for my fire, but very little meal. Yet I never lived better, and I have been able besides to preserve my two bonnie hens for summer, I every day dined on fresh meat too, a thing I have not done for years before; and thus have lived like a lady." "Where did you get your meat from?" they asked. "From the old fox," she replied. "The day of the storm he looked into the chimney, and came slowly down, and set himself on the rafters beside the hens, yet never once touched them. He every day provided for himself and me too. He brought in game in abundance for his own dinner—a hare almost every day—and what he left I got and washed, and cooked, and ate and so I never wanted. Now that he is gone, you have come to relieve me." "God's ways are past finding out!" said the men, bowing down their heads with reverence. "Praise the Lord!" said Jenny, "who giveth food to the hungry." This incident was related by an old clergyman who attended Jenny's funeral. How much like the supply of Elijah by the brook Cherish!

Seize the Rope.

Three years ago a party of five, two gentlemen and three ladies, crossed the Niagara River in a small boat, many miles above the falls. They were young and light-hearted. They had a merry passage, spent a happy hour on the Canada side, and then embarked for their return. All went well until they neared the centre of the stream. Just then there came down upon them a fierce gale of wind, rushing down the mighty river. The boat shot forward. It was in the mad current. The men plied their oars. They were strong and stalwart; but a power stronger than theirs held them within that dark line of swiftly moving waters.

They left the landing they aimed for behind them. They looked with speechless lips into each other's white faces. They knew that they were going down the current. The oarsmen strained every muscle. If they could only breast the current for a while relief might come. One of the fragile oars snapped. One more hold gone. Never a word was spoken. Death and eternity stared them in the face. Upon one solitary oar and one single oarsman hung five precious lives. Surely, very surely they were going down with the dark current.

Two of the five were Christians, and they gave me the joyful assurance that when the first great terror was over, they fell back upon hope and faith, and that to them the near prospect of death was swallowed up in victory.

Suddenly when the hands of the oarsmen were bleeding and torn, when the signal of distress had long fluttered in vain, and the agitation and alarm had sowed the seeds of death in one fragile frame, a little boat was seen coming cautiously toward them. It turned back. It durst not venture too near. Not a word from the five. They seem very near God and eternity.

Another and stouter craft put off, rapidly at first, then very slowly. It must not come within the power of the infuriated current. One moment passed. No nearer. A rope was uncoiled. "Seize the rope!" shouted the boat's crew. An eager hand caught it. The stout craft shot rapidly off, and the rescued boat was drawn from the hurrying current.

Sinner, you, too, are drifting swiftly and surely down a subtle current. A noble craft comes to your rescue. A rope is flung out to you. It is Jesus, the mighty Redeemer. Seize that rope, and escape the destruction which awaits you.—*Exchange.*

FOR A SORE THROAT.—The best remedy we have found for a sore throat, is, on retiring to rest, to rub on the outside a little "Volatile Liniment," and swallow slowly a few drops of paregoric, letting it dissolve in the saliva and spread along down the inflamed parts. The liniment is generally sufficient alone. Volatile Liniment is simply a mixture of sweet oil and aqua ammonia, (called liquid hartshorn.) These are put in a vial and shaken, using such proportion as to form a semi-liquid soap. An ounce or two can be got cheaply at the druggists, and if tightly corked it will keep for months. Rub it on with the fingers. We find nothing better than this for soreness of the chest or joints, or for lameness, stiff neck, etc.—*Plymouth Rock.*

GOD'S CARE.—Many think that God takes no thought for anything less than a mountain or a star, and is unmindful of the little things of life; but when I go abroad the first thing which I see is, the grass beneath my feet, and, nestling in that, flowers smaller yet, and, lower still, the mosses with their inconspicuous blooms, which beneath the microscope glow with beauty. And if God so cares for "the grass of the field, which to-day is, and to-morrow is cast into the oven," shall He not much more care for the minutest things of your life, "O, ye of little faith?"

THE KING OF DAHOMEY.—The income of this African Sovereign, from the slave trade, is over \$200,000 a year. He receives \$5 per slave, as export duty, which amounts annually to \$28,000. He collects transit duties on slaves driven through his territories, at the annual sum of \$20,000. He himself sells 2000 slaves each year, at an average of \$80 each. No wonder that he favors the continuance of the abominable traffic.

Array cloth that eighteen months ago cost a dollar and thirty or forty cents a yard, can now be bought for ninety cents. The supply is greater than the demand.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—*Boston Herald*

From Mr. Morris Fuller, of North Creek, N. Y.: "I have used your Golden Salve to be good for everything that I have tried it for. Among other things for which I have used it, is a bad case of 'scald head' of our little girl. As effect in this case was also favorable."

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Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.
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"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakefield, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sicker, Esq., the able editor of the *Tunkhannock Democrat*, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Lieu, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia Heart Disease Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in every where.

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, NOVEMBER 17, 1863.

The Indian Mission.

My Dear Friends of the Do Society, and all others who may read this Letter—

Your friend, the Treasurer, has something more to say to you on the subject of doing something for the Indian mission where Sister Crosby is laboring. I have already told you about the interpreter, and how necessary it is for one who wants to talk to those who do not understand their language, to have an interpreter to explain it. Now Sister Crosby is a teacher of the Indians, employed by the Government to go there and teach. But she loves the souls of those poor Indian children, and of their parents, and wants to tell them about Jesus; how he loved them, and came into this world to save them and make them happy. How he died for them, and was buried; and that after he had been dead three days, he rose from the grave, to show us, that if we die he will raise us up again to live forever; that he has gone away into heaven to stay with God, his Father; and when the appointed time comes, to come back again and raise all his dear children who loved him, from the dead; and set up a glorious kingdom on the earth, and give it to his people. Then they will never die again; never be sick again; never suffer pain again. But if she told them all this, and had no interpreter, they would not understand it. Will you not do something then to support that young Indian, while she is learning him English, that he may help her teach others? They cannot love Jesus unless they know about him. They cannot know about him and believe in him, and love him and obey him, unless some one teaches them. The object of the "Dor's Missionary Society," is, to send some one to teach them, that they may know, believe and obey Christ, and be saved.

Any one giving any amount, if it is ever so little, to aid the funds of this Society, is a member. So, old and young, send on your money to support "The Indian Interpreter." And I want you all to pray the Lord to raise up a missionary also, to go out there and preach to the Indians; and then the interpreter will help him. And then we should have another object to work for: to support the missionary to the Indians. And remember to do it all for Christ, and he will pay you; for he said, "Give and it shall be given unto you again; good measure pressed down, shaken together and running over." That will pay us well. THE TREASURER.

The Pigeon's Advice.

"I never shall know this long lesson," said George Nelson. "I wish there were no such books, then I would n't have to get lessons from them."

"What's the matter, George?" asked his grandma, who at the moment entered the room.

"O, this lesson, grandma. I'm sure I can't get it. Just look! both of those long columns, and I don't know a word."

"Well, never mind that; you will soon know every word of it, if you try hard,—and then only think how much more you will know than you do now! I wonder if my white pigeon would n't help you get your lesson?"

"Your white pigeon, grandma? I did n't know you had any pigeons."

"No, I haven't it now; but when I was a very little girl, my brother had a pair of beautiful white pigeons presented to him. He told me I might call one

mine. They were both very tame, and they would eat corn from our hands. What pleased us most was, that they seemed to know us both; for my brother's pigeon would go and take the corn out of his hand, while mine always came to me. Well, I was going to tell you how mine helped me to get my lesson."

"Did it really help you, grandma?"

"Yes; and I think it will help you just as it did me."

"I'm sure I wish it would, for this is a very hard lesson."

His grandma smiled as she continued:

"One morning I was sitting near the window, trying to get my spelling lesson. It seemed so long and the words looked so hard, I was sure I could n't learn it. I sat there a long time wishing I knew it, so that I could run out and play. The sun was shining so brightly, and it looked so pleasant out of doors. All at once I noticed my pigeon fly up to its house, and then in a short time it flew down again in the street. I watched to see what it was doing. It picked up a piece of straw, and flew up as it had done before, and then returned to get another. It did so for a long time."

"It was building its nest, was n't it, grandma?" asked George.

"Yes. Sometimes it would fly up with a very little piece of straw, and several times it picked up quite long pieces, and when it would get about half way up to the window, the straw would drop down, and then it would fly and pick it up again. I saw it try to get one piece up three times, and the third time it reached the window safely. Just then my eyes fell on my book. There was no lesson yet. How much my pigeon had done while I had been doing nothing, I thought to myself, and yet it only took one straw at a time. My lesson did not seem near so long as at first. In a few moments I knew the whole of it."

"My lesson looks easier already, grandma. I will have to learn one word at a time, and I'll soon know it all."

George set to work in earnest, and but a short time passed before he had learned it perfectly.

"Now, George," said his grandma, afterwards, "do you think you will remember the pigeon's advice?"

"O, I am sure I will," he replied, laughing. "And when I come to the longest words, I'll do as the pigeon did when the straw fell—I'll try again."

Burial Customs in New Zealand.

The corpses of the inhabitants of New Zealand are painted. When a chief dies, the relatives and friends cut themselves with mussel-shells, and let blood profusely, because they imagine that ghosts are exceedingly fond of it.

The body is always laid out by the priests. The head is adorned with the most valuable feathers of the albatross; the hair is anointed with shark oil, and tied at the crown with a ribbon. The lobes of the ears are ornamented with bunches of white down, and the cheeks are embellished with red ochre. The brow is encircled with a garland of pink and white flowers.

Mats, wove of flax, are thrown around the body, which is placed upright. Skulls of enemies, slain in battle, are ranged at its feet. The relics of ancestors, dug up for the occasion, are placed on platforms at its head.

A number of slaves are slaughtered to keep the chieftain company. His wives and concubines hang and drown themselves, that they also may be of the party. The body lies in this state three or four days. The priests flourish round it, with

wisps of flax, to keep off the devil and all his angels.

The funeral song is then chanted. At last, the body is buried with the favorite mats, muskets, trinkets, etc., of the deceased.

The President's Mother.

It is said that when a child, the President's mother used to take him on her knee and teach him the Word of God.

Says a late writer on the influence of mothers, "With the bright example of our President's mother before us, let us be encouraged. Many, while they have seen the influences that have been pressing upon our President from within and without for a few months past, have trembled lest he would come down from the position he assumed when he made that glorious proclamation of freedom; but other kept in mind our President's mother, that Christian woman's influence, and they said in their hearts, he will do right; and they have not been disappointed."

While we honor our President, let us never forget that blessed mother, reading and explaining the Word of God in her lowly home to her household; and though she found an early grave, yet shall she live forever in the hearts of this people. Who would not like to visit her grave and weep tears of gratitude?"

Longevity of Birds and Animals.

Cuvier considers it probable that whales sometimes live to the age of one thousand years.

The dolphin and porpoise attain the age of thirty.

An eagle died in Vienna at the age of one hundred and four.

Ravens frequently reach the age of one hundred.

Swans have been known to live three hundred years.

When Alexander the Great had conquered Phorus, the King of India, he took a great elephant which had fought very valiantly for the King, named him Ajax, and dedicated him to the sun, and let him go with this inscription: "Alexander, the son of Jupiter, hath dedicated Ajax to the sun." This elephant was found, with this inscription, three hundred and fifty years after.

Camels sometimes live to the age of one hundred years.

A Bit of Advice to Boys.

You are made to be kind, generous and magnanimous. If there is a boy in school who has a club foot, do n't let him know that you ever saw it.

If there is a poor boy with ragged clothes, do n't talk about rags when he is in hearing.

If there is a lame boy, assign him some part of the game which does not require running.

If there is a hungry one, give him a part of your dinner.

If there is a dull one, help him to get his lesson.

If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talents than before.

If a larger or stronger boy has injured you, and is sorry for it, forgive him.—Horace Mann.

Origin of Surnames.

The use of family surnames was introduced into England by the Normans. Among the Anglo-Saxons, persons who bore the same Christian name were distinguished from each other by descriptive

epithets—as the black, the white, the long, the strong, etc., and these epithets were not given to their sons if they did not possess their properties.

Family surnames, at their first introduction, were confined to persons of rank and fortune, who commonly took them from their castles or estates. This is the reason why so many noble families of England bear the names of towns, castles and estates in Normandy, France and Flanders. The ancestors of these families were lords of these estates and castles; and being proud of their native country and family possessions, they retained their names after they had settled in England.

The Broad Arrow.

No doubt many of our young readers would like know the meaning of the "broad arrow" which has been put upon the rebel rams in England. It indicates possession of the Queen.

The broad arrow is a government mark somewhat in the shape of an arrow-head, which is stamped, cut or otherwise fixed on all solid materials used in Her Majesty's ships or dockyards, in order to prevent embezzlement of royal naval stores.

This mark was assumed by the Edwards, as distinguishing the property of the King—the arrow, at that time, being considered the most powerful weapon of attack. To be found in possession of any property thus marked, is a criminal offence punishable with a heavy fine.

Chickamauga and Chattanooga.

Chickamauga is a Cherokee Indian word, and means "stagnant water." It was so named because of the apparent stillness or stagnancy of the water in the river at that place.

Chattanooga is also Cherokee, and signifies "hawk's nest," or "eagle's nest." The town was originally the headquarters of John Ross, the chief of the Cherokee Indians. It received its name from its location, being surrounded on all sides by mountains—the poetic vision of the red man seeing in it an exact resemblance to a hawk's nest.

Rossville, to which the Federal army fell back after the second day's fight at Chickamauga, was named in honor of John Ross.

INVENTION OF POSTAGE STAMPS.—The invention of postage stamps dates back to 1653. In that year a postal regulation of France gave notice of the use, for Paris, of post-paid tickets, instead of money payments. These tickets were to be dated and attached to the letter, or wrapped round it, in such a manner that the postman could remove and retain them on delivering the missive. These franks were to be sold by the porters of the convents, prisons, etc., at the price of one sou.

THE LARGEST CITY IN THE WORLD.—Jeddo, the capital of Japan, is, without exception, the largest and most populous city in the world. It contains the vast number of one million dwellings and five millions of human souls. Many of the streets of this immense city are twenty-two miles long.

THE ART OF SUCCESS.—Prepare yourself for something better, that something better will come. The great art of success is to seize the opportunity offered. The Spaniards have a proverb, that "The stone fit for a wall, will not lie on the road."

The fixed purpose sways and bends all circumstances to its uses, as the wind bends the reeds and rushes beneath it.

ADVENT HERALD

MILLENNIUM.

WHOLE NO. 1173.

BOSTON, TUESDAY, NOVEMBER 24, 1863.

VOLUME XXIV. NO. 46.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 46 1-2 Kneeland Street, (Up Stairs,)

BOSTON, MASS.

JOSIAH LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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RELIGIOUS PROSPERITY.

INDIVIDUALLY AND COLLECTIVELY—ITS CHARACTERISTICS—HOW PROMOTED.

BY ELDER H. CANFIELD.

Individual religious prosperity depends wholly upon the grace of God in the heart. Paul said: "I can do all things through Christ which strengtheneth me." And we need not travel far in the way of life without being convinced of the fact that "our sufficiency is of God." Christ told his disciples before sending them into the world to meet its trials and difficulties, "Without me ye can do nothing." Hence, the very first and most essential matter to be thought of, in order to religious prosperity, is the securing of the favor and presence of God. And now the question arises how shall this be accomplished? and we answer in the language of Scripture—"Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good, seek peace and pursue it,"—let it be borne in mind that seeking and pursuing peace is the opposite of seeking and pursuing war and bloodshed; and I venture my opinion here, that the spirit of war and revenge is antagonistic to the spirit of Christ, and is as detrimental to the prosperity of the soul, as ardent spirits to the healthy condition of the mind—deadening and stupefying its faculties, and driving out all those holy and pure aspirations peculiar to the spirit of Christ. The psalmist says, "The Lord is nigh unto them that be of a broken heart, and saveth such as be of a contrite spirit. The sacrifices of God are a broken spirit—a broken and contrite heart, O God thou wilt not despise." And God has declared though "The heaven is my throne and the earth my footstool, yet to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "The fear of the Lord is the beginning of wisdom," and this wisdom is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Religious prosperity is to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Christ said to the curious multitude gathered around him, seeking more for the loaves and fishes than for salvation,—“If any man will come after me, let him take up his cross daily, and follow me.” And I deem this the sum and substance of practical religion. Those who have loose conceptions of the duties binding upon the Christian, would do well to read the record of Christ, and then reflect that to be a Christian, is to follow Christ.

It is indeed, sad to contemplate the present condition of the cause of Christianity in our land. Christians used to be a separate and distinct people, and Christ addressing his followers said,—“If ye were of the world the world would love his own: because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you,”—but now the line of distinction has become so faint that it requires the light of *Sunday morning* to show the difference between the professed Christian and the worldling; and even this holy day frequently fails to bring out the distinction. The present condition of things is illustrated in the mode of drawing conscripts. Good, bad, and indifferent, are placed in a box, and by the use of a crank, they are like patent medicine, well shaken before taken, and then a blind man draws out the slips upon which the name of the individual is printed, so that one is as likely to be drawn as another; and so I have sometimes feared it would be with the church and the world at the present day. The word of God is—“Come out from among them! and be ye separate.” And then the promise is, “I will be a father unto you.” But how few there is that heed this gracious call. It is the duty of the Christian to endeavor to pluck sinners as brands from the burning; but unless we are ourselves out of the mud, we shall make very poor progress in pulling others out of the mire.

I remark that in order to religious prosperity, we must attend upon the means of grace which God has so freely furnished; among the most prominent of which, is prayer.

“Prayer is the Christian’s vital breath,
The Christian’s native air.”

Sometimes there passes over the fields a wind which parches the plants, and then their withered stems will droop towards the earth, but watered by the dew, they regain their freshness and lift up their drooping heads. So there are always burning winds of affliction and sorrow which pass over the soul and withers it. Prayer is the dew which refreshes it again. There is something so beautiful in the idea of communing with God—pouring out the heart’s love to him—telling him of all our sorrow, and receiving in return sweet answers of peace.

When all is turmoil and strife in the world, there is peace in Christ; and when the heart is filled with sorrow and sadness, it softens the grief and brings light and joy to the soul. The duty of secret prayer is very much neglected by many. If you ask me how I know this, I answer, I judge by the fruits. You show me the individual who is always ready to pray in public, when an opportunity offers itself, and who prays ardently and fervently, and I will show you the individual who holds secret communion with his God. The person who prays in secret, has a desire to continue his praying in public.

While the individual who seldom prays in secret is very reluctant about praying in the prayer-meeting.

FAMILY DEVOTION.

I consider to be very essential to the growth in grace of those who are heads of families. I find this to be sadly neglected by many calling themselves Christians. Many neglect it entirely, except when the minister calls on them, and then it is frequently with much difficulty the old family Bible is found and dusted, ready for use. It is a good thing to give thanks unto the Lord, and to sing praises to the Most High, to show forth his loving kindness in the morning, and his faithfulness every night. This was the experience of David, and I think will be acknowledged by every devoted Christian.

“I and my house will serve the Lord,
But first, obedient to His word,
I must myself appear;
By actions, words, and tempers, show
That I my heavenly Master know,
And serve with heart sincere.”

That must be a desolate house where no prayer is ever offered; yet it is the case, that there are those classing themselves among Christians, who never call their families around them, and after reading a portion of Scripture, ask the blessing of God to rest upon them. I have met with some who did not ask a blessing at the table, stating as an excuse, that it had become a *form*, and because some was accustomed to do so, in whom they had no confidence! A poor excuse, indeed! I hardly think it will stand in the trying day. Where did the *form* originate, or rather, by whom was it sanctioned? It was none other than the Lord Jesus Christ; for we always find him giving thanks before eating—and he is our pattern, and happy is that man who follows the Lord fully.

Punctual attendance at the prayer and conference meeting, is essential to a growth in grace. It is the place where Christ has promised to meet the two or three. Paul exhorts his Hebrew brethren as follows—“Let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as we see the day approaching.” As Adventists, we profess to believe in the speedy coming of Christ, and to such this exhortation is full of meaning. I do not hesitate to say, that no individual will enjoy full salvation who habitually absents himself from the prayer-meeting, without a good reason for doing so. Our meetings of this kind are very thinly attended, whereby the cause languishes, and God will call us to a fearful account for this at his tribunal. Let us notice some of the most prominent excuses for absence from the prayer-meeting. That which we oftenest hear is,—“O, I am too tired, I have been laboring hard all day.” This excuse does not come from the poorer class, but from those who are grasping after the riches of this world, that perish with their using. How will this sound when we appear before that Savior who purchased our salvation with his own blood? Before him who said—“Seek first the kingdom of God, and his righteousness and all these things shall be added?” Such persons judge themselves unworthy of everlasting life. They are

not willing to give a few hours in a week to the service of him who gave his life for our redemption.

It is a lamentable fact that from churches numbering from 70 to 100 only 15 to 25 are accustomed to attend the social meetings! But to this little flock the Savior addresses the comforting words—“Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.”

Let th few be faithful, and ere long the invitation will be given—“Come ye blessed of my Father, inherit the kingdom prepared for you.” I pity the cold-hearted professor, who never finds time to meet with his brethren in the prayer-meeting, and bear with them the burdens of this life, and share the blessing of their Master. When it is too late, I fear they will hurry to the door, and find it forever closed against them! May God have mercy upon the careless professor.

Another excuse is—“O, I can’t say anything to edify if I go, and I might as well stay at home.” Friend, beware that you do not deceive yourself. Self-deception is the very worst kind of deception.

Besides, are you sure this is the reason? How is it at the school-meeting and town-meeting you take such a prominent part in the exercises? No trouble for words here; but when it comes to the prayer-meeting you are silent. God will allow you, I fear, to be your own judge. The tongue that never prays nor confesses Christ, will scarcely be in tune to sing the new song. We are to overcome the adversary by the blood of the Lamb and the word of our testimony. The early Christians were all witnesses, confessors, preachers, proclaimers of the power of Christ to save lost men. God does not require us so much to discuss intricate questions of logic, as to witness to the truth, “Ye are my witnesses, saith the Lord, witnesses who speak that they do know and testify that which they have seen.” And what Christian is there who cannot do as much as this. Paul, the mighty preacher of Christ crucified, wrought through grace some of the most astonishing results of his ministry by simply declaring the facts of his own conversion. In bearing witness to the truths of God, we take our stand with the great and good of all ages. In fact, we are co-workers with the Holy Spirit, for Christ said of the comforter—“He shall testify of me.” Paul’s call to the ministry was—“Thou shalt be his witness unto all men of what thou hast seen and heard.” John was in the Isle of Patmos for the testimony of Jesus. “I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.”

In view of these things it seems important that the lips of the people of God should be unsealed every where, and that every Christian should be made to feel that his personal testimony is needed for the defence and promotion of the cause of his Savior. Christians should speak plainly, devoutly, frequently, earnestly, specifically, meekly, prayerfully, touching all the work of grace in their souls. God’s cause is suffering every where, and lights are going out all around because God’s order has been violated and lips have been sealed in silence that should have been employed in proclaiming the

wonderful works of God. We are not ignorant of the pleas with which men seek to shut the mouths of God's people. They say one holy life is worth many noisy tongues.

There was no objection to Paul's holy life; the thing that troubled the world was his incessant testimony for Christ. Just as it is at this day—the worst of sinners have no fault to find with the lives of good men. They are quite resigned that they shall pray as much, give as much, and fast as much as they please. Their burning words are what they dread; for there is always something in the testimony of a holy man, which has a tormenting power upon the heart of a man determined not to leave his sins. But let every member of the church of God consider "*ye are my witnesses, saith the Lord.*"

"Come ye that love the Savior's name,
And joy to make it known,
The Sovereign of your heart proclaim,
And bow before his throne.

Behold your Lord, your Master crowned
With glories all Divine;
And tell the wondering nations round,
How bright these glories shine."

Religious prosperity, *collectively* is the result of *individual piety*. The responsibility, it is true, becomes greater, when we are associated with others; for we are not only responsible for our own conduct, but to a certain extent, we become responsible for the behavior of those with whom we are associated. It may be in order, under this head, to consider the matter of *church government*. This to me is a rather unpleasant duty. The churches of the present day, in some instances, have become cages of every unclean thing, and embrace in their pale, baptised infidels of every grade—men who by their very actions, deny the faith, and crucify the Lord Jesus Christ afresh!

I call to mind instances which have come under my own observation, where drunkenness, licentiousness, deception, envy, malice, and dishonesty of every character, has found a lodgement around the sacred altars of the church!

And the question arises, what shall be done? How shall the matter be remedied? And some will answer—"Let both grow together until the harvest." But I doubt the propriety of such an application of this language. It is a delicate matter, I confess; but church discipline is as essential as church organization. If the one is right, the other is necessary, and a church without discipline, is a church without the first principles of our holy religion. But, how to proceed with our offending brother, is the question. If the majority of the professed church were pure, if a desire for holiness was manifested by the mass, it would be better; but alas, I am forced to the conclusion that this is not the case; hence, there is a reluctance on the part of many to labor with the offending. An individual remarked to me once, that church trials always resulted bad. This is a most humiliating acknowledgement, indeed, and develops a depth of corruption in the church that is fearful to contemplate. Good men are a benefit to a church: bad men are a curse, and the sooner the church is ridded of such the better. I do not propose to discuss this unpleasant matter at length, but simply to bring it before the conference for consideration, hoping that it may receive the attention which the subject demands. Paul, when he would give the whole thing in a nut-shell, said—"All men have not faith." I do not look for a model church in this world, and hence, I will pray for that charity which "suffereth long and is kind, that charity which envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." And will also pray to be delivered from that charity which calls evil good, and good evil. There is a tendency on the part of some ministers, to pass lightly over the evil deeds of those under their charge, and let them choose their own course. This may be the easiest way, but it is certainly not the *best* way. There is a right way to do every thing that is necessary to be done. Let us be earnest with the great work before us, and act as those who expect to give account

God, as well for what we *fail* to do, that ought to be done, as for what we *do* that is wrong.

"Come, said Jesus' sacred voice,
Come, and make my paths your choice;
I will guide you to your home,
Weary pilgrim hither come."

Written for the Advent Herald.

The Promise.

"For the promise that he should be heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. 4: 13

We notice here, *First*. THE PROMISE. Gen. 13: 14 and 17. "And the Lord said to Abraham. . . . Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed after thee forever," &c. Also Gen. 17: 7., &c. Here we have God promising an inheritance to Abraham and his seed. That inheritance is the world; not the sky the sun or stars, or a place "beyond the bounds of time and space." The time for which they are to have the possession is also given. It is to be an everlasting possession.

Secondly. Who is meant by the seed here mentioned? "Now to Abraham and his seed were the promise made. He saith not, And to thy seeds, as of *many*; but as of *one*. And to thy seed which is Christ." That Paul refers to the inheritance, is evident from the following verses.

Christ then is the *heir* of the world, as the seed of Abraham. The Psalmist says He is to have the uttermost parts of the earth for his possession. "He shall have dominion, also from sea to sea, and from the river unto the ends of the earth." "The kingdoms of this world, are to become the kingdoms of our Lord, and of his Christ, and he is to reign forever and ever." Satan now claims this dominion. The claims of the "woman's seed," and the "seed of the serpent," are antagonistic; and will one day be tested. Caesar's claim was thrown aside by Jesus of Nazareth declared the *King of the Jews*. "And the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Thirdly. What interest have we in that promise? Gal. 3: 29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Now we, brethren as Isaac was, are "the children of promise." "So then, they which be of faith, are blessed with faithful Abraham." "Therefore it is of faith . . . to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also, which is of the faith of Abraham." The promise, then, contains the hope of the church. It is the end of our toils and fears, our hopes and our labors. It is obtained by faith in Jesus. There is no other inheritance promised to God's people. We are "heirs of God;" but "joint-heirs, with Christ." Christ is heir of the world, being "seed of Abraham." We are joint-heirs, then, of the world. "Blessed are the meek, for they shall inherit the earth." "The kingdom and dominion and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." "They shall come from the east and west, and shall sit down with Abraham . . . in the kingdom of God."

"Behold, I make all things new." "He that overcometh shall inherit all things." Thou "hast made us unto our God kings and priests; and we shall reign on the earth." The Abrahamic inheritance, Christ's inheritance, and the saint's inheritance are the same. "If we suffer with him, we shall also reign with him." "We shall be glorified together."

Fourthly. When and how does the promise receive its fulfilment? The patriarchs lived as pilgrims and strangers here, not having their inheritance. "These all died in faith, *not having received the promises*, but having seen them afar off," &c.

Stephen, speaking of God's promise to Abraham, says, "God gave him none inheritance in it, no, not so much as to set his foot on; yet he prom-

ised that he would give it to him for a possession, and to his seed after him," &c. The meek do not inherit the earth yet. Christ does not yet reign on the throne of his father David. The saints have not the dominion under the whole heaven. Other parties possess the inheritance.

1st. The present possessors must be removed. In Dan. 2nd, chapter, the number and power of the worldly government are given unto us. Those empires were to occupy the earth, from the overturning of David's throne, till its re-establishment by Jesus Christ. The stone smites the image, and it is removed before the mountain takes its place. The present possessors then, must be removed, before Jesus and his followers take possession.

Again, Satan claims the kingdoms of this world and the glory of them. Satan, not only claims, but has possession. He must then be removed. So we read in Rev. 20., that before the saints reign with Jesus, Satan is bound with a great chain, and cast into the abyss, and finally, he is cast into the lake that burneth with fire and brimstone. The present possessors are to be removed.

2d. The image is smitten at the close of the Gentile times, the close of this dispensation. The master of the nations is bound at the same time, the commencement of the Millennium.

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled." "When the Lord shall build up Zion, he shall appear in his glory." "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory." This is at the sounding of the seventh and last trump, the close of this age; when those that destroyed, the earth, are themselves destroyed, and God rewards his people. The destroyers of the earth are represented by the Image and Beasts of Dan. 2nd. and 7th.

This is also the time of the FIRST RESURRECTION as recorded in Rev. 20: 5.

3d. If Abraham possesses the land forever with Christ and the saints, it must be after the resurrection, and that must constitute part of their hope. So Paul says, "And now I stand and am judged for the hope of the promise made of God unto our fathers, Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" The 37th of Ezekiel also teaches that God's people are to be gathered to their land, and the promise to Abraham and his seed fulfilled at the resurrection.

4th. If the land is to be enjoyed forever, it must endure forever. Therefore God says, "Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad, and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy." "Behold I make all things new."

5th. This we have seen, is introduced by the coming of Jesus. That, then, must be included in the fulfilment of the promise. Therefore Paul says, that the grace of God teaches us to look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

6th. Where, then, does the "Temporal Millennium," the "world's conversion," have place? Not in God's word; not in this world's history. For the wheat and the tares are to grow together till the harvest which is the end of the world.

We invite those who are looking for an eternal home beyond the skies, to give as scriptural a reason for their hope as we have given here. Reader, ponder these things; and remember, if you have any other hope, it but diverts your mind from this, the true Christian and Bible hope.

D. ELWELL.

PHILADELPHIA CHARITY.—One mode of supplying the needy in the City of Brotherly Love is Soup Societies; one of which distributed, last winter, 83,000 pints of soup, 896 pounds of bread, and 7,600 pounds of Indian meal.

Written for the Advent Herald.

Blessed are the Meek.

Blessed are the meek, for they shall inherit the earth.—MATTHEW V. 5.

Blessed are the meek, our Saviour said,
Blessed are those, by the Spirit led
Who humbly bow, to the will of God,
And murmur, not at his chastening rod.

Who patiently bear, the ills of life,
And never engage, in worldly strife,
Calmly forbear, to avenge their wrongs,
Knowing that vengeance, to God belongs.

Beyond this life, of sorrow, and cares,
A peaceful inheritance, is theirs,
A sinless home, in the new made earth,
With starry crowns, of infinite worth.

The Friend, whom sinners are urged to seek,
Jesus our King, was lowly and meek;
On the throne of David, He will reign,
The uttermost parts of earth, will claim.

The prophet Moses, and meekest men,
Will enter into, the promised land,
Joint heirs with Christ, the saints possess,
The Kingdom with all its blessedness.

Loud halleluiahs will then be sung,
By every lip, and every tongue,
The glory of God on earth will be,
Even, as the waters fill the sea.

A. STREETER.

Written for the Advent Herald.

Jerusalem.

Damascus is said to be the oldest city in the world. "Its fame begins with the earliest patriarchs, and continues to modern times." Its history is a subject of interest to the Bible student and the scholar. But there is another city, whose sacred history commences with that of Damascus, yet possessing an interest and an importance surpassing all others. The very mention of the name Jerusalem, awakens a thousand recollections. What city has a history like Jerusalem? "Captured, ravaged, burnt, razed to the foundation, dispeopled, its deported citizens sold into slavery, and forbidden by severest penalties to visit their native seats; yet in its mournful desolations, it stands forth, a thing to itself, and altogether distinguished from all other ruins. Who now weeps over the fall of Troy? What people pays pilgrimages of devotion to the ruin piles of mighty Ninevah, or Babylon? These great monuments of human pride and glory sleep their last sleep, and no tear falls upon their unhonored graves. But Jerusalem, even in her ashes, is still dear to the hearts of millions. Ever and anon, and from all the winds of heaven, Zion's exiled children come to visit her, and with eyes weeping sore, bewail her widowhood. No city was ever honored thus. None else receives pilgrimages from the 50th generation of its outcast population; and none but Jerusalem can hope to call together again, a more numerous, and wonderful race, than ever peopled it before.

The first mention of Jerusalem in the Scriptures, is under the designation of "Salem," in connection with the administration of Melchisedec, who was "king in Salem." The name of Jerusalem, first occurs in the Scriptures, in Josh. 10: 1, where Adoni-zedek, king of Jerusalem, is mentioned as having entered into an alliance with four other kings against Joshua, by whom they were all overcome.

The next reference to Jerusalem, is when the Jebusites had possession of it; from whom it was taken by David, from which period it remained under the peaceful rule of the kings of Judah until the days of Rehoboam; when for the first time it was taken and plundered by the Egyptians. Then under Joram, by the Arabians. Under Joash, by the Syrians. Under Amasiah, by the Israelites. Under Josiah, by the Egyptians again; and then under Zedekiah, by Nebuchadnezzar, about 586 B. C. Seventy years after this, it was taken by Darius the Median, and continued under Persian rule for more than two hundred years. It subsequently passed into the hands of the Grecians, and thus continued, until about sixty-four years B. C., when Judeah became a Roman province. While under Roman sway, Kitto says:—"From the rebuilding by Adrian, the history of Jerusalem is almost a blank till the time of Constantine, when its history, as a place of extreme solicitude

and interest to the Christian church, properly begins. Pilgrimages to the Holy City now became common and popular. Such a pilgrimage was undertaken in A. D. 326, by the Emperor's mother, Helena, then in the eightieth year of her age, who built churches on the alleged site of the Nativity at Bethlehem, and of the resurrection on the Mount of Olives. This example may probably have excited her son to the discovery of the site of the Holy Sepulchre, and to the erection of a church thereon. He removed the temple of Venus, with which in studied insult, the site had been encumbered.

The Holy Sepulchre was then purified, and a magnificent church, was by his order, built over and around the spot. This temple was completed and dedicated with great solemnity in A. D., 335. In the following centuries the roads to Zion were thronged with pilgrims from all parts of Christendom. After much struggle of conflict dignities, the Holy City was, in A. D., 451, declared a patriarchate by the Council of Chalcedon. In the next century it found a second Constantine in Justinian, who ascended the throne A. D. 527. He repaired and enriched the former structure, and built upon Moriah a magnificent church to the virgin, as a memorial of the persecution of Jesus in the temple.

In A. D. 614, the Persians took it by storm, and slew thousands of the inhabitants, and inflicted much injury on the buildings. Their inroad was speedily repaired. But in A. D., 636, it fell into the hands of a more formidable enemy, Khalif Omar. By his orders the magnificent mosque, which bears his name, was built upon Mount Moriah, upon the site of the Jewish temple. Jerusalem remained in possession of the Arabians, and was occasionally visited by Christian pilgrims from Europe, till toward the year 1000, when a general belief, that the second coming of the Savior was near at hand, drew pilgrims in unnumbered crowds to the Holy Land. The sight, by such large numbers, of the holy place in the hands of the Infidels, the exaction of tribute by the Moslem government, and the insults to which the pilgrims, often of the highest rank, were exposed from the Moslem rabble, excited an extraordinary ferment in Europe, and led to those remarkable expeditions for recovering the Holy Sepulchre from the Mohammedans, which under the name of Crusades, will always fill a most important and curious chapter in the history of the world. The crusaders under Godfrey, of Bouillon, took Jerusalem on the 15th day of July, 1099. A regular government was established by the election of Godfrey as king of Jerusalem. The Christians kept possession of Jerusalem eighty-eight years. During this long period, they appear to have erected several churches, and many convents. Of the latter, few, if any traces remain, and of the former, save one or two ruins, the church of the Holy Sepulchre, which they rebuilt, is the only memorial which attests the existence of the Christian kingdom in Jerusalem. In A. D., 1187, the Holy City was wrested from the hands of the Christians by the Sultan Saladin. From that time to the present day, Jerusalem has remained, with slight interruption, in the hands of the Moslems.

The present condition of Jerusalem, as well as its past history, is one of darkness and sadness. But it will not always remain so. The Divine assurances open before it a bright and hopeful future. Our Lord's great prophecy teaches us that Jerusalem's desolations will end, when the times of the Gentiles are fulfilled. Then the scene will be changed. The cup of trembling, which Jerusalem has been made to drink, will then be taken from her hand, and put into the hand of her enemies. Isa. 51: 21, 23. As Jerusalem has been desolated by war, and thus been made to drink of the cup of trembling, so all the nations, which in turn shall have participated in this work of chastisement and judgment, will be compelled to drink the same cup. Jer. 25: 27-33. "Jerusalem will be made a burdensome stone for all people: all that burden themselves with it shall be cut in pieces." Zech. 12: 3. And yet, what nation in Europe is not in some way connected with it?

God by his prophets has made it plain, that

the nations in their interests and operations, will be so interwoven with Jerusalem and the Holy Land, that in order to the emancipation of Jerusalem, the destruction of these nations will be necessary. The period of Zion's vindication, will be the day of the Lord's vengeance on her oppressors. Isa. 34: 8. The consummation of Jerusalem's desolation, will be the infliction of the determined judgments upon her desolators. Dan. 9: 27. As an illustration of the fact, that the nations are connected with Jerusalem, and the day is hastening when it shall become a burdensome stone to them and prove their overthrow, I give a communication written in 1853, the year before the Crimean war:

[Communication from Mr. Banvard, the artist.]

The Holy Places.

Editors Traveller.—The question regarding the custody of the HOLY PLACES is now assuming a somewhat threatening aspect, according to the late news from Europe, and it is not improbable that a war may be the result. While in Palestine, I visited all these sacred localities, and became familiar with their histories, and also with the questions now in dispute between their custodes, the Latin and Greek monks; and at these disputes have become serious political ones between two powerful European Sovereigns, is may be of interest to the public to know further regarding them.

The various localities rendered sacred in the minds of the Christian world and commemorated in the life of Jesus Christ, are now all minutely indicated in the Holy Land, and over and upon most of them are erected churches, chapels, and monasteries. The most important of these lie in and directly around the city of Jerusalem. The Mohammedans have allowed the Christians quiet possession of these, on account of the large revenues they produce to government. The church of the Holy Sepulchre lying near the north-west corner of Jerusalem, is the principal Holy Place in Palestine. It is a large, irregular building, of Byzantine architecture, and so constructed as to enclose all the traditional localities which are mentioned in connection with the crucifixion and resurrection of the Saviour. This building contains about twenty-five altars, making so many Holy Places and these are now the principal cause of dispute between the Latins and Greeks. Jerusalem is visited annually by between 20 and 30 thousand pilgrims from all parts of the Catholic world; all of whom perform their devotions at these altars, and leave what is termed the "altar due" with the monk in charge of the respective altars. These dues in the course of the year swell to an enormous amount, and herein is the secret of dispute, for the party that possess the greater number of Holy Places receives the largest amount of money, and this party is the Greek convent. Hence the jealousy and animosity now existing between the Latin and Greek monks, and which not unfrequently result in blows. While in Jerusalem I saw a detachment of Turkish soldiers, with fixed bayonets marched in to the church of the Holy Sepulchre to keep order while service was being performed before the very sepulchre of the Prince of Peace!

I noticed, however, that the "chismatic Greeks" were evidently the offending party; while the Latins on Easter day were performing mass in front of the Holy Sepulchre, some Greek monks stood upon the partition or screen which divides their chapel from the great dome, and laughed and ridiculed the services.

Previous to the year 1757 the Latins possessed the principal posts of the Holy Places, but during one of its quarrels (they at the time apparently being the offenders) were expelled from several of them, and after the fire in 1808 which destroyed the church of the Holy Sepulchre, they were cut off from several more. At that period the Latins were poor, not receiving their usual dues from Europe, and from the very small number of Latin Pilgrims that visited the Holy Land, occasioned by the wars then ravaging Europe, so the scheming Greeks seized upon the opportunity, being then rich in the dues of the altars, to rebuild the church, thus claiming the right to the principal Holy Places, forcing the Latins to a dark obscure chapel on one side of the building which they occupy now. The protector of the Holy Places and of the Latins has been for ages the King of the French, deriving the title and power from St. Louis, who did good work during the crusades but at the time of the fire France had no King, and if Napoleon assumed the usual title of "Protector of the Holy Places," he could not exercise his functions and protect the Latins from the rapacious Greeks, for he had enough to do to protect himself at home on his throne, besides he had a short time before been driven out of Palestine by the English and Turks—so the Latins had to succumb to the Greeks.

As many may not understand the distinction between the above mentioned sects, it will be

necessary to say that the Greeks do not acknowledge the Pope as the head of the church, but the Emperor of Russia; they also differ materially in their forms of worship. The established religion of Russia is the Greek. The Pope is the acknowledged head of the Latin or Roman Catholic church, while the King of France is the "Protector," which title the present Emperor Louis Napoleon has assumed, hence his demand for the restitution of the Holy Places to the Latin monks. This demand by some cause or other, no doubt weighty political reasons, induced the Porte to publish a Hattumaynn (imperial decree) reinstating the Latins in their ancient rights. This aroused the Greeks who have appealed to their "Protector" the Czar of Russia, and he immediately demanded of the Divan at Constantinople the abrogation of this decree, and here rests the affair at present, what the result will be, lies in the future.

Knowing the interest and importance attached to these Holy Places, I was particular while in Palestine to make detailed drawings of them all, and have elaborated them in my paintings of the Holy Land. These other localities in dispute not at Jerusalem are at Nazareth, Bethlechem, &c., but the principal are those enumerated above. There are also other denominations of Christians that worship at the Holy Shrine.—The Armenians, Syrians, Maronites and Copts, the Armenians are the richest while the Copts are the poorest. Yours Respectfully,

JOHN BANVARD.

Georgia, April 19th, 1853.

This shows how the nations are mixed up with the affairs of Jerusalem, and how slight a pretence may again call forth the dogs of war, and set Europe in a blaze.

Another aspect of the case, is presented in an article found in "The Missionary Herald" of August' 1862.

Russian Buildings at Jerusalem.

The following account of the works that are at present being carried on by the Russians in Jerusalem, taken from a letter recently received from the Rev. J. Barclay, will be read with interest:

"In a former letter, you ask me to give you some information about the Russian buildings at the north-west side of the city. The site occupied by them incloses an area of about 157,500 square yards, or 1,417,500 square feet; in fact, an irregular parallelogram 350 yards broad and 450 yards long. The ground on which they stand, is surrounded by a wall about 15 feet high. The buildings comprise a palace for a bishop, a magnificent cathedral which is being rapidly pushed towards completion, and large quadrangular buildings, intended for the accommodation of many hundreds of pilgrims. In the plan which I have seen, many other edifices are also designed, the object of which I do not clearly know. The land itself was partly purchased by the Russians, though the larger portion, which was the former Turkish military exercise ground, was granted to them by imperial firman. Their outlay cannot be set down at less than £250,000, about a quarter of a million, and yet their object is not fully realized. The idea which originated these buildings arose, it is said, in the Grand Duke Constantine's mind, just after the Crimean war. To supply the place of the Russian navy, which had been interdicted in the Black Sea, it was proposed to keep in movement a large number of transport steamers as passenger boats. To keep these going, an impetus was given to the public mind on the subject of pilgrimage. With a view of supplying lodging for the crowds of devotees, a subscription list was opened, and its proceeds applied to the present erections. It was then proposed to make arrangements to convey pilgrims at so much per head, from the several ports in Russia, to and from Jerusalem, at a fixed tariff. Amongst the items set down was a definite sum for the absolution of each penitent in the holy places. At this proposition the Greek priests raised the cry of sacrilege, as such fees heretofore had been peculiarly their own; but now it was proposed to employ none but Russian priests. The Holy Synod took the matter up, and after a good deal of the usual intrigue, the direction of the whole passed into its hands. The location of the buildings is not far from the upper Pool of Gihon, near which Rabshakeh stood when he defied Hezekiah. It commands also the north and west of the city, and if we are to credit Latin suspicion, its future use will be military.—*Jewish Intelligence.*

The suspicion expressed in the last sentence of this article explains the design of the Czar. War is in the hearts of all these kings, and their ambitions and belligerent tendencies will be overruled for the deliverance of Zion. The last great battle will be in vindication of Judah and Jerusalem. Joel. 3: 1-2, 6-16.

The Romanists like the the Russians, not content with their place in the church of the Holy Sepulchre, are securing other property there, and are making provision for his Holiness, in view of any contingency that may arise.

Jerusalem.

A private letter from Jerusalem informs me that the house intended for the residence of his Holiness, whenever he feels inclined or forced to take another flight, is being built in that city. I leave this fact to the meditation of the prophetic students among your readers. Our Jansenists, the only members, I believe, of the Catholic church who make a conscientious study of prophecy, declare that Anti-christ is to sit on Peter's chair at Rome, "whence evil has ever come;" they will probably regard the possible flight of an amiable man, too weak to stem the torrent of Ultramontane doctrine and practice, as the preliminary act in the last great drama of darkness, which they daily expect, and which, after a terrible sifting time, is to usher in the reformation of religion, the conversion and restoration of Israel, and the personal reign of our Lord. I know some who are daily in earnest prayer that the Spirit of God may revive and reform their church; and doubt not that they are met at the throne of grace by many unknown brethren, who will be greatly surprised one day to meet them at the right hand of the King of glory. I need not repeat that these are regarded as black sheep, or worse than Protestants, by the real Romish church, and they so far deserve the name that they are not on firm, clear ground, but persist in calling themselves members of a church whose infallible decrees they disbelieve and reject.—*Paris Correspondent of the London Christian Times.*

Who cannot see, that these conflicting interest must produce a rupture, and the controversy will be as extensive as the nations involved in the strife! These facts, taken in connection with the waning of the crescent, and the unmistakable evidences of the speedy overthrow of the Roman power, furnish a strong and satisfactory proof, that the day of Jerusalem's deliverance is nigh at hand. "The time to favor Zion, yea, the set time is come." And "when the Lord shall build up Zion, he shall appear in his glory."

"When the foe's distress comes,
Then the church's "rest" comes;
We shall have a joyful day.
When the King of kings comes;
And then the new Jerusalem,
Surpassing all reports of fame,
Shines, worthy, of its Maker's name,
When the King of kings comes."

Jerusalem will then arise from the dust, and shine in the brightness of her glorious King. She will throw aside her garments of widowhood, and be attired in her bridal robes, ready for the nuptial feast. The scenes of joy, and rest, and glory, described by Israel's bards and seers, will then be realized, in fullest fruition. Then will the blest inhabitants of Zion say: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King: he will save us." Isa. 33: 20-22.

And who shall be there? "Those who have clean hands and a pure heart."

Those who are washed from their sins, in the blood of the Lamb, and have their names written in the Lamb's book of life.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Reader will you be there? Does your heart desire to be with him who shall be seated on the throne, and be a partaker of the joys of that holy happy place? Then drink into the spirit of the place. Set your mind on it, more than on perishable objects. Willingly be a pilgrim and a stranger, content with having no "continuing city here, but seeking one to come."

L. O.

FORGIVE.—It is a synopsis of the new commandment, "love one another"—a commandment not given mid the mystery and sublimity of Sinai's Mount, but gushing warm from the heart of love, a love so full and free that man

cannot measure or angels fathom its depths. And canst thou not forgive the unkind word, the unloving act, the estranged heart of thy brother-man, when the Holiest turned his dying eyes towards his foes, and murmured, forgive? Let thy heart echo the word, and thy life chant its strains!

The First Treaty.

Now that we hear so much of treaties, monuments of broken faith, which accommodated themselves to the infamous partition of Poland—it may be curious to note the first of these diplomatic documents.

The oldest treaty extant, is a treaty of commerce and not of conquest. In the first year of the republic of Rome, a treaty was concluded between the Romans and Carthaginians, which was engraved on tablets of brass, and preserved in the capitol. Carthage, at that time, was a great commercial power, and situated on the Mediterranean on that part of the African coast which was nearest to Sicily, Italy, and Greece. There was not a more convenient place for trade in the known world.

Behind the city lay a vast and fertile continent, which poured continual supplies into Carthage, not only for their own maintenance, but for exportation. Thus, wealthy and powerful, Carthage, the great maritime city, dictated the terms of treaty with the Romans, the substance of which was this;

"Let not the Romans navigate beyond the fair promontory; let them not buy or receive anything but what is necessary for repairing their vessels, or for sacrifice, and let them depart within five days.

Whosoever shall come on business of merchandise, let him pay no duties but the fees of the broker and the clerk.

If any Romans come to that part of Sicily subject to Carthage, let them have impartial justice.

Let not the Carthaginians do any injury to the Latin subjects of Rome, nor attack the free towns of the Latins."

This treaty was made about 500 years before the Christian era.—*Exchange.*

Note.

The above is going the rounds of the papers as though it were the truth. But it only shows the superficial reading the Bible has obtained, even by many professing to believe it. A thousand years or more, before the first year of Rome, the old patriarch Abraham made a treaty with Abimelech, king of the Philistines—Gen. 31:22-34:

"And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

And Abraham said, I will swear.

And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to-day.

And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

And Abraham set seven ewe-lambs of the flock by themselves.

And Abimelech said unto Abraham, What mean these seven ewe-lambs, which thou hast set by themselves?

And he said, For these seven ewe-lambs shalt thou take of my hand, that they may be a witness unto me that I have dug this well.

Wherefore he called that place Beersheba; because there they swore both of them.

Thus they made a covenant at Beersheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines.

And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God.

And Abraham sojourned in the Philistines' land many days."

There are many other treaties recorded in the Bible, long before the days of Rome and Carthage.

Rothschild has taken £4,000,000 sterling of the French treasury bonds at 5 per cent. interest. The whole loan is \$60,000,000.



ADVENT HERALD.

BOSTON, TUESDAY, NOV 24, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

SPECIAL NOTICE.

AMERICAN MILLENNIAL ASSOCIATION.

By request of the President of the A. M. Association, and in compliance with the wish of the Committee on Mechanical Construction of the *Herald*, I hereby issue a call for a *Regular Quarterly Meeting of the Board*, to be holden on TUESDAY, THE 15TH DAY OF DECEMBER, at 10 1-2 o'clock A. M., at the Advent Herald Office, 46 1-2 Kneeland Street, Boston, Mass.

For Names of Officers elect, please see A. M. A. Records, published in the *Herald* under date of November 3, 1863.

JOSIAH LITCH, President.

F. GUNNER, Recording Secretary.

Lowell, Mass., Nov. 20, 1863.

This is out of the usual time for holding the meeting; but as there is a large amount of important business to be attended to, and a part of it requires attention before the close of the year, it has been thought best to call it thus early. It is important that all should come prepared to stay till the business is finished. Provision will be made for accommodating the members while here. We hope to see a full attendance, as it will probably be the most important quarterly meeting we have ever held.

Let our friends also remember the request of the Committee at the last meeting, to prepare tracts before this meeting, and forward to the office, that we may have a good assortment from which to select.

Consecration.

Jehovah, God of Israel, made to his people a proposition to take them into covenant with himself, in these words: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests, and an holy nation." To this they responded: "And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the answer of the people to the Lord." Ex. 19:5, 6, 8.

This was as genuine a transaction as ever took place between man and man. The object of this quotation is to bring before the reader this great truth, that consecration to God is not some mystical, unreal, or ideal thing, to be accomplished by long vigils, fastings or struggles of mind, or contortions of body; but it consists in recognizing God and his claims and prerogatives; and closing in with his offers. The proposition above quoted was national, and the transaction was with the nation. But it is no less real when our God comes to us and says to individuals: "Come out from among them and be ye separate, and touch not the unclean thing and I will receive you; and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is addressed to every creature, in all the world, embraced in the Gospel commission. And the same God to whom Israel responded through their mediator, Moses, waits an answer from us through our mediator, Jesus Christ. A submission of the will, a surrender of the affections, and a conformity of the life to God and his will, is what he requires of us.

Consider, dear reader, who it is who thus calls us; consider the exceeding greatness of his promise to those who comply. "I will dwell in them." Is it true, that the glorious being who says, "Heaven is my throne and the earth is my footstool," and that "The heaven, even the heaven of heavens cannot

contain him," will make the body of the humble and obedient saint his temple; and "dwell in them?" Not come occasionally as a transient guest, but as a permanent resident. "I will walk in them; I will be their God and they shall be my people; I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty." Reader, do you believe this astounding proposition, made by the Lord Almighty to you? Of what are we thinking? groveling in the earth like muck-worms, after creature good, when a proposition to receive what angels might envy, is laid before us for our acceptance! Time is flying, eternity hastening, the judge standing before the door, ready to "render to every man according as his work shall be!" The cause of our Redeemer, demanding in this evil day, this day of apostasy and backsliding from God, our utmost energy, a service which the consummation of this covenant with God can alone qualify us to perform. Who will make this consecration, accept the proffered grace and say:

"Come in, come in, thou heavenly guest,
Delight in what thyself hast given;
On thine own gifts and graces feast,
And make my contrite heart thy heaven."

Let the prayer of each be, "Restore unto me the joys of thy salvation and uphold me by thy free spirit. Then will I teach transgressors thy law and sinners shall be converted unto thee."

Recaptured Africans.

Some apprehension was felt when several thousand native Africans were landed on the shores of Liberia, from the loathsome holds of slave ships. But her citizens set themselves nobly about the task of providing for the supply of their wants—for their education and civilization. No one can read the official communications of the Rev. John Seys, United States Agent at Monrovia for Liberated Africans—called for at the suggestion of this board, and printed by order of the House of Representatives, (Ex. Doc., No. 28.)—without wonder and admiration at their rapid advance in habits of dress, industry and intelligence. A prominent minister wrote from Monrovia, February 16, 1863:—"I may not dismiss the case of the Congos without adding, that in the general they are making progress in civilization and in the knowledge of God, and of his Son our Savior Jesus Christ. Of the twenty who are living at Cape Palmas, seven are members of churches; and the Methodist minister at that place informs me that they are an example of godliness to many of our own citizens. Last Sunday at confirmation in Trinity Church, one of the candidates was a Congo young man, of about twenty-one years of age. On the St. Paul's River the churches are well filled by them; many of them have become members of churches; and it is a most pleasing feature in the Sunday Schools to see these poor Congo boys and girls, clothed and clean, learning the religion of Jesus in the English tongue."

A single extract is made from the report of Mr. Seys, already alluded to, viz: "I would here say, most emphatically, it is my decided opinion that, nowhere else on the face of the earth could the United States Government find a place where the same expenditure of money, the same amount of effort, the same care for, would result in the same amount of good, physically, morally, politically and spiritually to the Africans taken by our cruisers, as in the Republic of Liberia." This result is most gratifying, as proving the capability of Liberia, and the possibility of raising the native African in freedom, upon his own soil, to full Christian civilization.—*African Repository.*

Letters Received.

Nathaniel Clark—(you may dispose of the books as best you can, so as to pay expenses.) C. G. Wylley, M. D. Richardson, M. E. Swartz, J. Miller, Isaac C. Burkholder, Eld. D. T. Taylor, Geo. H. Marcher, Timothy Hastings, O. Olmstead, M. B. Laning, Jared C. Burdick, F. Gunner, H. Lye, Roxana J. McKusick, Morris Fuller, M. J. Yoder, Calvin Beckwith.

THE RHODE ISLAND BOUNDARY QUESTION.—The Governor, with the advice of the Council, has appointed Samuel Ashburner, Esq., of West Roxbury, engineer, on the part of the State, to establish the boundary line between this State and Rhode Island, in accordance with the decree of the United States Supreme Court. The late Ezra Lincoln was originally appointed to this place. It is understood that the engineer, under the supervision of Messrs. Bird and Osborn of the Council, will proceed at once, in co-operation with the engineer of Rhode Island, to fix the permanent posts to settle this long-veiled question.

NOTE—I returned from the West from a tour of six months, on the 18th inst. in good health. Preached in Boston last Sabbath three times. Shall preach in New Bedford, Nov. 29th, and Dec. 5th. J. V. HINES.

The Speech of Emperor Napoleon.

The most important and interesting portion of the Persia's news is the French Emperor's speech, bearing both upon this country and Europe, which is subjoined.

The Emperor said:—"Certainly, the prosperity of our country would take a more rapid course if political pre-occupations did not trouble it, but in the life of nations, events unforeseen and inevitable arise, which must be met without fear and supported without faltering. Of this number are the war in America, the compulsory occupation of Mexico and Cochin China, the insurrection in Poland. The distant expeditions, the object of so much criticism, are not the result of a premeditated plan.

The force of events has brought them about and nevertheless they are not to be regretted. How, in fact, could we develop our foreign commerce, if on the one side, we were to renounce all influence in America, and if, on the other, in the presence of immense territories occupied by the Spanish and Dutch, France alone remained without possessions in the Asiatic seas? We have conquered in Cochin China a position which, without subjecting us to the difficulties of local government, will permit us to make use of the immense resources of these countries and to civilize them by commerce.

In Mexico, after an unexpected resistance, which the courage of our soldiers and sailors has surmounted, we have seen the population welcome us as "Liberators." Our efforts will not be in vain, and we shall be largely compensated for our sacrifices when the destinies of that country, which will owe to us its regeneration, shall have been confined to a Prince, whom his enlistment and qualifications render so worthy of so noble a mission.

Let us, then, have faith in our enterprises beyond the sea. Commenced to avenge our honor, they will terminate in the triumph of our interests, and if prejudiced minds do not divide the truthfulness enclosed in the germs deposited for the future, let us not tarnish the glory thus acquired, so to speak, at the two extremities of the globe—at Pekin and at Mexico.

The Polish question exacts more of explanation. When the insurrection broke out in Poland the Governments of Russia and France were on the best relations. Since the peace the great European questions had found them in accord, and I do not hesitate to declare it. During the Italian war, as well as at the time of the annexation of the provinces of Nice and Savoy, the Emperor lent me the most sincere and candid support. That good understanding demanded scrupulous care, and I must have believed the Polish cause very popular in France not to hesitate to compromise one of the first alliances of the continent, and to raise my voice in favor of a nation rebellious in the eyes of Russia, but in our eyes the heir of a right inscribed in history and treaties.

Nevertheless, the question touched the gravest European interests. It could not be treated in isolation by France. An offence to our honor or a menace against our frontiers would also impose on us the duty of acting without preliminary concert. It became, therefore, necessary, as at the epoch of the event in the East and in Syria, to come to an understanding of the Powers which had reasons and rights on which to pronounce similar to our own.

The Polish insurrection, on which its endurance imprinted a National character, awakened sympathies everywhere, and the object of diplomacy was to attach to that cause the greatest possible number of adhesions, in order to bring to bear on Russia the whole weight of the public opinion of Europe. This almost unanimous concurrence of wishes seemed to us the most proper means of inducing a conviction in the Cabinet of St. Petersburg. Unhappily, our disinterested counsels have been interpreted as an intimidation, and the steps of England, Austria and France, in the place of checking the struggle, have done nothing but to embitter it. On both sides are committed excesses which, in the name of humanity, we must equally deplore.

What, then, remains to be done? Are we reduced to the sole alternative of war or of silence? No! Without a rushing to arms and without remaining silent, a means is left to us, that is, to submit the Polish cause to a European tribunal. Russia has already declared that a conference in which all the other questions now agitating Europe should be debated, would in no wise wound her dignity. Let us note and act upon that declaration. Let it serve us to distinguish once for all the fermentations of discord, which are ready to burst out on all sides, and out of the very disquiet of Europe, agitated everywhere by the elements of dissolution, let a new era of peace and of order be born. Has not the moment come for reconstructing on a new

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

SECOND TOUR WEST.—NO. IX.

Saturday, July 11th.—Awoke at 3 A. M., and found a fresh breeze blowing from the lake, which increased to a terrible gale. We had a dry, "stormy, windy tempest," all day and night. We furlled the tent safely, and had to give up all meetings to-day. Our small tent rides out the storm. The prospect was dubious for a meeting on the coming Sabbath. And so some kind friends procured "Bryan Hall" for the meeting, in case the wind should not abate.

Sabbath, July 12th.—The wind had gone down somewhat, but having advertised the meeting at the Hall, we held our morning service there. Only about fifty out. On looking to the papers, I found that, for some reason, our notices of the change of place had been given in only one of them. So at noon we raised the tent, and at 3 P. M. Sister M. preached to a full audience on the time of reward. In the evening I spoke to a crowd, within and without the tent, on the Kingdom of God. Dan. 2: 44. And so we have had a triumphant day. Many new friends are coming to us and are cheering our hearts. Some old Adventists are finding us. Bro. Hines, formerly of Buffalo, N. Y., who was one of the fruits of our big tent meeting in Johnson's Park, Buffalo, twenty years ago, came to our help with his kind and sympathizing heart, with others whom I had known in the East. And so we progress. God is with us, and we shall not only gather the scattered ones, but bring others to Christ to rejoice with us in the "blessed hope."

Monday, July 13th.—At 10 A. M. had a season of prayer and Bible class. The Christian Spiritualists came in to enlighten us. Planting themselves on the Bible, as the word of God, they then denied the resurrection of the body, the personal return of Christ from heaven, and restitution in the second Adam. And they offered this *light* (?) to us. But with the fifteenth of the first of Thessalonians, we showed them that if the Bible taught anything it taught just the reverse of their notions. The better way for such persons would be, to give up the Bible like other Spiritualists, and then let their teachings rest on themselves, on their supposed spirits. I told one of the leading teachers of this class, that God had said by Isa. 8: 19-20,—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." And I considered this scripture applicable to the Spiritualists of these "last times;" and all their "twisting and turning," the words of God to sustain the theory of modern Spiritualism was simply an attempt to "make the word of God of none effect." I find that there is a large element of Spiritualism in this city. I am informed that it exists in the churches to a wide extent; and in proportion as this prevails, the resurrection and personal coming of Christ are denied, and by many it is even ridiculed? With this whole class our great mission is rejected entirely.

This P. M., at 8 o'clock, Sr. M. spoke on the love of God, to a good audience. In the eve-

ing I spoke on "perfect peace," and the day closed up with the assurance we had done some good. More friends are rallying around us, to cheer and help us.

Tuesday, July 14th.—This A. M. prayer and Bible class at 10 o'clock. The Spiritualists, with some others, appeared again to discuss the questions relating to the good time coming. In the P. M., at 3, Bro. Mansfield spoke on Paradise, to a good audience, who were greatly interested in the discussion. At 1-2 past 7, I spoke on the nearness of Christ's personal coming, and the duty of the church to watch for the event; and showed that the second coming of Jesus would close up probation. The New Testament teaching on this point is clear. The parables of the "virgins," Matt. 25; the "tares and wheat," Matt. 13; and of the "Nobleman," Luke 19, all teach most positively that probation closes at the second advent of Christ; so I believe, and so I teach.

The day has closed up with good. We learn of a little present good that is done, but the judgment must reveal the rest. I have felt deeply to-day for my suffering country. In addition to the rebellion without, we now have it *within*. News comes from New York of a terrible outbreak there of the masses who sympathize with the South, and with slavery, and hate the Administration and its agencies for emancipation. This corrupt element exists in a large degree at the North. This is the darkest cloud in our horizon. There is no peace to the wicked; and there will be no peace till Jesus comes. Come, Lord Jesus, and come quickly. Amen.

JOSHUA V. HIMES.

Chicago, July 14th, 1863.

American Evangelical Advent Conference.

[Concluded.]

SATURDAY A. M.

Conference was called to order by the President, at 10 o'clock. Report of yesterday's session read and adopted.

The following Committee were elected to consult with churches desiring a minister, and with ministers who desire a field of labor: J. Piereson, Jr., Newburyport, Mass.; L. Osler, Providence, R. I.; D. I. Robinson, Trenton, N. J.; J. M. Orrock, Waterloo, C. E.; J. Litch, Boston, Mass.

The salutations of Advent churches in England were given to this conference by Dr. R. Hutchinson. Eld. L. Osler was appointed a Committee to respond to the salutations.

The conference then listened to the reports of churches. Eld. Orrock spoke of the Beebe Plain camp-meeting as interesting and profitable, and gave a brief account of his own labors. Eld. Garvin, who resides in Richford, but labors most of the time in Canada, spoke of a deeply interesting state of things in a portion of his circuit, where he has baptised forty-three since February last; this being the result under God of a working membership and a working ministry.

The church at Waterbury, Vt., was reported by letter as follows:

The Advent Church of Waterbury, Vt., to the Evangelical Advent Conference, assembled at Lake Village, N. H.

Dear Brethren—The church in this place is still striving to obtain the Crown of Life, and to be overcomers through the blood of the Lamb and the word of their testimony. During the year past, fifteen have been added to the church, which now numbers eighty-one; ten of whom have moved away, leaving us seventy-one resident members.

Our meetings consist of two preaching services, Sabbath school and one prayer-meeting on the Sabbath, and three weekly prayer-meetings, which are well attended, especially of late. Some two months since, the church went to work fill up the Sabbath school; the result has been not only the filling up of the Sabbath school, but the church has been blessed, the attendance on the preaching service has greatly increased, and there seems to be a disposition on the part of the brethren and sisters to enter the work more earnestly; and at some of our meetings a revival spirit has been manifest, and we trust the work will go on until we see souls converted to God.

The Sabbath school which eight weeks ago numbered but thirty-two members, now numbers eighty-one, and still the interest continues. A benevolent

society has been formed in connection with the Sabbath school to assist in clothing the poor; and thus quite a number of little hearts have been gladdened by being able to attend the Sabbath school. In reviewing the past we see how willing God is to bless the efforts of his people, when they are put forth to honor his name, and build up his cause. And what more promising field is there for labor than with the young.

We have enjoyed the labors and pastoral care of our beloved Bro. Bosworth, for nearly four years, until last Sabbath, when he closed his labors as pastor. Bro. Bosworth sent in his resignation last December, but was prevailed upon to remain with us until we could find a brother to fill his place, which he did until last Sabbath. And as he will remain in the place the most of the time, we hope to enjoy his presence at our weekly meetings and occasionally on the Sabbath.

Bro. Canfield, who commences his labors with us as pastor, next Sabbath, is well known to the conference, and we trust that God will bless his labors among us, and carry on his good work, until we shall see our King coming in his glory.

In behalf of the church,

GEORGE J. COLBY, Clerk.

Oct. 10, 1863.

Eld. Bosworth spoke encouragingly of his labors in other places beside Waterbury, having baptised six in North Hyde Park, last winter.

Eld. Bean, of Meredith Neck, N. H., has, during the past year, preached one half of the time among the Baptists and Methodists, to whom he has endeavored to preach the truth relative to the crown and the cross alike; the other half of the time he has labored as the way opened.

Eld. Bundy reported the church and Sunday school of Lake Village, N. H., as in an encouraging state—the church numbering about sixty, sixteen of whom were added the past year. The Sunday school had recently been increased from thirty scholars to nearly one hundred, and the meeting-house is felt to be too small to accommodate the congregation.

Eld. Robinson reported the church at Trenton, N. Y., as numbering only about a dozen members—a few had been converted during the summer; they felt anxious for help to build a meeting-house, as they are now obliged to meet in a small hall.

Eld. Kimball of Nashua, N. H., represented himself as not connected with any church or organization, and enforced upon all the importance of taking an interest in Sabbath schools. The President informed him that the Constitution recognized him as a member of this Conference—as an "isolated member."

Eld. Morse, of Manchester, N. H., spoke of himself as an independent Evangelist, laboring as the way opened.

Eld. Gunner said that eighteen months ago he was without a field of labor, but receiving a call to go to Lowell, Mass., where there had been two parties of Adventists, he consented to go and labor one year. He organized a church of fifty members; baptised seven the first three months. A division soon manifested itself, resulting from various causes, so that when his year closed he tendered his resignation, and is at present without a pastorate.

Eld. Osler reported from Providence R. I., as having a church in the city of over two hundred members; congregation averaging over three hundred, and a Sunday school of two hundred and seventy-five members. The morning services devoted entirely to the Sunday school. Preaching in the P. M. only. The devotional meetings well attended and interesting.

Eld. Cunningham, of North Attleboro', represented a church of one hundred and twenty members—organized in 1857. Adjourned.

SATURDAY P. M.

Conference called to order at 2 o'clock, when the President announced that the essay on Sabbath schools would be dispensed, with and in its stead, Eld. Robinson would address the children of Lake Village, a large number of whom were present. Eld. Robinson has been engaged in the work of Sabbath schools for over forty years, and his remarks were pertinent and interesting. The children sung several pieces in fine style.

At the close of the address, Miss Sarah D. Weeks was introduced, who gave a declamation

in her peculiar and most excellent manner, entitled "The Finished Mystery," written by Sarah H. Brown, as follows:

With the voice of mighty thunders,
Or like surges distant roar,
Cries the angel robed in brightness,
Spanning earth from shore to shore.
Hark! his message,—who will heed it.
Pealing from the vaulted sky?—
Big with terror, big with gladness,
As each heart may give reply.

"Time on earth shall be no longer;
Man's probation age is o'er;
God's great mystery, unfolded,
Will perplex his saints no more.
Though the vision seemed to tarry
Since on tables written plain,
At the end it speaks distinctly,
Times appointed were not vain.

Lift your heads, ye sorrowing pilgrims,
Now your journey's end desery,
See the signs, in living glory,
Loom as morning rays on high.
Lo, the earth in wild commotion,
Heaving, shakes from pole to pole;
And the heavens, as if removing,
Quiver like a parted scroll!

God, the mighty God of forces,
Gathers nations from afar:
Rumbling chariots, steeds, and horsemen
Lead the mustering troops of war.
See, the nations blind and angry,
Haste to stain their hands with blood;
Gird the sword and rush to conflict,
To unlock the gory flood!

On all faces gathers blackness;
Hearts are beating high with fear;
O'er all minds strange thoughts are brooding
Of some judgment hovering near;
E'en the rich, the proud and lofty,
Bending down lament their woe;
For their wealth, their pomp and glory
Waste like dew neath summer's glow.

God's professing church lies sleeping,
Guarded round on every side
By her watchmen, great in number,
To alarm should ill betide.
Hark! the tidings, "Christ is coming,
Rise, prepare his feet a way;
Let your lamp be trimmed and burning,
Gird your loins to watch and pray."

"Where's the promise? Show it plainly,
That he'll ever come again;
All our fathers sleep, believing,
Yet all things remain the same.
'Peace and safety,'—'tis but fancy
That would harass up our fears,
Turn we to our pleasant dreamings,
He delays these many years!"

Still the heavens are filled with voices;
"Fear our God, the hour draws nigh,
When dominions, thrones and empires,
Fall before his majesty.
Lo, the King of kings, most holy,
Comes to earth with clouds of fire,
On his foes to pour his vengeance,
Sin, and Death must feel his ire."

'Tis the hour of fierce temptation
Which assails the hearts of all;
Some among the wise are erring,
But they'll rise, though first they fall:
Many, purified and holy,
Wash their garments free from sin;
Tried like gold, from dross refining,
Grace abounds and reigns within.

Listen! Yet, to every nation,
Shall this Gospel be proclaimed,
"Christ is coming for his kingdom,
To this world where sin hath reigned."
When the sound is fully given
For a witness, all may hear,
Then the days shall be accomplished,
And the glorious end appear.

Fly, ye heralds, with your mission,
Visit every land and clime,
Blow the trump around Mount Zion,
Bid her mark the appointed time.
Haste! the angel waits to answer,
"Lo, the work of Time is done:
Earth with all its powerful kingdoms
Now reverts to God's dear Son!"

She was followed by Miss Katie Parady, aged five years, with—"In the Sun, Moon and Stars," &c. Eld. Osler made some remarks to the children, in relation to the S. S. paper, and they seemed delighted at the prospect of having a paper of their own. Eld. Osler prom-

everywhere.

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, NOVEMBER 24, 1863.

"Do" They Respond?

We have been carefully watching the "Children's Department" of the Herald for some time past, especially since the proposition was made to issue a paper devoted to the children. We have wondered whether there were responses, that were not made visible in the Herald, or whether one was waiting on another to reply; that is, do the *children* and *youth*, and not the *men* and *women*, respond to the question of the Treasurer of the Do Society?

For my part, I was much pleased with the idea of having, once more, a paper wholly devoted to the interests of the young among us. There are, doubtless, many, like myself, who have never felt satisfied since the discontinuance of the Youth's Guide; and have often felt like asking, Can we not have a youth's paper again? To such we know the Youth's Visitor will be a welcome guest; and we trust there are many who never saw the Guide, that will become subscribers and contributors for our new paper.

Now, shall we not hear soon what is being done by our young friends for it? Let us all do what we can to obtain subscribers, and earnestly implore the blessing of our Heavenly Father on the enterprise, the members connected therewith, and on our own humble efforts in doing our utmost towards gaining subscribers and contributors thereto.

M. E. SWARTZ.

Little Sticks.

"Little sticks help better than large ones to kindle a fire." The truth of this proverb is every day and in a multitude of instances, illustrated in actual life. And yet how prone to despise "the day of small things."

The little Sabbath school in the wilderness, with a few ragged children, has often formed the nucleus of a flourishing church.

The little prayer meeting, with its half a dozen or dozen attendants, is frequently the life-germ of a church, and develops in due time into a flame of revival.

The little experiences of humble disciples, related unostentatiously, often warms and animates a church, or melts down a congregation of unconverted, more effectually than an eloquent and labored sermon.

Little preachers, new beginners, are more frequently than otherwise, God's chosen instruments to bring about revivals. And yet how many churches are languishing and dying out, rather than make use of such helps; waiting for some great preacher to build them up. Why, then, despise the little sticks?

"Who hath despised the day of small things?"

LITTLE KINDNESSES.—"Mother," said a little girl, "I gave a poor beggar child a drink of water and a slice of bread, and she said 'Thank you' to me so beautifully, and it made me so glad, I shall never forget it." Now children can do a great many things worth a "Thank you." Kind offices are everywhere and at all times needed; for there are always sick ones, poor ones, besides dear ones, to make happy by kindness; and it goes further towards making home happy than almost anything else. Kind offices are within everybody's reach, like air and sunshine, and if anybody feels fretful, and wants a medicine to cure it, we would say, do a "Thank you's" worth of kind offices

every hour you live, and you will be cured. It is a wonderful sweetener of life.

From the Congregationalist.

Little Feet.

There is a musical sound—
I hear it oft,
Low and soft,
Following me around.
Is n't the rain
On the pane,
Or dropping on the ground,
That I hear
Low and near?
Ah, no—far, far more sweet,
Here and there
On the stair,
Comes the sound of little feet;
'Mid the gloom
Of my room,
Cheerily in my ear they greet,
Bonnie Annie!
Sweet and canny!
Peeping in with sunny face.
Opens the door,
Walks the floor
In her most unconscious grace,
While her feet
Music sweet
Echoing send throughout the place.
So her footsteps once did fall,
Patter, patter,
With sweet clatter,
Thro' the house and thro' the hall,
Till one day
She went away
Up in the shining way to God;
But her feet
Made music sweet
On the "shining way" to God.

The Open Door.

Mrs. Vanlun was a poor widow with four children, of whom Richard, the eldest, was eight years old. One evening her children were very hungry, and she had no food to give them. She could only lift her heart to God; and this she did in earnest prayer, for she believed in his love and his power to save.

At the close of her prayer, Richard said to her:

"Mother, does not the Bible say that God sent ravens to a man to bring him bread?"

"Yes, my child; but that was a long time ago."

"Well," said Richard, "God can send us some ravens with bread now. I'm going to open the door, or they cannot get in."

And jumping up, he ran to the door and threw it wide open, so that the light of the candle shone out into the street.

A few moments after, the village magistrate came passing by, and casting a glance through the open door, he was charmed by the appearance of the pretty group within. He could not refrain from entering, and said to Mrs. Vanlun:

"My good lady, how happens it that your door is wide open at this hour of the night?"

Mrs. Vanlun was embarrassed at seeing such a gentleman enter her poor room; but she arose and saluted him respectfully; and taking off Richard's cap, and laying her hand on his head, she said, smiling:

"It is my little Richard that has opened the door, so that the ravens, he says, may come in and bring us some bread."

Now the magistrate was actually dressed in black from head to foot.

"Ah, indeed," said he, laughing, "Richard is right; his raven has come, and a very big one, too. Come, Richard, I will show you where the bread is."

He took the little boy with him to the grocer's, filled a basket with provisions, and sent him home with it. Richard, you may be sure, hurried home as fast as he could. The poor children at home were soon clapping their hands with joy at the sight of the food.

When they had finished their meal, Richard again went to the door, took off his cap, and looking up into the sky, said:

"Thank you, dear Father in heaven," after which he came in and closed the door.—*Child's Paper.*

Faith.

AN ANECDOTE.

A little boy once sailed down the waters of the St. Lawrence. He was but six years old, and images of beauty floated for him on every distant cloud.

The day wore on; the islands were passed, and now the boat began to descend the rapids. A head wind lifted the breakers, the sky was darkened, but the child and mother felt the excitement of the scene.

Like a living human creature, the strong boat kept its way. It took a manly pride, it seemed, in mastering the obstacles to its course; and as it rose and fell with a heavy swing, a sense of power filled the hearts and souls of the passengers.

The boy stood still. Tighter and tighter he grasped his mother's hand, and with his blue eyes darkened with earnest thought, he looked upon the face of the water.

Soon the rain began to fall heavily, and the water was still more agitated, and the mother felt that when the keel of the boat grated against the rocks, visions of storm and wreck passed through the little boy's mind. She saw that he was frightened, and began to question whether it would not be best to carry him to the cabin, and by song and story beguile his excited mind.

Just at this moment he gently pressed her hand, and, looking down upon him, she saw the expression of serious thought give way; a sweet smile dawned on his lips as he repeated softly, to himself, rather than to her, the following lines:

"Then the captain's little daughter
Took her father by the hand,
And said, 'Is God not on the water,
Just the same as on the land?'"

The mother felt thankful for this pleasing proof of her little son's confidence in his Heavenly Father's love and tender care, and prayed that the same sweet and trusting spirit might cling to him all through his life.

A Brave Boy.

Between twenty and thirty years ago, three little English boys were amusing themselves together in a wood, one summer afternoon. Suddenly one of them looked grave and left off playing.

"I have forgotten something," he said; "I forgot to say my prayers this morning; you must wait for me."

He went quietly to a corner of the place they were in, knelt down, and reverently repeated his morning prayer. Then he returned to the others, and was soon merrily engaged in play.

That was a brave boy, who feared God rather than man, and who, when he felt he had neglected his duty to Him, made no delay in repairing the fault, without being afraid of how his companions might wonder or laugh at him. Whatever they thought at the time, they never forgot the incident, and told it long afterwards.

This brave boy grew up to be a brave man. He was the gallant Captain Hammond, who nobly served his country, till he fell leading on his men to the attack on the Redan, at the siege of Sebastopol. He was a faithful soldier of his earthly sovereign, but better still, a good soldier of Jesus Christ—never ashamed of his service, ever ready to fight his battle.

Secret of Eloquence.

"I owe my success in life," said Henry Clay, "to one single fact, namely: At the age of twenty-seven, I commenced, and continued for years, the process of daily reading and speaking upon the contents of a historical or scientific book. These off-hand efforts were made sometimes in a corn-field, at others, in the forest, and not unfrequently in some distant barn, with the horse and cow for my auditors. It is to this early practice in the great art of all arts, that I am indebted for the primary and leading impulses that stimulated me forward, and shaped and moulded my entire subsequent destiny. Improve, then, my young friends, the advantages you enjoy. Let not a day pass without exercising your powers of speech. There is no power like that of oratory."

Calico Printing.

The printing of calico is done by the web of cloth passing over brass cylinders about six inches in diameter, upon which the figures are engraved. These rollers revolve in the ink, while at the same time the cloth is passing over them; but before the it reaches the cloth, a scraper removes the ink, except what is in the interstices of the engraved figure, so that when the cloth passes over, it sponges the coloring from these interstices. Only one color can be printed at a time; so if a piece is to have three different colors, it must go over as many different rollers, each one of which prints a color.

WORK.—Strengthen your moral and mental faculties as you would strengthen your muscles, by vigorous exercise. Learn to conquer circumstances; you are then independent of fortune. The men of athletic minds, who left their marks on the years in which they lived, were all trained in a rough school. They did not mount their high position by the help of leverage; they leaped into chasms, grappled with the opposing rocks, avoided avalanches, and when the goal was reached, they felt that but for the toil that had strengthened them as they strove, it could never have been attained.

TRACKING A SCHOLAR ROUND THE WORLD.—A teacher in an English Sunday school had a scholar, who, on leaving the school, enlisted in the army. No sooner had the lad gone than the teacher wrote him a letter. The correspondence thus begun was kept up during the wanderings of the soldier to various parts of the world. The warrior died at length, happy in God, declaring that, though he was not benefited by going to the Sunday school, yet the pious letters of his teacher had led him to Christ. How many teachers track their pupils round the globe as this man did?

A vain man's motto is, "Win gold and wear it;" a generous man's, "Win gold and share it;" a miser's, "Win gold and spare it;" a profligate's, "Win gold and spend it;" a broker's, "Win gold and lend it;" a fool's, "Win gold and end it;" a gambler's, "Win gold and lose it;" a wise man's, "Win gold and use it."

ROYAL PRINTERS.—The Prince of Prussia is by trade a printer. According to ancient usage in Prussia, all the princes of the royal family must learn a trade. The Prince Frederick William learned the trade of a compositor, at the office of Mr. Hanel, at Berlin.

India-rubber was first sold in England in 1770. It was then only used to rub out pencil marks, and the price of a cubic half inch was seventy-five cents.

ADVENT HERALD

MILLENNIUM.

WHOLE NO. 1174.

BOSTON, TUESDAY, DECEMBER 1, 1863.

VOLUME XXIV. NO. 47.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 46 1-2 Kneeland Street, (Up Stairs,)

BOSTON, MASS.

JOSIAH LITCH, EDITOR,

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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[For Terms, &c., see 7th page.]

Probationary Time—When will it Terminate?

Eph. 2: 7.

It is a matter of mutual congratulation among the lovers of Bible truth, that there is, as there has been for the last quarter of a century, a growing interest in the study of the sacred Scriptures. And in proportion to the interest in Scripture investigation, has there been a spirit of inquiry excited to search into the meaning of the prophetic writings. As a natural consequence, a new awakening has followed throughout Christendom those Scripture truths, which took so deep and practical a hold on the early church; which cheered and sustained the martyrs through their fiery ordeal; and which, though lost sight of in the terrible darkness of the apostacy, were revived in the reformation, and now again have been brought to the attention of the church and world, to arouse the one from her slumbers, that she might be ready for the bridegroom, and the other to warn of approaching decisions and judgments.

In view of these things, it is to be regretted, that these investigations should be embarrassed by the introduction of any outside or irrelevant issues. But it is with truth now, as it has ever been, it must not only bear its own burdens, but imposed ones, and those not unfrequently imposed by its own friends. While the ultimate triumph of truth is beyond all human contingencies, yet its present progress may be retarded, and its success prevented by the want of unity among its professed advocates. These reflections are abundantly justified by the history of truth in all ages; and we as a people have been made to realize them, by the fact so painfully apparent, that among a large number of those looking for the premillennial advent and reign of Christ, there prevails sentiments concerning the future ages, which mystify a plain subject, and unquestionably injure the moral power of the faith in the speedy coming and reign of Messiah. I now particularly refer to the sentiment of a mixed condition of mortals and immortals in the future ages; and for the mortals the continuance of probation, either through a long series of ages, or through endless generations. The natural tendency of such

a view, is to divert attention from the more important practical duties of the present time, and interest the mind in the elaboration of theories which never can be made plain and harmonious; but at the best, must be considered abstract issues of questionable propriety.

That I am neither unjust nor unwarranted in my statements; and am not beating the air in disproving the theory already referred to; I give you the view of an acknowledged, able expounder and defender of the mixed condition in the coming ages. Mr. D. N. Lord, in closing a labored article on the subject, gives the summing up thus:—"And finally, they (the Scriptures) show that the race is to dwell on the earth, and continue to be sanctified through an *endless round of time*. As the new heavens and earth are to remain forever before the Lord, so are the Israelites and Gentiles to remain, and all flesh worship before him from one Sabbath to another forever." How worthy of Christ's interposition does the work of redemption, as thus exhibited appear? Instead of being completed, as is generally expected, within a few hundred years, it is to continue through eternal ages? Instead of being confined to a small number, it is to extend to a vastness and illimitableness, proportional in a measure to the greatness of the condescension and awfulness of the sacrifice by which he accomplished it!

Here you have it plainly and unambiguously stated: "That the work of redemption, instead of being completed as is generally expected within a few hundred years" (that is, during the present dispensation) "it is to continue through eternal ages!" "Instead of being confined to a small number," "that is, to the number who will have been saved at the conclusion of this age;" "it is to extend to a vastness and illimitableness, proportional in a measure to the greatness of the condescension and awfulness of the sacrifice by which he accomplished it!" Now I think there are some things connected with this subject, so perfectly plain, and so fully settled by Scripture teaching, that controversy is either unnecessary, or is confined to very narrow limits.

I. The Scriptures plainly teach there will be ages in the future world. This the text settles. "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." These are contrasted with the preceding age. Eph. 3: 5—"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." The future ages will be endless. Eph. 3: 21—"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

II. These future ages will be divided into days, months and years. Psalm. 89: 29—"His seed also will I make to endure for ever, and his throne as the days of heaven." Isa. 66: 22-23—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." The period of the millennial reign will constitute part of the eternal ages, hence there will be years.

Whether the polarity of the earth will be changed in the restitution, we are not informed; but the seasons, as at present occurring will not continue as was intimated to Noah. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

III. These coming endless ages, will be introduced by the ending of this age or dispensation. This will be according to the law of analogy. One age continues until another age commences.

This age will be concluded, like the proceeding, in terrible judgments. The Adamic, Antediluvian, Patriarchal, and Mosaic ages closed in darkness and judgment. So will this. But with the conclusion of this age will pass away the long dark night of sin's sad sway.

IV. The ending of this age, concludes the offer and work of all probationary dispensations. That this is clear and settled, I submit the following considerations:—

1st. This age is called, "The last days." "Ends of all ages." (Cor. 10: 11.) "Conclusion of the ages." (Heb. 9: 26.) "Last times" &c., evidently to teach, that this is the last probationary dispensation. For at its close, the fullness of the Gentiles will have come in, and God's purpose of visiting the Gentiles to take out from among them a people for his name, will have been accomplished and a remnant of Israel being saved, the Lord will finish the work, and cut it short in righteousness. (Rom. 9: 28.) Then Christ will have seen of the travail of his soul, and be satisfied. He will have brought many sons to glory, and the vastness and completeness of his work, worthy of his condescension and sacrifice, will appear in an innumerable multitude of redeemed ones from all nations, kindreds, people and tongues; who shall appear in white robes, with palms in their hands before the throne of God, singing the song of Moses and the Lamb: and "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

That probation ceases at the end of this age is evident—2d, from the fact, that the new covenant or Gospel is intended for the whole world; and before the end of this age, this message of salvation is to be preached to all nations. Matt. 24: 14. All kindred, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And to every creature, Mark. 16: 15—"And he said unto them, Go ye into all the world, and preach the Gospel to every creature." This is to be for a testimony against all who reject it. To be for the salvation or damnation of all. Such being the case, whence the need for the further proclamation of the Gospel during another dispensation? That the Gospel, as at present possessed by the church, reveals Jehovah's ultimate proposal to rebel men, and embodies all the lawful motives to be addressed to him to induce him to accept offered mercy now, cannot be doubted when we read Christ's language. Luke. 16: 31—"If they hear not Moses and the prophets, neither will they be persuaded, through one rose from the dead." This does not look much like a divine arrange-

ment for having raised saints engaged in the work of preaching to mortal sinners. Moreover, we have, in addition to Moses and the prophets, the teachings of Christ and his apostles; hence the fearful anathema of Paul, against innovators. Gal. 1: 8-9—"But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed." And, let it be remembered, that the decisions of the last day will be based upon the Gospel which is now preached, whether men will hear or forbear. Rom. 2: 11, 12, 16. This then settles the question, that the offers of mercy are limited to the present age.

The period of probation will not continue after Christ comes, because, 4th, his work as Intercessor, will then cease.

This fact was typified by the Melchizedek and Aronic priesthoods. Melchizedek was priest only during his dispensation. Christ was to be a Priest forever, after the order or pattern of Melchizedek, that is through the dispensation appointed for his priestly work.

The Aronic priesthood was to continue only during the Jewish economy. Christ has an intransferable priesthood; so that he shall have no successors. He has entered into heaven itself, there to appear in the presence of God for us, until his work is completed, and then he will appear the second time, without a sin offering unto salvation. Redemption's work accomplished, our great High Priest needs no longer present to the Father the sacrifice for human guilt, and therefore at his second manifestation, he comes without a sin offering, which the Saviour most plainly teaches, when saying, Luke. 13: 24-25—"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

Will he resume his pleadings for the ungodly after the door of mercy is closed? If so, why discontinue them for any length of time? Now, if his pleadings for the wicked ceases at his second coming, will pardon and salvation be offered them ever after? Does not the Psalmist settle the question, when declaring: "For the redemption of their soul is precious and it ceaseth forever." 49: 8.

Moreover, the same conclusion is arrived at, from a consideration of the harmony of Christ's work in the successive stages of its development and completion.

Christ, it must be remembered, was not a priest while officially engaged in his work of prophet or teacher. He is not now *defacto* King, while exercising his functions as Priest before God. And when in his times, he shall show who is the blessed and only Potentate, the King of kings, and Lord of Lords, he will have laid aside his priestly garments, to enter upon the work of Judge and King. His kingly office he will ever hold.

His regal relation to his people will be per-

manent, "for of His kingdom there will be no end." Therefore as His prophetic and priestly offices were to be temporary, and the work therewith connected to be completed before assuming a new relation, when he aways his kingly sceptre, his mediatorial work will end, and end forever.

But, that there will be no probation after the advent is certain, because, 4th, the judgment which is appointed for the end of this age, is designed for the manifestation of character, and the awaking of the destinies of all people, living and dead. This the Scripture's clearly establish, for "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:" "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

If as the result of the decisions of that day, the just will be raised at the beginning and the unjust at its close, the question of destiny having been settled, how can there be probation for any after the present age has ended? Will there be a series of judgments and resurrections? Or, will there be a change in the divine administration? Do the Old or New Testament teach that there will be any exempt from the decisions of the judgment, who shall constitute a third and distinct class from the righteous and the wicked? If not, and if as I have read you, all the living and the dead, the good and the bad; the heathen, the Christian and the anti-Christian, are judged, and have their dooms awarded, how can any suppose that after Christ comes to judge the world in righteousness, there will be an opportunity for men to repent and have a change of character?

But, that there will be no probation after the advent, is further certain, because, 5th, the Scriptural account of the conflagration and renewal of the earth forbids such expectations.

If the earth is renewed at the commencement of the thousand years, the glorified church, must either have its rest that remains, on the earth in its present condition; or a part of the earth must be regenerated for its occupancy, or it must keep its Sabbath in the air.

The first view, is not only unscriptural, but incongruous with the divine procedure. The same may be said of the second view. And the third supposition is in direct conflict with the declaration in Rev. 20: 9.

Therefore, the occupancy of the earth by the saints, with their King, as here predicted, will be subsequent to its renewal and when it has been transformed into the new earth as described by Peter, the wicked shall be cut off from it, and the transgressors rooted out of it; but the meek shall dwell therein forever, consequently there will be no probationers on the earth, and hence no heed for further probation.

The unambiguous language of other Scriptures, should settle this question satisfactorily; for we, read Rom. 2: 6-16—"Who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law. In the day when God shall judge the secrets

of man by Jesus Christ according to my Gospel."

These inspired declarations, positively assert, that in the day when God shall judge the secrets of men by Jesus Christ, he will render to every man, Jew and Gentile according to his deeds. That there will not be any person outside of the number here specified who will not be judged, further appears from, Rom. 11: 7—"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets," which mystery has reference to the divine offer of pardon, as presented in the Gospel.

This view is also confirmed by John in Rev. 22: 11-12—"He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly: and my reward is with me, to give to every man according as his work is." There will therefore be no change of character after Christ comes and awards to every man according to his work. The inspired declaration of John the Baptist; and the authoritative announcement of the great Teacher himself, add clearness and strength to the argument. Matt. 3: 11-15—"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 13: 37-50—"He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Again, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

According to this language, there will be, at the end of this age, a universal and eternal separation of the good from the bad, and a thorough purgation of evil from the earth; when comes the restitution of the earth and its occupancy by the saints, as the kingdom of God forever. If Christ understood the Old Testament predictions; and that He did, is certain from the fact that He acted during his ministry as if the Prophets were before him with their scrolls, and he fulfilling their minutes predictions; what he uttered himself as the great antitypical Prophet, will all be as exactly fulfilled, and it will ultimately be seen that every thing is clear, harmonious, and worthy of him, who shall never fail, nor be discouraged in his work, until he have set judgment in the earth; and the isles shall wait for his law.

Now it will not do in view of these facts to set aside, or render meaningless, or contradictory such plain and positive Scripture testimony, uttered by Christ and his apostles, on the subject, by adducing certain Old Testament predictions, having various chronological references, to Jew and heathen, and yet having no bearing on the subject. For though there are Old Testament predictions, referring to the Jewish nation, which never have been and never will be fulfilled; because the conditions annexed were not complied with. The last eight chapters of

Ezekiel furnish an example. Allusion is made to this class of prophecies by the Messiah when speaking of the loss the Jewish nation would sustain, and the fearful destiny awaiting them, because they had rejected him. Luke. 19: 41-42—"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." If they had known the things belonging to their peace, and acted accordingly, then would they have realized all blessings involved in the following prophecy. Luke. 1: 67-75—"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us, in the house of his servant David: as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we, believing delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life."

But all this they forfeited and lost, because they knew not the time of their visitation, and sinned away their period of national probation. The result was, the doom of the nation, with its land and capitol, was pronounced in fearful utterances, which will run through the history of mortal ages.

[To be continued.]

Written for the Advent Herald.

Praise.

Let us love, and praise, and honor,
Him who is our Lord and King;
Let us give to him the glory,
Let us of his mercy sing.

Let us praise him for his goodness,
For his tender, loving care,
And the many, many blessings
He bestoweth every where.

Let us praise him, he has loved us,
Loved us in our low estate,
From our dangers he has saved us,
And from many a fearful fate.

With grateful hearts let us adore him,
And sing of his Almighty love,
And bend the suppliant knee before him,
And render praise to God above.

Soon he'll come in clouds of glory,
To gather all his children home,
To banish all their grief and sorrow,
And joy to claim them for his own.

Then we'll praise him in the kingdom,
In our home all bright and fair,
And the loved ones of all ages
Will be gathered safely there.

Though this is a night of weeping,
And dark clouds obscure the sky,
Yet with steadfast heart all keeping,
We'll sing praise to him on high.

Soon we'll meet and dwell together,
Where all trials have an end,
And in sweetest notes of rapture,
Will we praise our King and Friend.

EMMA.

Written for the Advent Herald.

Consecration.

Dear Reader—I take it for granted that you are a professor of religion. Yes, that you are expecting the speedy return of the Lord Jesus, and consider those who are not "looking" for him, unsound in doctrine; so far, all is well; but let me ask you, dear reader, what is your present state before God? Are you pardoned or unpardoned? holy or unholy? Solemn questions; do not try to evade them, by saying that you are as good as others, and stand as good a chance of heaven. This may be all very true, and you yourself be going down to perdition. What saith the Scriptures?—"Without holiness no man shall see the Lord." Heb. 12: 14. Believe me, dear reader, this is the standard that you and I must attain to, if we ever expect to be in God's kingdom; holiness of heart is

what every reader of this needs to fit him or her for "an inheritance incorruptible, undefiled, and that passeth not away." 1 Pet. 1: 4. And again, "Blessed are the pure in heart, for they shall see God." Matt. 6: 8.

We are commanded to "cleanse" ourselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. I have heard many a professor pray to God to cleanse him from all sin, while he was indulging in the very act of using that vile narcotic—tobacco. If that is your prayer, you pray in vain; it is only beating the air. Cleanse yourself, my friend, and then you can claim God's promise, "I will receive you." 2 Cor. 6: 17-18.

Again, are we told in the Scripture, to "lay aside every weight, and the sin which doth so easily beset us." Heb. 12: 1. Here is a very plain, intelligible command. Brother, sister, will you do it? Will you lay aside your worldly conformity, in dress, jewelry, foolish talking, jesting, light and unprofitable conversation. Your weeklies and monthlies, filled with foolish, trashy stories? and take the advice of the holy Paul when he says, "Be ye transformed by the renewing of your mind," &c. Rom. 12: 1-2.

Oh, what need there is of a mighty transformation in both ministers and people. Oh, what love of the world, Oh, what idolatry there is amongst professing Christians; worshipping their houses, their furniture, their children, their ministers, their churches, their fashionable choirs, their particular sect. No wonder God's blessed spirit does not work in mighty power amongst the people! No wonder that there are so few genuine conversions in these days. Do you see this to be so? Do you feel the need of a revival of pure religion in your churches? then beloved, seek the baptism of the holy Ghost; seek to be filled with the Spirit; make an entire consecration of your all to God, through Christ Jesus; and get down at the foot of the cross, so the Lord can use you for his glory. Will you make this entire consecration? Ministers of God, will you commence the work with God's help, will you be an example to "the flock," by seeking this baptism of power from on high? Official brethren, will you seek this "promise of the Father?" The cost must be counted, the sacrifice must be made. See Rom. 12: 1. And take God's word for it, something will be done in the name of the Lord. Satan will be angry, but believe me, devils will tremble, saints will rejoice, and sinners will cry out, "what must we do to be saved?" Oh, what a blessed privilege; to "be filled with the spirit;" able and willing to work for God any way, and every where. Brothers, sisters, this is your privilege; will you accept it? Jesus gives the spirit,—"He giveth." Oh, praise the Lord, it cannot be purchased. Ask, and you shall receive, seek, and you shall find." May the Lord help us all to wake up, for "the Judge standeth at the door." Brethren in the editorial chair, wake up! Brethren in the pulpit, wake up. Brethren and sisters every where, wake up and do your duty, and see to it, that the blood of souls be not found in thy skirts.

Yours, looking for redemption,

JAMES MORRISON.

The Almost Christian.

There is a vast difference between longing to be better, and resolving in God's strength to become better. The gamester may go home after midnight from the scene of his insane excitement out to the heart with remorse. He may make the most piteous confessions to his heart-broken wife. But he does not burn up his pack of cards, or set his face like a flint against that door which is to him the gateway to the pit.

The inebriate waking out of his debauch, curses his bottle and curses himself. He envies his temperate and prosperous neighbor, and says in bitterness of spirit. "Would that I were a sober man again!" But this longing is not enough. This sighing after reform does not bring it. The gamester must stop gambling or else he is not saved. The inebriate must stop drinking—must quit the company of drinkers, and must pledge himself before his Maker to touch not or taste not the sparkling poison. The almost reformed are not reformed. They

encourage their hearts. I found an ample sufficiency of work in the first line of action, but alas, when I turned my attention to the second, I found myself in the position of a man seeking for a needle in a bundle of hay. Nor was this all, for I soon, also, made the discovery that the great majority of the few Christians I met with, were laboring under a severe attack of coma, and gave no more signs of vital Christianity than the respectable worldlings around them. I wandered from township to township, from district to district, from dwelling to dwelling, from man to man, and while every where I was treated with kindness and hospitality, I every where discovered the same general feature of indifference towards religious truth on the part of the world, and somnolence on the part of the church. I say indifference. There are some students of prophecy who believe in a time of persecution preceding the advent of the Lord, and for ought I know, they may be in the right, but judging by my own experience, I would say that men are much too indifferent to religion to persecute its friends. If I were asked to describe the spiritual condition of the Townships in three words, these words would be, apathy, apathy, apathy. Is this condition peculiar to the Townships? I doubt it. I go farther, I deny it.

Gradually these marvelous facts began to produce their destined results. Ha! thought I, does this look like progress? Do facts favor the idea that the world will be converted? Are apathy and indifference to be regarded as signs of the approaching millennium? And then various scruples began to rise in my mind, such as "When the Son of man cometh shall he find faith on the earth?" "As it was in the days of Noe, so shall it be in the day of the Son of Man." "In the last days perilous times shall come for men that be lovers of their own selves, proud, boasters," &c. "The kingdom of heaven is likened unto ten virgins," &c. These words kept running through my head, and as I compared them with existing facts, I could not help coming to the conclusion that the world was rapidly getting into that condition in which it was foretold it would be when "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." I do not say that the argument is conclusive, for it may be said that the world has been in a bad state ere now; but this I do say, that it furnishes one branch of the argument, and that so far as it goes it cannot be gainsaid. Certain it is, that the theory of the world's conversion, to the contrary notwithstanding, the Scriptures plainly assert that the world will be in a state of rebellion against God when Christ comes to judgment, and it is equally certain that that is its condition now. I do not rest this assertion on the state of matters in the Eastern townships of Canada, for that would be reasoning from a very narrow induction of facts. Glance your eye over the whole of Christendom, and you cannot fail to come to the same conclusion. Here and there are to be found a faithful few, units among thousands, who are bravely bearing aloft the banner of the cross against a surging tide of worldliness, but the great mass of mankind are wholly given to idolatry, and the wise and foolish virgins are alike asleep.

H. M.

Dead or Wounded.

The late Dr. Miller, of Princeton—as all his students will remember—abounded in anecdotes, which he related to his classes from year to year, to illustrate the points made in his lectures. One of them occurs to us just now as specially applicable to the converts who have recently come into the churches within the bounds of our circulation?

A celebrated southern judge was in his earlier years skeptical as to the truth of the Bible, and especially as to the reality of experimental religion. He had a favorite servant, who accompanied him in his travels round his circuit. As they passed from court-house to court-house, they frequently conversed on the subject of religion, the servant, Harry, venturing to remonstrate with his master against his infidelity. As

able, that in some places the cause of the Redeemer is retrograding. I feel that it pains me to write these lines, for it may appear to some as if I was trying to throw cold water upon their zeal; but I cannot shut my eyes to facts, and I cannot believe in that which receives no countenance from the Bible when rightly understood, but rather contradicts its teachings.

I am a Missionary to the Eastern townships of Canada; a district of country (I speak for the benefit of Yankee readers, who generally speaking, are innocent of the knowledge of all countries save that of my good friend, Uncle Sam,) lying to the north of the States of New York, Vermont and New Hampshire, and therefore peopled to a great extent by immigrants from these States.

In the discharge of my duty, I have, during last summer, walked three hundred miles, visited six or seven hundred houses, and conversed with somewhere like two thousand people upon the subject of religion, besides preaching nearly a hundred sermons. I have thus been enabled to arrive at a tolerably accurate idea of the state of religion in the country, which indeed, no one of ordinary discernment could in my circumstances fail to do. And what are the impressions which have been made upon my mind by this extended experience? They are these: that the people of Christ in the Townships are a very little flock; that the wise and foolish virgins are alike slumbering and sleeping; that as it was in the days of Noe, when men neglected the warning, so it is now, for not five per cent of the population are seeking the salvation of their souls.

This last statement may seem incredible to many, when they are told that in almost every place I have visited the Gospel is preached, yet I have no hesitation in making it, for I feel quite persuaded of its accuracy. I have tested it in various ways, whether by personal observation or by the opinions of others. When preaching I frequently make it a point to state my opinion, in order to give any one who chooses, an opportunity of contradicting it. And I am also in the habit of speaking about it in private; but except in one solitary instance, when a young Methodist minister said he thought matters were not quite so bad, although he admitted that they were very low, I never heard any one doubt the accuracy of my opinion, while several thought that I had taken too favorable a view of matters.

It would be strange, indeed, if habitual contact with such a mass of ungodliness should fail to induce thought. It is one thing to read of ungodliness, but quite another thing to come in contact with it. In the one case the impression may be evanescent, in the other case it is pretty sure to be deep and permanent. And such has been the effect upon me. My attention had been directed to the subject of the second advent of the Lord in a conversation I had held with Mr. Orrock, while stopping at Waterloo, and my faith in the Scriptural argument in favor of the world's conversion, had received a rude shake. Very probably the effect might have died away and I would have ceased to think of it, more especially as my duty called me to think of something else, had it not so happened that the discharge of that very duty tended to keep the subject before my mind, and to deepen the impression already made. Preaching and visiting were not, indeed, new things to me, and I have long been deeply convinced of the deep seated depravity of human nature, but my experience in visiting had been of a comparatively limited character, and mainly confined to a church-going people, of whom, *because they were my people*, I was desirous of thinking well, and to whose failings—therefore, I was partially blinded. Now, however, my position was entirely altered. I was let loose amongst a people of whom I knew nothing, and with whom, from the nature of my employment, I never could have any but a transient connection. My commission to them was in these terms, "Do good unto all men, but especially to those who are of the household of faith;" and my aim was not only to warn the careless, but to seek out Christians, and to the utmost of my power strengthen their hands and

glory—almost among the happy bands of the white-robed, and the rejoicing ones—almost before the throne of God and the Lamb—almost saved—oh! will not that word "almost," bite you like a serpent and sting you like an adder? Friend, heaven was not reared for the almost Christian. If you never become more than that, be assured that you can never reach it. And if you miss heaven, *where—in the name of a dying Savior—where will you go?—Independent.*

From the Boston Cultivator.

"Be of Good Cheer."

Oh, weary ones of earth be not dismayed,
Though storms beset thee, and the dismal gale
Howls frightfully, no ray of coming morn
Breaks the black terror of night's veil,
"Be of good cheer."

Pale victims of disease, torn with distress,
Thy bed a tedious prison of unrest,—
By stranger sympathy and stoic care
Thy pillow softened and thy hot brow prest,—
"Be of good cheer."

Lone wanderer, with heavy, laggard step,
Whose heart finds no responsive, friendly beat;
Sad hermit of the thronged wilderness
Whose friendships blossom but to know defeat,
"Be of good cheer."

Oh, fallen ones! ensnared by dire deceits,
Tempted above that ye could safely bear,
Whose good resolves hath raised thee once again
From out the pitfall's secret subtle glare,
"Be of good cheer."

Ye mourning hearts that grieve departed friends,
Though thou may'st know a desolation deep,
Yet e'en for thee, there is a balmy joy—
A tranquil peace of soul for all that weep,—
"Be of good cheer."

Oh, weary, sick, lone, fallen, sorrowing ones,
List to the soothing accents from above;
A Savior's pitying eye is on thee bent,
He gently whispers, full of blessing love,
"Be of good cheer."

ELDORUS.

Written for the Advent Herald.

The Theory of the World's Conversion, Viewed in Connection with Facts.

BY A PEDESTRIAN MISSIONARY.

"'Tis distance lends enchantment to the view,
And robes the mountain with its azure hue."

So says the poet. The Scotch, a proverbial people, express the same truth in homelier, but not less pointed terms in the adage, "Far awa birds have always bonnie feathers." It is perhaps upon this principle, that believers in the world's conversion, and therefore of the onward progress of Christianity, prefer, in treating that subject, to speak of foreign missions rather than of the home field. See, say they, how the cause of Christ is progressing in distant lands, and like a sea of glory, spreading from pole to pole. The united difficulties which missions had to encounter in India are overcome, and we are now entering into possession of the land. The Gospel is being proclaimed in darkened Africa; many have embraced it, and thus Ethiopia is already stretching out her hands unto God. While just at the time when the Bible was translated into Chinese, China itself has been laid open to our efforts. All that is required on the part of the church, is the faithful and prayerful use of means, and the result is certain. The world will be converted to God, "the earth will be full of the knowledge of the Lord as the waters cover the sea."

Such is the style of language commonly made use of at missionary meetings. But meanwhile, and without entering into the Scriptural argument, what are the facts which present themselves to our notice under our own eyes? They are such as plainly prove that, even admitting all that can be said in favor of the foreign field, the cause of Christ is not making that progress which all Christians desire. It has been my lot to reside in Scotland, England, the United States and Canada, and in none of these four Christian countries have I been able to detect any satisfactory evidence that the cause of Christ is in a healthy state. There may, indeed, be more Christians in 1863 than there was in 1800, but there are also more unbelievers, and the relative proportions are in favor of the world. And not only so, but it is unquestion-

are still on the devil's side of the dividing line between right and wrong. It is well for them that they come back towards that line; but they must cross it, and have their feet planted firmly on the side of virtue, before they are safe.

Precisely so is it with the impenitent soul. The almost Christian is not a Christian. He is not where Christ bids him be; he is not where he confesses himself that he ought to be. There is a clear, distinct line of difference between the believer in Christ and the unbeliever; between him that serveth God, and him that serveth him not. On the one side the heart is alienated from God. The affections are now engaged in money-getting, or pleasure-seeking, or some sort of sin and selfishness—perhaps with a somewhat loosened grasp, but still on something lower than God. There is no faith in Jesus, or loathing of sin, or crucifixion of self. And to all those who are on the wrong side of that dividing line, the grieved Savior says: "He that is not for Me is against Me; he that gathereth not with me scattereth abroad."

Perhaps the reader of this article is one of the almost Christians. Many a time he has melted under a moving sermon, or trembled when the truth threw its broad glare into the very depths of his soul. He was troubled. He went home thoughtful, and wondered how others around him could seem so frivolous and trifling. He did not care to speak to any one; he sought retirement; he opened his Bible, and perhaps attempted to pray for forgiveness, and for help to lead a better life. But he did not repent and forsake his favorite sins. He did not flee to Jesus. He did not give his heart to the Savior. He did not run as "Christian" from the city of Destruction, stopping his ears with his fingers, and crying out "Life—life—eternal life?" The Sunday seriousness ended with the setting of the Sabbath sun. Monday rose on him and found him just as worldly as ever, and the world just as clamorous as before. His business demanded all his thoughts and would have them, and he *let it have them*. He gave way to his old tempters, his old thoughts, his old habits, carelessness, unbelief, and sin. He was almost persuaded to become a Christian; but if he were to die to-night he would meet the doom of a rejector of Christ.

Every community is full of almost Christians. They know their duty. They intend at some day to do their duty. They often reproach themselves bitterly for their neglect; but there they are. Some of them are fathers, and confess that they are not setting the right example to their children. Some of them are mothers, and have often heard how beautiful and blessed it is for a mother to call her little ones around her and teach them the way to Jesus. But alas! they have not gone to Jesus for themselves. And so they linger. Conscience says, Go to Jesus; go now: give him thy heart.

But the world-love within says, "Not yet, not yet; it will not do to incur the ridicule of being 'pious'; live close enough to the world to enjoy it, and yet close enough to the church to step in when you hear the footsteps of approaching death." Conscience says, "now is the accepted time." Sloth says, "time enough yet; you can flee to Christ any day you choose." And so the soul floats along through the daily mercies of God, the light-houses which God has kindled to guide sinners to heaven—floats on, *almost*, but not entirely persuaded to become a Christian. The devil makes no objection to this. It is precisely what he wants. The world makes no objections. It is not likely to give itself any uneasiness if every one of its devotees went down to perdition.

Good friend! there is no promise for you in the Bible while you remain only an almost Christian. God offers everything to the true believer and follower of Christ; but not one iota from this world or the next to the mere intender to become a Christian. Nor will it mitigate your condemnation in eternity in the slightest degree that you were once almost within the kingdom of heaven. It will increase your remorse and the intensity of your self-torment. Oh, that *almost*? To be realizing to all eternity that you were almost within the gates of

the judge had confidence in Harry's honesty and sincerity, he asked him a great many questions, as to how he felt, and what he thought on various points. Amongst other things, Harry told his master that he was very sorely tempted and tried by the devil. The judge asked Harry to explain to him how it happened that the devil attacked him (Harry) who was so pious a man, so sorely, whilst he allowed himself—who was an infidel and a sinner—to pass unnoticed and untended.

Harry asked, "Are you right sure, master, that he does let you pass without troubling you?"

"Certainly I am," replied he; "I have no dealings with him at all. I do not even so much as know there is any such being in existence as the devil. If there is any such being, he never troubles me."

"Well," said Harry, "I know that there is a devil, and that he tries me sorely at times."

A day or two afterwards, when the judge had gotten through his docket, he concluded to go on a hunt for wild ducks on one of the streams which lay across his road homeward. Harry accompanied him. As they approached the river they espied a flock of ducks quietly floating on its surface. The judge stealthily crept up the bank and fired upon them, killing two or three, and wounding as many others. He at once threw down his gun, and made strenuous efforts, with the aid of clubs and stones, to secure the wounded ducks, whilst he permitted the dead ones to float on unnoticed by him. Harry—as he sat on the seat of the carriage—watched his master's movements with deep interest, and when he returned, said to him:

"Massa, whilst you was a splashin' in de water after dem wounded ducks, and lettin' de dead ones float on, it jist come into my mind why it is dat de debil troubles me so much whilst he lets you alone. You are like de dead ducks; he's sure he's got you safe. I'm like de wounded ones, tryin' to get away from him, and he's afraid I'll do it, so he makes all de fuss after me, and jist lets you float on down de stream. He knows he can get you any time; but he knows it now or never wid me. If you were to begin to flutter a little and show signs like you were a goin, to get away from him, he would make jist as big a splashin' after you as he does after me."

The illustration struck the learned judge with great force, and led him to re-investigate the grounds of his skepticism; and through Harry's instrumentality, he was finally brought to sit with him at the feet of Jesus, to learn of him.

The illustration is a homely one, but it sets forth a great truth.—*Presbyterian Herald*.

PUNGENT REPLY. To a young infidel who scoffed at Christianity because of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar to be made because an infidel went astray from the path of morality?" The infidel admitted that he had not. The doctor added, "Then, don't you see that you admit that Christianity is a holy religion, by expecting its professors to be holy; and that you pay it the highest compliment in your power."

I have often wished that I was more a devout man than I am; nevertheless, amid the greatest difficulties of my administration, when I could not see any other resort, I would place my whole reliance in God, knowing all would go well, and that he would decide for the right.—*Abraham Lincoln*.

"A Christian in the world," says John Newton, "is like a man transacting his affairs in the rain. He will not suddenly leave his business because it rains, but the moment the business is done, he is off."

CONVERSATION.—The first ingredient in conversation is truth. The next is good sense. The third is good humor. The fourth is wit.

Conscience is the voice of the soul; the passions are the voice of the body.



ADVENT HERALD.

BOSTON, TUESDAY, DEC. 1, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Thanksgiving Day in Boston.

This time-honored New England institution, now by the President of the United States made national, was this year celebrated with unusual interest. The great and wonderful blessings bestowed upon us by the hand of our heavenly Father in the midst of judgments and scenes of war and death, seemed to affect all hearts, and draw forth sentiments of gratitude and thanksgiving to the Author of all these blessings.

To us, the day was one of exceeding interest. After uniting in domestic devotion at the family altar with Eld. Fassett, where we felt it good to be present, and that "Praise is comely,"—in company with that brother we repaired to Tremont Temple, to unite with the great congregation at the Union prayer-meeting, in celebrating the praise of our great Benefactor and to rehearse his mercies, both of a spiritual and temporal character. The services throughout were spiritual and interesting. Among the speakers, was Rev. Mr. Hammond, who is at present engaged in promoting revivals among children. The account he gave of the progress of the good work was truly refreshing and encouraging; and was well calculated to stimulate Christians to double their diligence in the work of the Lord. He read two letters which he had received from little girls who had recently been brought to Christ through the instrumentality of the children's meetings; giving an account of their awakening and conversion, and the joy they felt in Christ.

Dr. Kirk followed in remarks upon the character of the work and the simplicity of the faith of these dear children. He remarked, that such was his confidence in the genuineness of the work on the hearts of these children, that he would much rather receive them into church fellowship on a profession of their faith, than the same number of adults, and should feel more assured of the genuineness of their conversion. And why should not little children be encouraged to come to Christ, seeing they are set before us as a type of what we must be in simplicity of faith and humility, in order to enter the kingdom of heaven? We cannot begin too early to lead them to Christ, that he should bless them. That beautiful hymn was sung, commencing,

"Jesus, lover of my soul,
Let me to thy bosom fly,"

by the congregation, rising to their feet.

After the close of the Union prayer-meeting, we repaired to the North Russell Street Methodist Episcopal church, to hear Rev. Gilbert Haven's sermon on

"THE RELATION OF THE PRESENT WAR TO THE MILLENNIUM."

We were interested at the outset with the boldness with which he struck at the prevailing sentiment that we are to glide into the millennium by the simple instrumentality of the Gospel, without conflict. He said war, carnage and confusion, were as distinctly foretold in the Bible, as ushering in the millennium, as the peace which follows it. This is one step in the right direction. It is an innovation upon the old stereotyped idea of a millennium purely by the conversion of all men to Christ. He did not formally avow his own view of what the millennium is to be, or whether pre or post millennial, yet from the drift of his remarks, it was apparent that he intends to have a millennium without the presence of Christ in person on the earth. He maintained that it will consist of a state of universal peace, growing out of the principle of the universal brotherhood of man. This principle, he argued, is gaining strength at the present time, through the agency of the great rebellion. He then referred to the various stages of progress in the great change of public sentiment in regard to the colored race since the rebellion broke out; the yielding of prejudice against color, exhibited in the receiving of colored troops into the army; in the

emancipation proclamation of the President, &c.; and argued that the feeling and principle of universal brotherhood was to be greatly advanced by this desolating war. The speaker was truly eloquent on his theme, and evinced deep thought and great ability. It was really a pleasing picture which he drew of that "good time coming;" and we did not wonder that the people love to have it so. It wanted but one element to make it a conclusive argument; and that was, Scriptural authority.

That a universal brotherhood on earth is foretold in the Scriptures is true; but it is only to be realized "In the dispensation of the fullness of times," when Christ shall gather together in one all things in him, both which are in heaven and on earth." It is not a brotherhood of the one blood of Adam, but of the one spirit of Jesus Christ, of whom the whole family in heaven and earth is named; for by one Spirit they will all be baptized into one body.

That the millennial day is to be ushered in by wars is true; but it is the war of the ten kings against the "Lamb." Rev. 11: 14, and 19: 11-21.

That it is to be introduced by the coming of Christ, is true; not a providential coming, but his personal, visible, and glorious appearing, to reward every man according to his works. The millennial reign is not to be a universal democracy, but a glorious monarchy, when "The Lord shall be King over all the earth." Zech. 14: 9. "And the dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The bearing of the present rebellion on the millennium, in our opinion is, that it develops the spirit of lawlessness which the Scriptures predict as a characteristic of the last days. And it seems to be an entering wedge to other, and wide spread warlike movements which are likely to involve the whole world in a sea of blood and carnage. A fearful state of suspense prevails in Europe, as to the result of Napoleon's call for a congress of nations. There is little room for doubt, from the tenor of his late speech, but what the Emperor of the French meditates a gigantic movement in some direction for the extension of his dominion. A tone so haughty and dictatorial has scarcely ever proceeded from the lips of man since the days of Nebuchadnezzar.

Well may men's hearts fail them for fear and for looking after those things which are coming on the earth.

Long Continued Articles.

Bro. Litch—For the information of correspondents, I would call attention to the action of the Standing Committee of the A. M. A. at their recent meeting at Lake Village; where by vote, "the insertion of long continued articles in the *Herald* was left to the discretion of the Publication Committee." This Committee are unanimous in the opinion, that long continued articles on any subject, are neither profitable to the writers for, or readers of the *Herald*. Variety and brevity should be aimed at as much as possible; and the Committee doubts not, that their view of the subject will meet the approval of the friends of the *Herald* generally. The apostolic direction is—"Let all things be done unto edifying."

L. OSLER, for the Committee.

Providence, R. I., Nov. 23, 1863

Donations.

BOOK AND TRACT FUND.

An Old Friend,	\$10 00
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Letters Received.

Eld. S. Chapman, Joseph Everall, J. H. Clark, Mary Hopkins, A. lover of the truth, D. I. Robinson, Bro. Harrop and Wiseman—yes. Bro. Allen,—no. L. Osler, R. R. Knowles, M. H. Moyer, S. B. Raymond, M. B. Patterson, E. Davis, S. D. Wheeler, Joseph Fairbanks, D. E. Atwood, S. G. Bailey, Thomas Adamson, C. H. Shepherd, R. H. Bird, John P. Hunt, Gorham Pillsbury, J. W. Griffin, John Knowls, R. Hutchinson, H. Odbert, Stephen Marvin, Lorin M. Squires, D. Bosworth, James Raisbeck, Ann Lester, Horace Newton, James Morrison.

The Freedmen of the South.

[The Rev. Mr. Barrones, gives the following statements concerning the freedmen of the South. A more meriting field of Christian labor and sacrifice, does not probably exist in the world. Should they not while learning to read God's word also be taught that it means what it says? And have we as a people, no part to act in this great and inviting field?—Ed.]

That they will work as cheerfully, as rapidly, and as successfully as when slaves, and far more so, all reports agree, and I am an eye-witness. An intelligent and observing superintendent of several plantations informed me that the cotton crops raised for the government by these laborers would be this year twice, if not three times as large as last year before they were fully organized for labor and had very little and irregular pay. And though now the average pay of the hands, good and poor, men, women and children, would scarcely be more than twenty-five cents per day, yet out of this, they would live with far more comfort and respectability than when they were slaves. This shows whether or not they can and will be provident. More, strange as it may seem, out of these small earnings, with what they are getting from their own little resources, such as a cotton patch of their own, or raising vegetables which they sell to the army, etc., they are saving a little money with which they intend to purchase lands, confiscated, and to be sold soon.

One fact to show this: while in Beaufort the other day, five colored men called on Bro. French, to consult him how they could secure some land when the sale comes off. He immediately sought to know their ability to pay for land, and he found that these five men, at the low current prices, could pay for two thousand acres! These, however, were not representative men; they were the sharp ones, more and more of whom are beginning to appear. Many of these have had their small sums hidden away—some-times in the ground—before the rebellion.

Touching their schools and capability of education, we can speak with still more assurance. Here the facts show at once, as all is in sight. In this "Department of the South" there are probably more than three thousand children already in schools, besides hundreds, if not thousands, of adults either in extra classes or under private instruction. Most of these a year and a half since knew not one letter of the alphabet. Hundreds of them I saw early in this month in their schools, and heard many read in plain reading quite tolerably and spell quite sharply—never saw white scholars who had made greater progress in the same length of time. They showed some knowledge of many of the tables, and as neat writing books as I ever saw in any school of beginners. All this in a year and a half! The interest shown I never saw surpassed, though the order was not as good as in white schools; but I noticed in some cases, at least, it was the fault of the teachers. There is not on my own mind the lingering shadow of a doubt about the success of their education, provided it shares the talent and attention of Northern schools.

The present needs of these freedmen are teachers and missionaries. Rather I should say, means to support these; for hundreds are offering to go as teachers and missionaries, for whom we have no means of support. This, then, is my answer to those numerous good friends who are applying to me for places to teach. Find some town some church, or some wealthy individual who will support a teacher, and we can soon find you a place to teach. Many teachers now there are thus supported, and some who are able to teach without any pay.

I cannot tell the friends of the late bondmen how urgent I regard the call just now on the question of education. Soon doubtless will be millions of them on our hands! How shall we prepare for them? It will require a century to reach them all by Northern teachers. We must just as rapidly as possible have in training hundreds of colored teachers. This I am now arranging to inaugurate, and Gen. Saxton has promised me his most efficient aid. Thus we hope soon to put the colored people in a way to elevate themselves; and, with some white teachers to superintend, let the colored ones pioneer and do much of the work. God favoring, it will soon be done. Is there a Christian and patriotic heart in this nation that will not hasten to assist in inaugurating such a movement?

Indian Mission.

Eld. D. Bosworth proposes that whenever the Standing Committee of the A. M. A. find a man whom they deem suitable for a missionary to the Indians, he will pay fifty dollars toward his support.

NOTICE.—I propose to be with the friends in Truro, Mass., on the first Sunday in December.

J. S. WHITE.

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CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. S. Chapman.

Dear Bro. Litch—My last for your columns was dated Springwater, Sept. 1st, soon after I arrived there, and where I made it my home for several weeks; visiting and conversing with the brethren from house to house; finding it not only pleasant, but very profitable. Most of them being tillers of the soil, and it being a hurrying time with them in their business, we did not propose to increase the number of their meetings, but attended to their ordinary seasons for public worship very punctually; i. e. on Sunday, Sunday evening, Wednesday evening and occasionally Friday evening. On the Sabbath the friends came in from adjoining towns, a distance of six, eight and ten miles, and completely filled our sanctuary. And after preaching, a full hour was generally improved in exhortation, prayer and singing, which added such interest to the meetings the remark was after made, "This, Bro. Chapman, reminds me of old times."

Had one season of baptizing, and two prominent members were added to the church, organized in 1856, with only five members; but I remained with them till it numbered fourteen. Since which, they have remained steadfast in the original Advent faith, giving no heed to the distracting theories of modern times, and the Lord has graciously added unto them from time to time, till the church now numbers more than sixty members. During my late stay with them, and for several weeks after, I devoted much of the time in visiting our isolated brethren and sisters, and performing labor, more or less, in Wayland, Canadice, Richmond, Sparta, Conrad, Lima, Avon, Batavia, Alexander, and South Alabama, (four different counties,) and it was by no means labor spent in vain; but as nothing very special occurred I will not here detail particulars. Returned and spent the last week in October with the friends in Springwater; and on the first Sunday in this month, after preaching, we attended to the Lord's Supper. Had a noble gathering of the saints from various quarters, and the season was truly refreshing. That evening closed my labors with that devoted people. After preaching, many warm exhortations were readily given, interspersed with heavenly singings, which protracted the services to a late hour, against which none were disposed to complain, "for it was good to be there." As I was about to leave, the news reached us that our dear brother, H. B. Hyde's usefulness was at an end. He died in Yates Co., and his remains were brought on and buried in Canadice, Ontario Co., his late place of residence. He has been declining in health for more than a year, but the particulars respecting his last days and death we did not hear. I hope some brother better acquainted with the case than myself, will give his obituary for the columns of the Herald.

On Tuesday, the 3d inst., I left Springwater and came that day to Dansville. Unexpectedly to myself, the friends were readily notified and we had a respectable gathering at a private house that evening. This was my first visit there, though several of those brethren had attended our meetings in Springwater. I spoke that evening from "Wherefore comfort one another with these words"—1 Thess. 4: 18, carefully noticing the five preceding verses, in connection with other Scriptures of like importance, and it was indeed, a "comforting" time with each of us; for all, with few exceptions, spoke readily, each referring to the text, and thanking the Lord for such "comforting words." Expressed much thankfulness for that unexpected call, (not in words only,) and said, "fail not to visit us again."

Among others, I was much gratified to meet Bro. J. V. Himes there. It reminded me of past days, and events in which we were mutually interested.

From Dansville I went to Spring Mills, Albany Co., some fifty miles south, almost on purpose to visit Bro. J. Evan's family; having learned that sister E. (a real mother in heart,) was declining in health, not expecting to recover, and was quite anxious to see Bro. C. once more in time. It being

quite a distance from Andover Station, our nearest stopping place, and there being no public conveyance, I had to walk; carrying with me a heavy carpet bag to and from the Mills, a distance of more than twenty miles. This was really tiresome. But I was much gratified to find sister Evans with her health so much improved that we mutually hoped she might yet live to witness the glorious appearing of her blessed Lord.

The academy there in which I had formerly preached, being occupied on Sunday, the 8th, we had quite a gathering of the friends at Bro. Evan's house that day, and the season was interesting to all. From there I went to Batavia on special business with Dr. S., the dentist there, which afforded me another opportunity to visit Bro. D. Libby, and his interesting family, and mingle with other isolated Adventists there; with whom in 1850 I formed an intimate acquaintance, and I think it was not a lost season. On Thursday of last week, (the 12th,) I came from Batavia direct to this place, (18 miles south of Buffalo,) to meet an earnest and repeated call from sister S. M. W. Horton, an isolated Adventist, though connected with the Baptist church here, (late from Massachusetts.) Personally she was an entire stranger to me, and the most she knew of "Bro. C." she learned through the columns of the Herald. Since she and the Dr. (her husband,) commenced their residence here, sister H. has been burdened in soul for the salvation of this people, and could give herself no rest till they had an opportunity to hear the Advent message. Coming in the stage from Buffalo, we did not arrive here till it was "pitch dark." But met a warm reception by the Dr. and his wife. He is a physician of extensive practice, and sympathises considerably with us in faith. Friday morning he called on Eld. D., the Baptist minister, and several of the leading members, and obtained liberty for me to occupy their desk in the church. We had a respectable number in that evening, (among whom was the Presbyterian minister, who offered the introductory prayer,) and still more the next evening, and respectful attention was paid to the Word.

Yesterday (Sunday,) was communion day with the Baptist church, and expecting their pastor to preach on the occasion, I took a seat in the Doctor's slip; but when the Eld. had conversed with several of the brethren, he invited me to a seat with him in the desk, and then suggested that I give them a discourse that would be suitable for the occasion. I replied, should I preach on this occasion, I should use for a text, Heb. 9: 28, which I should esteem suitable for the occasion. But as you, Bro. D., are to administer the Supper, I think it is your privilege and duty to give the preparatory discourse, and if you please, I will speak on my text this evening. The proposition was acceded to, and by request I read a chapter and offered prayer. He gave us a good discourse, though had I preached on the occasion, I should have preferred my own text. He then announced that the first business after the benediction would be the Sabbath school services, then the Lord's Supper, courteously inviting all in good standing in other churches to participate with them. He then announced my appointment for the evening and dismissed the congregation. While they were preparing for Sabbath school, a Methodist brother who had attended both of our evening meetings, and became interested, (came in that day to hear Advent preaching,) said to me, "Now Bro. C., suppose you cross the street with me and hear our young minister this P. M., and I will request him to announce your appointment for this evening." I was glad of so favorable an opportunity and excuse for leaving, so I accompanied the brother and listened to a much better discourse than I had expected. It was on the "Talents." Showing to his brethren the importance of improving upon the talents they possess, that they may be liberally recompensed at the coming of their Lord, "when he cometh to reckon with them." Matt. 25: 24-30.

At the close of service he announced my appointment at the Baptist house very courteously. That evening (last evening,) we had a good congregation and first rate attention was paid to the Word. A few only from each of the three churches meet with us, most of the leading members appear indifferent, if not deeply prejudiced against the doctrines we hold. Eld. D. has not met with us at all, his wife and children are very sick, under Dr. Horton's care, and this he claims is the only reason for his absence.

This is the state of things here. So we hope with trembling that some good may be accomplished, and the heart of our dear sister H. be made to rejoice. How long I shall remain here is quite uncertain, and which way I shall go from here I have not fully decided. I have earnest calls from the friends in various parts of Michigan; from Pennsylvania and Ohio, and several from the "far West." Pray for me, dear brothers and sisters, that I may be led by the spirit, and that my labor be not in vain in the Lord. Let those who desire my labors, and

have any reason to expect them, write immediately. Tell me what is the state of things among you, and the prospect of doing good. Direct here, to the care of Dr. H. B. Horton.

Your brother, as ever,

SAMUEL CHAPMAN.

Eden, Erie Co., N. Y., Nov. 16, 1863.

From Rev. Geo. B. Marcher.

Dear Brother—For six weeks I have been very sick of a lung fever, but now through the Lord's tender mercy and love I may hope my span may be lengthened a little. I am old, weak, and run-down. Yes, I am a bruised reed; but the Savior never breaks the bruised reed. Six years ago I came here and brought with me my little knowledge of the second advent. I have taken what care I could of it, and so far as I am concerned, now take it away without even a crack in it. Indeed, I am greatly indebted to the Lord's teaching for an increased valuation of it; for I can say, "come Lord Jesus, come quickly;" for the influence of the outer court increasingly urges this prayer.

I am poor and needy, and if able friends of the cause will please to aid, so that you can yet let me have it as a means of my own improvement, and as a light for others, as I have the opportunity among my Christian brethren and neighbors, to be sure of getting aid, as I can for the office. I shall be thankful and prayerful to extend the power of the Advent cause. Then if your charity towards me still continues, please direct to Readsburgh, Sauk Co., Wis., for being now old, weak, and run-down, I am going to my children.

From your poor brother in the Lord,

GEORGE R. MARCHER.

Janesville, Wis., Nov. 17, 1863.

[We shall continue the paper to our aged brother, and trust the Lord to furnish us the means to do so with many others in like circumstances.—Ed.]

From Timothy Hastings.

Bro. Litch—I would say through the Herald to those who are interested in the proclamation of the speedy coming and kingdom of our Lord Jesus Christ, to save his waiting people, and forever wipe away their tears, that I am trying to purify myself by obeying the truth, for that glorious event, when the redeemed family of God will get through with the trials of earth; when the dead saints will be raised out of sleep, the righteous living changed, and be caught up to meet the Lord in the air, and so ever be with the Lord. Brothers and sisters, be faithful, do not exchange this hope for the fashions and popular theories of the day in which we live. I fear there will be many of this class shut out of the kingdom of God.

Yours, in the hope of Christ,

TIMOTHY HASTINGS.

From William Hobbs.

Editor of the Herald—The article on the day of crucifixion in your paper of Oct. 20th, has a few typographical errors. Thus, the word *eating*, should have been printed, instead of *ending*; in the second paragraph and first line; also, the reference to Numbers should have been to chap. 9; in the fifth line following. And in the last paragraph the Greek word *nuehthemeron*, should not begin with an m. I rejoice that you have published the article and am persuaded that you were actuated by the love of the truth in doing so. And I hope if any of your correspondents desire to criticize it, or to raise any objection against it, or to ask any questions in reference to what may tend to make any part of the argument more clear, please allow them so to do.

Yours in love of the truth,

WILLIAM HOBBS.

From Bro. Elwell.

Bro. Litch—We shall have good news to report at next Conference. Bro. Reynolds has organized a church at Helvin. He has been laboring at Finigal, and there is quite an opening. They want him to move there. I understand the church at Helvin promised to pay him \$60 for one fourth the time. I have been holding a protracted meeting at Black Creek, numbers were awakened; there were twenty forward at different times, thirteen gave evidence that they were converted or reclaimed. I expect to baptize eight or nine next Sabbath week. One old man over sixty was converted—Mr. Olds—and will be baptized.

Thus the Lord is at work. I began the meeting in one of the most stormy, muddy disagreeable weeks that we have had, God blessed us. Our covenant meetings are good. I have quite an opening at Nanticoke; I will hold a week's

meeting there pretty soon, and continue it longer if the way opens.

Yours in Christ.

D. ELWELL.

Brantford, Nov. 11th, 1863.

New Receipt for Making Soap.

We lately tried a receipt for making soap—new to us at least—and as we had such success, I thought it would be well to send you the *modu operandi* for the housekeeper's department of your paper.

Pour four gallons of boiling water over six pounds of washing soda and three pounds of unslacked lime; stir the mixture well and let it settle until it is perfectly clear. It is better to let it set all night, as it takes some time for the sediment to settle. When clear drain the water off, put six pounds of fat with it, and boil for two hours, stirring it most of the time. If it does not seem thin enough, put another bucket of water on the grounds, stir and drain off, and add as is wanted to the boiling mixture. Its thickness can be tried by putting a little on a plate to cool occasionally. Stir in a handful of salt just before taking off the fire. Have a tub ready soaked to prevent the soap from sticking, pour it in and let it set till solid, when you will have from the above quantity of ingredients about forty pounds of nice white soap at a cost of about two cents per pound. Housekeepers, try it.—Cor. German Telegraph.

The Preaching that Converts the Soul.

"I, if I be lifted up, will draw all men unto me." John 12: 32. Other preaching may please, amuse, and entertain; but the LOVE OF CHRIST attracts, astonishes, draws, breaks, melts, subdues, and changes the heart. St. Paul knew this, and determined to preach "Jesus Christ and him crucified."

In the light of his dying Saviour's cross, the sinner sees and feels "the exceeding sinfulness of sin," the height and depth of the love of Christ, and cries.

"Alas and did my Saviour bleed,
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?"

There and only there he beholds his sin atoned for, his guilt cancelled, the law magnified, justice satisfied, God glorified—"just in justifying the ungodly who believe in Jesus." There he is conquered, disarmed, won by the LOVE OF CHRIST. In a moment the prayer of faith ascends, the tears of penitence fall, regeneration of heart is effected, consecration of himself to God is made: "I am the Lord's"—he becomes "a new creature in Christ Jesus."

What made the preaching of Waugh and Hill and Burder and Whitefield and Wesley so efficient to the conversion of souls, but that the love of Christ was the burden of their theme? They glorified Christ in their preaching, in the conversion of multitudes now with them "before the throne of God and the Lamb."

Never shall I forget seeing the late great and good Rowland Hill, of London, now in the city of God, preaching in a market-town in England on its market-day. Like the apostle Paul standing on the steps at Athens, Mr. Hill was mounted, in the midst of the market-place, in a lumber-wagon of a farmer from the country, a man standing at his back holding up an umbrella to protect his head from the rays of the summer sun. I can yet see him as he then and there stood and preached for upwards of an hour the love of Christ to the thousands gathered around him. What volume of voice, what vehemence, what emotion of heart, what earnestness, what tears were his! Not an inch of the highborn gentleman, his ripe scholarship, his far spread fame, or any one thing that was Rowland Hill's, could be seen, but only the "radiant glories of the Crucified One," in the "greatness of his love to man."

To see such another sight and hear such another sermon I would go far. O, that our pulpits all may be filled by men possessing the spirit of Hill, and his mantle fall on the ministry of the Gospel throughout the land and world.—Messenger.

TWENTY-FIVE CENTS A YEAR.—Giving a quarter a year for missions, and attempting to be happy over it, was referred to by Bishop Simpson recently. The Western Advocate says: "Some of the bishop's touches were eminently characteristic. His picture of a man who had never given a word or a dollar to the war, to harrah and shout on the return of our brave boys home at the proclamation of peace, and of the man's attempt to shout in heaven at the triumph of the Savior's kingdom, who had himself only given grudgingly each year a quarter of a dollar, while in this world, to the missionary cause, were samples."

Important Medical Discovery.

A London correspondent of the Liberator gives this account: "A great discovery is just now engaging the attention of the scientific and medical world. Few English names are more familiar to Americans than that of Dr. Chapman, now editor of the Westminster, and always a devotee of science and medicine. This Dr. Chapman has been for years engaged in studies and experiments connected with the nervous system alone, with such men as Dr. Brown Sequard and Claude Bernard of Paris. For the past year he has been proving a tremendous discovery—namely, the cure of epilepsy, and many diseases hitherto deemed incurable, by means of the external application of ice and hot water, in India-rubber bags, at various parts of the spinal cord, acting thus upon the sympathetic nerve, and through it upon the most important and vital regions of the body. Many eminent physicians have accompanied Dr. Chapman to see the marvels which he had wrought upon patients who had long ago despaired of health. Some physicians, among others Dr. Wilkinson, (though a homoeopathist,) have so recognized the importance of the discovery as to commit to Dr. Chapman's care some of their patients. Cases are attested where a man for six years had three fits (on an average) daily, a girl who had two from the ages of thirteen to seventeen, had been entirely cured by ice. Just as wonderful have been the cures of paralysis. Many of the worst and most inveterate female diseases have yielded to the cure. The treatment is as simple as it is grand. Any one who is troubled by the pressure of blood on the brain will find that by holding a bag of ice on the nape of the neck ten minutes, an equable flow of blood can be secured. Those who are troubled with habitual cold feet may find relief by applying ice to the small of the back in the lumbar region. It is hard to estimate the importance of this discovery, which will ere long be ranked by the side of that of Jenner. Several hospitals are already under Dr. Chapman's practice, and, as yet no one can bring forward an instance of failure."

IRON CLADS.—The Russian government has lately given orders for the building of two hundred iron-clad gun-boats, on a new model, especially intended for the defence of Cronstadt. Their construction has been confined to six different dock-yards. Thirty-five are to be built at the Octu yard, on the right bank of the Nerva, at St. Petersburg; twenty at the New Admiralty; forty at the Isle of Galley, near the mouth of the Nerva; sixty at Cronstadt; twenty-five at Abo, and twenty at Bjornbord. Each boat is to carry only one gun of very large calibre, placed in the centre of the deck. The Admiralty some time since offered a prize for the best method of protecting this gun, and a Lieutenant of the Russian navy has invented a system which is considered by the Russians far superior to anything that has been tried in England or America.

THE FUEL QUESTION.—The price of coal as yet shows no signs of abatement. The Philadelphia papers admit that seven dollars per ton, at the present rate of production and cost of labor and transportation, would give abundant profit; yet owing to a combination among the mining companies and railroads, the price is forced up to twelve dollars per ton. In Minnesota the fuel question has been solved by the discovery of vast beds of peat, sufficient to supply the population for centuries, which can be cut, dried and delivered in St. Paul at \$2.50 or \$3 per cord, and afford a remunerative profit.

OBITUARY.

Benoni Lockwood.

Died at North Springfield, Vt., Nov. 5th. of liver complaint, Benoni Lockwood, aged 87 years lacking 7 days. For many years I have called him father and have loved him as such. (He was father to my wife.) I lived very near him for about 20 years, and of all the men I ever knew, I never knew one more strictly honest and Christ like, in all his daily life. He was a man of sound judgment, and more than ordinary ability. One of the very few all agreed in calling an honest man. His heart was a heart of sympathy and love for all that suffer. His house a home for the homeless. But his journey is done. We shall miss him, O, how much!

So calm and easy was his death, those that stood by him did not know when he ceased to live.

I was summoned by telegram from Lake Village; arrived just in time to greet him once more on the shores of mortality. I said to him; "father I am glad to see you once more;" as he grasped my hand he said, "once more."

For 20 years he has been a student of prophecy, and believed in the speedy coming of the Saviour. He could repeat a large part of the New Testament,

and governed his life strictly by the doctrine of Jesus. O, how little trouble would the people of this world know, were all like father Lockwood. Seven children are in mourning, but they all know father sleeps in Jesus, and therefore cannot sorrow as others that have no hope. Peace to thy ashes gentle sire, until the day that Christ shall give thee thy crown.

Behold the western evening light,
It melts in deeper gloom,
So calm the righteous sink away,
Descending to the tomb;
The winds breath low, the yellow leaf
Scarce whispers from the tree;
So gently flows the parting breath,
When good men cease to be.

H. BUNDY.

Lake Village, Nov. 18, 1863.

Eld. Humphrey B. Hyde.

Eld. Humphrey B. Hyde, died Nov. 1, 1863. Bro. H. resided with his mother in Canadice, Ontario, Co., N. Y. He was away from home, at Floods Corners, when he died, laboring faithfully in the great work of his Master, though he did so in much weakness of body. But he died at his post.

Bro. H. was converted to the Advent faith, through the labors of Father Chapman, in Springwater, N. Y., six or seven years ago. He labored in the vicinity of home some years with good results. He also labored in Boston and New York. In the latter city, he labored faithfully for some time, and with some success. But his health failed him, so that he had to return to the country, but he never recovered fully from that sickness. He was an example to the flock, and an intelligent and faithful minister.

He will no doubt receive a crown of glory when the Chief Shepherd shall appear.

JOSHUA V. HIMES.

Springwater N. Y., Nov. 12, 1863.

We are made sad by the above announcement. The brother whose death is thus reported to us, was one whom we had learned to esteem very highly for his deep devotion and earnest zeal in his Master's service. Among all our ministerial acquaintance there were none whom we regarded as more entirely given up to God, and resolved to do his will. Even in feeble health, he labored with untiring zeal to bring sinners to Christ, and build up believers. After leaving New York city, with his health prostrate, he did not cease his labors; and was favored with seeing many souls brought to Christ, who we trust will rise up in the day of Christ to call him blessed.

J. LITCH.

Mrs. Nancy Fitch.

A good aunt of mine, my mother's sister, aged 76 and more, sleeps in Christ. Born at Athol, Mass., she came to Rouse's Point nearly a half a century ago, where, for many years a member of the Presbyterian church, she twenty years ago with her companion embraced the Advent faith in which she lived and died; calmly and without a struggle passing away. Many friends mourn her loss, none more than her companion, now 77. She fell asleep Oct. 23, 1863, and was buried at Rouse's Point, N. Y., the Rev. Mr. White, the Methodist minister, preaching at her funeral from John 14: 3. Mrs. Nancy Fitch was an excellent woman, a good neighbor, possessing a kind and Christian heart. Her virtues and faith are worthy of emulation. One who loved her briefly records her biography.

"For her the bitter tear we shed,
Her night of pain and grief is o'er,
We weep our lonely path to tread,
And see the form we loved no more."

D. T. TAYLOR.

Miss Rebecca Davis.

Departed this life Nov. 5, 1863 in Sharon, Mass., Miss, Rebecca Davis, (formerly of Boston.) She endured a long and painful sickness with Christian fortitude; always cheerful, fully enjoying the hope of the Advent faith, which proved an anchor to her soul, sure and steadfast. She has been an active member for the last 20 years, also a reader and subscriber of the Herald. She went about doing good, letting the "light shine" in a long and useful life; being almost constantly engaged among the sick and afflicted.

MARY DAVIS.

Providence, Nov. 16, 1863.

Mrs. Kezia McKusick.

Died in Denmark, Me., Nov. 3d, Mrs. Kezia McKusick, aged 60 years. The immediate cause of her death was cancer at the vitals, attended with fever, though she had suffered with external cancer, and its effects on the health for 19 years.

May all who read this be spared the dreadful malady, but in suffering, may they imitate her in patience, who through all, never by word or gesture expressed complaint or impatience.

R. V. MCK.

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The Government of the United States in the Light of Sacred Prophecy, by Elder O. R. Fassett.....	6
Should Christians Fight? by I. C. Welcome.....	15

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for treatment on cows. It cures felons. It cures warts.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—*Boston Herald*
From Mr. Morris Fuller, of North Creek, N. Y.: "I have used your Golden Salve to be good for everything that I have tried it for. Among other things for which I have used it, is a bad case of 'scald head' of our little girl as effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure. — Mrs. Lucinda A. Swain, Merideth Centre, N. H."

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1'63 For sale at this office.

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ERAL AGENT

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Ayer's Cherry Pectoral.

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Ayer's Cathartic Pills.

Ayer's
SARSAPARILLA,
THE WORLD'S GREAT REMEDY
FOR

SCROFULA AND SCROFULOUS DISEASES.

From Emory Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Waukegan, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic diseases than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S
CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in every where.

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, DECEMBER 1, 1863.

The Little Girl's Resolutions.

O, yes, I will try for the whole of to-day
To do what they bid me, and mind what they say;
And, even before they can say what they want,
I'll be thoughtful to do it, and not say "I can't."

If any one teases, I will not be cross,
Nor for something to do need I be at a loss;
I can work in my garden, and play with my brother,
And go little errands to help my dear mother.

I will not be idle at lessons or work,
Nor disturb busy people with questions and talk,
To be earnest in business, merry at play,
Is the way to go happily through the whole day.

Now, if I can keep resolutions life these,
It will make me more happy and good, and will please,
Not my parents alone, but that Father above,
Who delighteth in goodness, and kindness, and love.

Real Courage.

Boys and girls, as well as men and women, are apt to sometimes mistake prudence for cowardice, and yet no two qualities can be more different.

"Pooh!" said a rough boy once, to his more gentle cousin, "I do believe, John, you're afraid to go near that horse because he is n't tied."

"There is no need of my going near him, Stephen," was the reply; "and there is danger of his kicking any one who teases him uselessly."

"Ha, ha!" shouted Stephen, "you're a bravey, now, ain't you? The idea of being afraid of a horse!"

And with a taunting look at John, the foolish boy walked up to the grazing animal and poked him with a stick. The horse gave an uneasy start, but continued pulling at the grass.

"See here!" exclaimed Stephen, growing bolder, "if you'll promise not to faint, John, I'll present you with a lock of his tail in a minute."

John did n't faint, but Stephen did; for as he stealthily approached the horse in the rear, the animal bounded away, after performing a flourish of his hoofs that laid his tormentor in the dust.

John tried hard to restore Stephen to consciousness. He loosened his clothing, rubbed his hands and feet, and bringing water in his cap from a pool near by, dashed it on the boy's face; but all in vain—there was no sign of life.

The nearest house was their own home, a quarter of a mile distant. John felt that not a moment must be lost. He approached the now quiet horse, and leaping upon his back, rode swiftly, without saddle or bridle, to his uncle's house for help.

When, after a long illness, Stephen recovered, he was a wiser boy, and told his cousin that he really believed the horse had managed to knock a little common-sense into him.

"And what a dunce I must have been, John," he added, "to fancy you were afraid of that horse."

The Bulfinch Finding a Thief.

A poor musician had an ebony flute with silver keys. The flute, however, like many other things, had more beauty than use to boast of; for there being a defect in one of the upper keys, that note had to be skipped.

The musician had for a friend a tailor, who having some taste for music, often came to the musician's room to sing; and when he came, he liked to try his skill on the flute with silver keys.

One night, when the musician was out, the flute was stolen. The tailor seemed very sorry indeed for his friend's loss, and

tried to help him ferret out the thief. They suspected an old woman that was round the house, but there being no actual proof against her, she was let off, and the real thief, whoever he or she was, escaped detection.

In a few months the tailor went to live in another town. After a year or so the musician paid him a visit, and he found his friend had for company a beautiful bird, a bulfinch, who could whistle several tunes very correctly.

This, of course, delighted the musician, and he liked to hear it; but, what was very curious, he soon found that the bulfinch, whenever it came to a certain high note, always skipped it, and went on to the next. How did it happen? It at last struck him that the very note which the bird skipped, was the very note which his flute skipped; and he came to the conclusion in his own mind, that the bulfinch must have been taught in some way from his stolen flute.

He accused the tailor, who, pale and trembling, confessed the theft. Ah! how suddenly was his pleasure turned into shame. Little did he dream that the bird which he had spent hours and hours in teaching could be a witness against him. Indeed, it was the very perfectness with which the little creature learned its lessons that brought to light his master's guilt.

If we break God's laws, the most innocent things will testify against us. It is not necessary to hunt up witnesses; they come of themselves, often when we least expect it, making good, in one way or another, the warning of the Bible—"Be sure your sin will find you out."—*Child's Paper*.

The Missionary Boy.

A little fellow only five years old, hearing that a neighbor, who was captain of a ship, was about to sail to the West Indies, said:

"O, let us send some Bibles to the poor black children, and tell them they are sent by a little boy who loves Jesus."

Pleased with his beautiful spirit, his parents sent twenty copies of the Bible. When told what they had done, he looked very solemn, and said:

"Ask God to bless his word to the little children."

When he was six years old, another of his acquaintance was going to Australia. Said he:

"Let us send some Bibles there, and tell them they are from a little boy who loves Jesus."

When he was twelve years old he died. Just before his death he "made his will," leaving all his money—he had over two hundred dollars—to send Bibles to heathen children, as a gift from the little boy who loved Jesus. I need not add that he died joyfully. Children who love and work for Jesus, as he did, always die well.

You see, he had the true missionary spirit. First, he loved Jesus for himself. Then he loved heathen children for Jesus' sake. To prove his love, he did what he could to send them the Gospel. Surely, he was a missionary boy indeed.—*S. S. Advocate*.

INGENIOUS.—An English laborer named Anderton, has made, and exhibited at the International Exhibition, a model of Lincoln Cathedral. It was manufactured of old corks which he had picked up and saved. By exhibiting his work, the man has realized about four thousand dollars, with which he has built four small cottages, on a slab near the centre of which is inscribed:

"Perseverance, Cork and Glue.

One Thousand Eight Hundred and Sixty-two."

A Beautiful Paraphrase.

Our Heavenly Father, hear our prayer;
Thy name be hallowed everywhere;
Thy kingdom come; Thy perfect will
On earth, as heaven, let all fulfill;
Give this day's bread that we may live;
Forgive our sins as we forgive;
Help us temptation to withstand;
From evil shield us with Thy hand;
Now and forever unto Thee
The kingdom, power and glory be. Amen.

Baron Trenck and His Mouse.

Laden with chains and in a horrible dungeon in the fortress of Magdeburg, Trenck contrived to make himself the friend of a little mouse. It would eat of the mouldy bread of the prisoner, and was constantly playing with him.

One night the little animal skipped about so much that the noise attracted attention. The town major arrived in consequence early in the morning, accompanied by locksmiths and masons. The floors, the walls, the baron's chains, his body—everything, in short,—was strictly examined. Finding all in order, they asked the causes of the last evening's bustle.

Trenck had heard the mouse, and told them frankly by what it had been occasioned. They desired him to call his favorite. He whistled, and the mouse immediately leaped upon his shoulder. He solicited that its life might be spared, but the officer of the guard took it into his possession, promising, however, on his word of honor, to give it to a lady who would take care of it.

Turning it afterwards loose in his chamber, the mouse, who knew nobody but Trenck, soon disappeared, and hid himself in a hole. At the usual hour of visiting his prison, when the officers were just going away, the poor little animal darted in, climbed up his legs, seated himself on his shoulder, and played a thousand tricks to express the joy it felt on seeing him again.

Every one was astonished, and wished to have it. The major, to terminate the dispute, carried it away and gave it to his wife, who had a light cage made for it; but the mouse refused to eat, and a few days after was found dead.

Anecdote of Oliver Cromwell.

Oliver Cromwell, being afraid of the expelled family of the King, thought it dangerous to permit persons, particularly noblemen, to leave the kingdom without permission. A young nobleman in the interest of Charles II., came to pay his respects to the Protector, and solicit leave of absence from the country. Cromwell immediately granted his request, but said:

"Well, let me see you soon again, and don't see Charles Stuart."

"I will not, upon my honor," replied the peer.

The nobleman soon returned, and coming to pay his respects to the Protector, Cromwell snatched his hat out of his hands, and with a pen-knife quickly cut open the lining, and from the inside took out several letters and papers directed to friends of Charles.

"O, shame!" cried Cromwell, "is this the way English nobles keep their honor? Did you not promise not to see Charles Stuart?"

"I did not see him," replied the nobleman.

"Then," said the Protector, "who put out the candle, you or Charles?"

Cromwell had cunningly put a spy of his own into the peer's service, who discovered that at the interview the King put out the lights.

The Mean Boy.

When I was a very little boy, as I was playing the streets of a large city, I met a little boy, younger than myself, who seemed to be in great distress. His eyes were much swollen by crying, and his loud sobs first attracted my attention.

"What's the matter, Eddie?" I inquired.

"Why—why, I've lost my penny, and mother will whip me," he replied, and then burst anew into tears.

"Where did you lose it?"

"It dropped out of my hand, and rolled right there into the gutter."

"Poor little fellow," I thought, as I really sympathized with him, and offered to help him find the lost treasure.

Eddie brushed away the tears with his arm, and his countenance brightened with hope as he saw me roll up my coat sleeve, and thrust my hand into the gutter. How intently did he watch each handful of mud and pebbles! Perhaps the next would bring out his penny. At last I found it.

"O, I am so glad!" I hear the little reader say. "And how glad you must have been, too! Now you could dry up little Eddie's tears, and make his face bright and his heart happy. Now he could skip and run all the way home without the fear of his mother's displeasure."

But, dear children, listen to the end; and while I know it will make you sad, and perhaps bring a tear to your eyes, it may do you good for a lifetime. I kept little Eddie's penny!

As soon as I felt it in my hand, all covered with mud as it was, I forgot all the lessons I had learned at home and in the Sunday school. I forgot about God—that His eyes were looking down on me. The wicked one entered into me, as you know he once did into Judas, when for money he betrayed the blessed Saviour. I sold my honor, my good feelings, and my truthfulness, all for a penny!

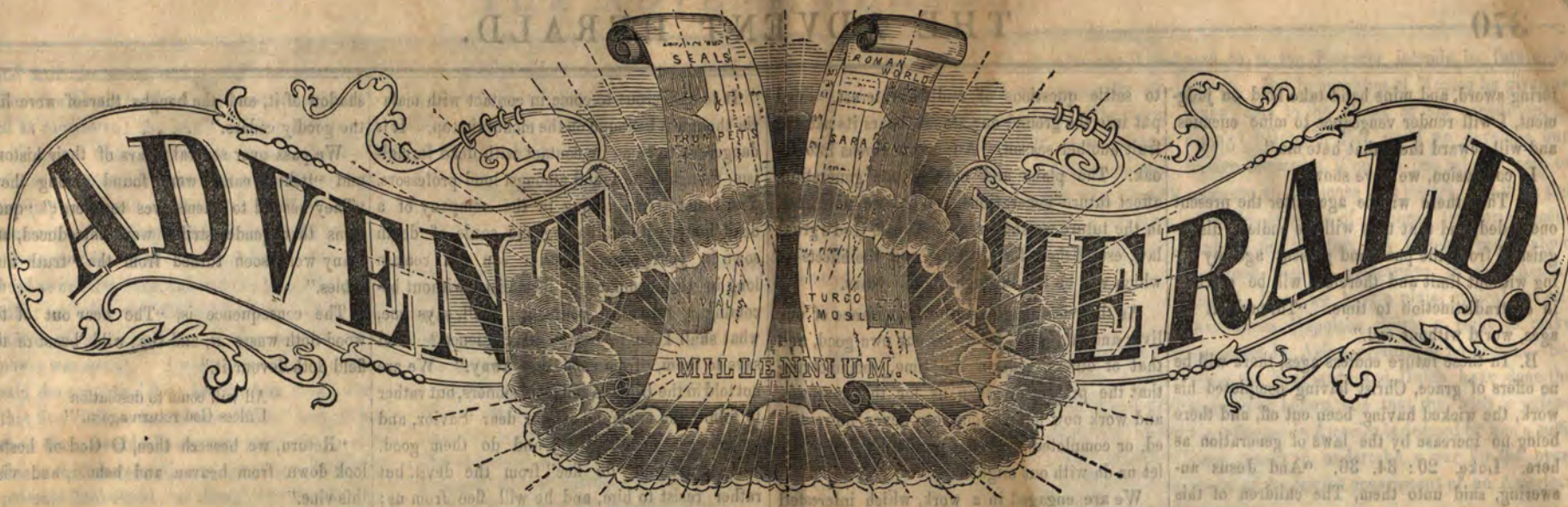
I searched a little longer after I had washed it, and contrived to hide it, and then, putting on a sad face, told little Eddie that I could not find it—that there was no use in looking any longer for it.

O, how the big tears swelled in his eyes, as with a disappointed look he turned away! How mean I felt! I felt guilty, as well I might, for I had already broken three of God's commandments. I had coveted; that led me to steal; and then came, in regular order, the lie, to cover up all. Alas, what one sin leads to!

Many years have gone by since that wicked act. Since then I have asked God to pardon me for that and many other sins I have committed; and though I love my Saviour, and hope that in his mercy, the sins of my youth and of my riper years will not be remembered against me, yet I can never blot out of my memory's page the dark spot which that muddy penny has imprinted upon it.—*Children's Magazine*.

A LARGE PAIR OF IRON SHEARS.—A pair of shears, weighing twenty-four tons, has been manufactured in Birmingham, England, for the Russian Government, to be used in the large iron works in the neighborhood of St. Petersburg. It has a power of pressure equal to one thousand tons, and can cut to pieces a bar of cold iron half a foot square. The blades are made of cast steel.

CHOCOLATE.—Chocolate is the flour of the cocoa nut. It was first introduced in England from Mexico in 1520, and soon became a favorite beverage in the London coffee-houses.



WHOLE NO. 1175.

BOSTON, TUESDAY, DECEMBER 8, 1863.

VOLUME XXIV. NO. 48.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY,
At 46 1-2 Kneeland Street, (Up Stairs.)
BOSTON, MASS.

JOSIAH LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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[For Terms, &c., see 7th page.]

Probationary Time—When will It Terminate? Ephesians 2 : 7.

BY REV. L. OSLER.

[Concluded.]

Another class of Old Testament predictions supposed to favor the view combated has reference to the work of the Gospel among the heathen, as introduced by Christ and his apostles. Such for instance as Isa. 66: 19-21—"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarsish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord."

Here Christ is spoken of as a sign set among the Jewish people. And at his first coming he was thus set for the fall and the rising of many in Israel, and for a sign which should be spoken against. Those who from among the Jews would receive him as their Messiah, were to go to the nations and proclaim Jehovah's fame, and declare his glory. A work which in part was accomplished in the history of the Apostolic ministry, as the geography of the prophecy clearly defines the field of Apostolic labor. The result of this work, would be the gathering unto the Lord an offering from among these nations, to which Paul alludes in Rom. 15: 16—"That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

The manner of bringing them unto the Lord, has reference to the ancient Jewish mode of bringing sacrifices to Jerusalem, indicated in the language, "As the children of Israel bring an offering in a clean vessel unto the house of the Lord."

Their priestly and Levitical character Peter and John thus explain "But ye are a chosen

generation, a royal priest-hood, an holy nation a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: and from Jesus Christ, who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

There is yet another class of Old Testament predictions, which speak of heathen being around and in the presence of Israel when they should be gathered to their own land, from which some teachers infer a divine purpose, in thus permitting them to be where they can witness the displays of Jehovah's majesty, and be savingly benefitted by the view, and further, that God designs to use redeemed Israel as special missionaries for the accomplishment of this result, whereas, where the heathen are spoken of as being in the presence of restored Israel, no intimation is given, that their salvation results from such a relation or view. Ezek. 36: 36—"Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and will do it." Ezek. 37: 28—"And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Now the natural inference from all such predictions is plainly stated in Rev. 20, that the heathen or wicked will be compelled to see Israel, and all God's people saved in the kingdom from which they will be excluded; while among the number who shall wait outside the Holy City will be some of Jacob's rebellious seed. For Luke says: 13: 28-29, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

Moreover, even the incorrigibly wicked will be compelled to prostrate themselves before the face of the Judge, fulfilling, Isa. 43: 23-24—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed."

This view is justified and confirmed by the harmony of Scripture teaching, announcing God's judgments to fall upon the Pagan and anti-Christian nations; upon their rulers, leaders, armies, and people, none escaping. Hear the voice of God on this point, Isa. 2: 10, 21. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled and haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be

brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 34: 1-2. "Come near, ye nations, to hear; and hearken, ye people, let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to slaughter." Jer. 25: 31, 33. "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Mal. 3: 17-18. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 4: 1. "For behold, the day cometh, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Rev. 19: 19, 21. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Could language be more explicit and direct on any subject? And it will be remembered, that these predicted judgments of heaven, are to fall upon the ungodly before the introduction of the church's rest and glory; and at the end of the one thousand years, these wicked, with all

who have died prior, will be raised to see the contrast between their condition and that of the righteous; and be made to realize the loss they sustain; in the infinite disparity between their destiny and that of the righteous.

Do we not have here an argument unanswerable and satisfactory, that neither before nor at the advent of the Messiah will the nations be converted to Christianity; nor yet subsequent to that event will they have an opportunity of seeking pardon and salvation through the blood of atonement? Their day of grace will have passed, and they will have naught but a fearful looking for of judgment and fiery indignation which shall devour the adversaries. The predictions of the Old Testament Scriptures therefore, furnish no justification for the theory of a mixed condition in the world to come, no more than the teachings of the new. Both are in harmony on this, as on every subject; and the two unite in assuring us, that there is a limit to the divine forbearance, and a defined period for the work of human salvation.

The harmony of the divine plan renders necessary this view, and shows the impossibility of having mortals and immortals eternally in the world to come. As we have seen, at the termination of the times of the Gentiles, which brings us to the conclusion of this age, the judgments of God fall upon the wicked; after which the conflagration and renewal of the earth takes place; and immediately consequent upon which the kingdom of God is established, which fills the whole earth and stands forever. Paul affirms, "that flesh and blood cannot inherit the kingdom of God," or as he explains, "corruption cannot inherit incorruption," therefore as the kingdom of God is incorruptible and immortal, and only to be enjoyed by immortals; mortal and corruptible beings cannot dwell on the same earth, or in the same kingdom together, consequently mortal probationers will not be found within the vast realm of Jehovah's empire on earth, which will extend from sea to sea, and from the river to the ends of the earth."

In whatever aspect we view this subject, we find the whole face of divine testimony bearing directly and harmoniously against the view of probation after the conclusion of the present dispensation. The present age is the only acceptable time for salvation. This is the acceptable year of the Lord, to be followed by the day of vengeance of our God.

Heaven's great gift has been offered to the world. Heaven's store-house of mercy is now open, inviting all who will to come and avail themselves of its provisions of grace. Wisdom, justice, and mercy, with concentrated motives urge men to take refuge in the ark prepared in view of the coming storm. The accumulated testimony of ages rolls up its ponderous confirmations of the divine faithfulness in fulfilling every promise of good, and every threat of vengeance found in the sacred record, belonging to the past. Not only are promises of God to the church confirmed by an oath, that the heirs of hope might have strong consolation; but the threatened judgments of God, against the workers of iniquity are made fearfully certain, by the utterance of Him, who "lifted his hand to heaven, and said I live forever, To me belongeth vengeance and recompense. If I whet my glit-

tering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me."

In conclusion, we have shown:

A. That there will be ages after the present one ended, and that they will be endless, distinguished from the past and present ages by being without limit and therefore will be eternity in contradistinction to time. "Throughout all ages, world without end."

B. In these future endless ages, there will be no offers of grace, Christ having completed his work, the wicked having been cut off, and there being no increase by the laws of generation as here. Luke. 20: 34, 36, "And Jesus answering, said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

C. It will be a deathless state, for the Savior declares "Neither can they die any more." "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."

D. It will be a sinless state. Pet. 2: 13. "Nevertheless we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Isaiah prophesies, 60: 21. "The people that dwell therein shall be forgiven their iniquity." "Thy people shall be all righteous."

The painful duties of the present time will not have to be attended to in these future ages of sinless, deathless, endless perfection and bliss.

Finally as we are living in the closing dispensation of mercy, and I may add, in the very last hours of this closing age of grace, the emphasis of eighteen centuries is put upon Paul's language, "The ends of the world," or "the consummation of the ages are come upon us."

"The night is far spent, the day is at hand."

We are living amid tottering thrones, crumbling kingdoms, agitated nations, disturbed and perplexed rulers and people. The trumpets already sounded teach us that the terrible blasts of the last one yet to sound will soon be heard, introducing the church's jubilee, and the long dark night of sadness and woe to the ungodly.

Six broken seals admonish us, that we are rapidly approaching the period appointed for the breaking of the last seal, when to our joy or dismay, it will be made known who are sealed, and who are without the mark of the Lamb upon them.

The unmistakable death agonies of earth's last oppressor and desecrator, and the church's persecutor, very forcibly remind us of the old proverb, which Rome's invaders had impressed upon their minds, in visiting the city of Caesars and which they often repeated: "As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; and when Rome falls, the world will fall." Yes,

"Rome shall perish! Write that word
In the blood that she hath spilt;
Perish hopeless and abhorred,
Deep in ruin as in guilt."

Look where we will, above, beneath, around, we see the accumulated proofs of the approaching end. The premonitory convictions of men's hastening doom appear to be fastened upon their very hearts, as indicated by the feverish and infatuated state of society every where. The voice of God comes from the past, and the present and utters in our ears, and to our hearts with solemn and impressive emphasis, the pregnant truth, "the end of all things is at hand, not relatively but absolutely at hand. The world's great clock, will soon strike time's last hour, and the angel of doom with his feet on land and sea, will speedily in the name of the Eternal proclaim that "time shall be no longer." O! can it be, that this world's course is almost run? That mortal ages will soon cease? That before many months, or years, at most, the last saint will be sealed, the last sinner saved, and the great work of human redemption be forever completed! The decisions of a few years are

to settle questions of endless interest. Seed put into the ground one season, bears its natural fruit another season. An acorn ripens into an oak. The plans and acts of one generation, affect future generations. What we now sow, in the future we shall reap. This is God's great law, established for all time, and the effects of which will be felt through eternal years.

As this view magnifies the importance of our lives and our work, let us for our own good, and that of others, redeem the time, remembering that the present is given us for that purpose, and work now left undone, can never be resumed, or completed. "What our hands find to do, let us do with out might."

We are engaged in a work, which interested patriarchs, prophets, apostles, martyrs, confessors, and the Son of God himself. Ours is the distinguished honor of being assigned a part in the closing labors of this concluding dispensation of grace. We are entrusted with the last call of mercy, to this generation, living so proximate to the judgment, and shall we faithfully serve our generation? Shall we utter a warning, which shall condemn the world, and vindicate the divine government? Shall we come up to the calls of the hour, the demands of duty?

Perishing ones, the long suffering of God offers you a few more hours of grace to decide the question of endless moment. Delay not to be wise, lest slighted mercy turns grieved away, and you realize the fearful truth, "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." "Be at peace with God, thereby good shall come unto thee."

Written for the Advent Herald.

Formalism.

Beloved in the Lord: the apostle tells us plainly, that "in the last days perilous times shall come," for men shall have "a form of godliness" but deny "the form thereof;" and he adds, "from such turn away." 2 Tim. 3: 1-5.

Although he specifies many other evils that would make them perilous, yet it is evident the apostle saw that the greatest danger would arise from the prevalence of dead formalism.

A formalist is one who goes through a certain routine of religious observances, but denies the sanctifying, restraining influences of the Holy Spirit.

A professor of the religion of Jesus, without inward holiness, is like unto a whited sepulchre, beautiful outwardly, but inwardly, full of all manner of uncleanness. To be living in sin, and following "the world," and yet professing to be following Jesus, is characteristic of the religion of the day. True, it is modern religion, not primitive religion—true, it is a religion whose seat is in the intellect and not in the heart; a religion that can hold slaves, use tobacco, sell and drink rum, take unlawful interest, (usury,) wear gold, costly apparel, go in debt and never think of paying, attend balls and parties, play cards, read novels, cheat the minister of his due, and yet go to church, say beautiful stereotyped prayers, sing like angels, make beautiful speeches, worship the minister, applaud the sermons, wear a long face when convenient, and sit at the Lord's table as meek as any Judas. But talk to them of holiness, of "purity of heart," of "the higher life," of living entirely for God, and dead unto the world, and immediately you see the cloven foot; the cry of fanatic, fool, madman, then becomes very convenient, and if you dare say that the blood of Jesus cleanses you from all sin, you will hear the retort, What! you live pure from sin?—pride, delusion, etc., etc.

But beloved in the Lord, remember the words of the holy apostle were, "This know, alas, that in the last days, men shall have a form of godliness, but will deny the power thereof." Can you not discover the signs of the times? Are not these the very last days?

Its danger will be seen from its deceptive character. Enchanting in the extreme, just suited to poor fallen man; his carnal nature just likes that kind of religion. Soothing to the conscience, pleasing to the senses, but alas, alas, it is death to the soul. Yes, sure and certain death.

It is dangerous to come in contact with malaria though it be found on the mountain top. It is dangerous to come in contact with dead formalism, though it be found amongst loud professors. You cannot remain long in the company of a dead body, without having the seeds of death sown in your own. Neither can you remain long in the company of formalists, without becoming a formalist yourself. Well, says one, what shall I do to escape its influence? God says to them, "from such turn away." We are not told in the Bible to run from sinners, but rather to follow the example of our dear Savior, and go amongst them and try and do them good. We are not told "to flee" from the devil, but rather resist to him, and he will flee from us; but we are commanded to turn away from the formalist. Do it, and you will be cast out as evil, and called proud and pharisaical. But do it, and you will obey God and save your own soul.

Minister, are you a formalist? do you go through your sermons, your prayers and your exercises, like the school boy through his lesson, wishing it was over? No life, no power, no spirit! Oh, wake from your slumbers, consecrate your all to God, seek the "baptism" of "the spirit," the "tongue of fire," and it will soon change that nice form you have had for years. Oh, what you want is the power of the Spirit, a holy heart, and then your people will wake from their dead slumbers, and salvation will come, and minds be prepared to meet the Lord. Let every reader please see to it, that you are not a formalist, for formalists are destitute of God's spirit, and "if any man have not the spirit of Christ, he is none of us." Rom. 8: 9. Let each one say, O Lord, fill me with thy spirit. Amen and amen.

Reminiscences of a Pastor.

In the year 18—, I commenced my pastoral labors with the church in L—. They had become thoroughly disheartened, and discouraged. Unfruitful and withered branches marred the beauty of the vine. Difficulties among leading members were operating like a canker worm at the heart. Discipline was neglected. Broken vows multiplied daily. All the moral diseases that ever afflicted a church, seemed to have concentrated themselves here, till like ancient Israel, "from the crown of the head to the sole of the foot" there seemed to be no soundness in them. In the midst of many doubts and fears, tears and misgivings, I commenced my labors. In the first place we sought the canker worm—the vine had to be cut to the heart with the pruning knife. Sometimes it seemed the very work of purification would destroy the last spark of vitality left. But at last—after using the pruning-knife freely—we had the inexpressible satisfaction of seeing the canker purged away, and the vine begin to assume a healthy appearance.

Our next object was to separate the withered and unfruitful branches. The process need not be described. Suffice it to say, we used the pruning-knife and every other means Scriptural or just, and in a very little while we saw this "plant of righteousness," this "tree of holiness," like the Tree by the rivers of water; its leaf was green, and "it brought forth fruit in its season."

For a little while we seemed to bask in the smile of the Lord. But we looked around us and our eyes began to run down with tears. Our friends, and our own neighbors were exposed to the "WRATH TO COME." We wept and prayed in secret places; and He who hears when Israel cry, listened to our prayers, and graciously interposed for our help. The Spirit was poured out remarkably, and souls came flocking like doves to our windows. The groans of the wounded, and the songs of the redeemed mingled together. Our hearts were made like a watered garden, as we drank water from the "wells of salvation."

Soon after I left them under the care of a new pastor, their numbers greatly increased; at peace among themselves, enjoying a measure of favor with the community, and we trust the smile of God. Like the vine which God brought out of Egypt, "The hills were covered with the

shadow of it, and the boughs thereof were like the goodly cedars." . . .

We pass over several years of their history, and "itching ears" were found among them. "They heaped to themselves teachers:" "questions that gender strife" were introduced, and many were soon turned from the "truth unto fables."

The consequence is, "The boar out of the wood doth waste it, and the wild beast of the field doth devour it."

"All will come to desolation
Unless God return again."

"Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine."

Written for the Advent Herald.

"The Beast that was, and is not, and yet is."

"I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns."

To understand the mystery alluded to in the above, let us first examine its preceding connection; which, beginning with the chapter, reads as follows:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither: I will show thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication; and upon her forehead was a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her." The angel then proceeds to tell him the mystery, and closes by saying, "The woman which thou sawest in that great city, which reigneth over the kings of the earth."

Now as there was no city but Rome that reigned over the kings of the earth when this explanation was given, that city alone is the one called, "BABYLON THE GREAT." And her situation is also defined as situate "on seven mountains," thus limiting what is symbolized by "the woman," to the citizens and locality of those seven hills. And as she is otherwise distinguished from the nations that acknowledge her supremacy, it is clear that the woman is not the Catholic church in general, but the city of Rome; whether organized as a church, or in its original Pagan condition. So while the woman is that great city, which at the time the Revelation was given, and for centuries after, "reigned over the kings of the earth," the beast was the Latin nationality, which carried her in her career of universal dominion, and yet supports her, although in reduced circumstances. But some will say that the Latin nationality "is not." Well, this is our admission, that two of the characteristics given, applies to this power—"it was, and is not;" so we have but to add, "and it yet is," to make the right application. For that nationality was galvanized into an artificial life by the imperial decrees of the Papacy; and the language of that nationality, in which those decrees were issued, helps to give life to that defunct nationality; and so, "it was, and is not, and yet is:" and that is the mystery. But let us hear what the angel further saith in reference thereto:

Verse 2: 11,—"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth,

and is of the seven, and goeth into perdition." Here the kingly heads of this beast are represented as successive; the sixth being the living or active head when John wrote; hence, that head of the beast could have been none other than the imperial head of the Latin or Roman government. For the present tense of the phrase, "five are fallen, and one is," limits the sixth head as existing then, and not to a then distant future; as otherwise its application would be a matter of uncertainty, as to what time or what power was meant. "I will tell thee the mystery," said the angel to John; but for him to tell John that five of those heads "are fallen," long before their time, would add mystery to mystery. Yet this is the interpretation of those bent on a Napoleonic Anti-christ; as though the Papal Anti-christ was not bad enough. The Napoleonic dynasty, "the beast that was, and is not, and yet is!" How can that be, when its existence now in name and fact, is a clear proof that it is, instead of "it is not, and yet is." The application don't agree, for this is the nearest approach to the Napoleon dynasty which the phraseology of the angel admits—it was, and it was not, and it now is. Read this—"The beast that thou sawest was, and is not, and shall ascend out of the abyss, and go into perdition; and they that dwell on the earth shall wonder, whose names are not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and is." Verse 8.

Could the angel say that "the Napoleon dynasty" "was," sixteen centuries before it was? Could he say that the Latin dynasty was? Certainly. He could say "the beast that thou sawest was and is not," because it was in existence as to nationality, but not under the form in which John saw it. Could he say "it shall ascend out of the deep?" (Gr., abyss.) Certainly; for John says that he saw this beast "rise up out of the sea"—ch. 13: 1. What then would its rise out of the sea indicate? Why that as an amphibious animal it must have existed before it rose out of the sea or abyss, although it might have undergone certain changes during its watery bath. And as water is made to symbolize "multitudes," in verse 15, its rise out of the sea, would denote its re-appearance out of some convulsion of the elements of which that living sea was composed. Now it is not only Scriptural, to call the governing power of any nation its head, but it is in accordance with common sense and usage. And so where there are several successive heads, or diverse forms of government, arising during the continuance of any nationality, it should be expressed in the plural. And if there had been five diverse heads of the Latin or Roman nation fallen, when the angel explained the mystery to John, his statement to that effect was certainly very appropriate. Thus five that were then fallen, were "kings, consuls, dictators, decemvirs, and military tribunes." (Cottage Bible.) And the then existing one, was the imperial successor of the Cæsars. The next form after this would be, of course, the seventh. Constantine, as the successor of the Cæsars, removed the seat of the government from Rome to Constantinople. And after his death the kingdom was divided into eastern and western Rome. And the historian says that Rome, came under the dominion of "a miserable succession of short lived tyrants; who rose by conspiracy and fell by murder, in rapid succession, until A. D. 476, when Augustulus, the last of the Roman emperors, was de-throned by Odoacer, king of the Heruli; who, at the head of an immense army of barbarians, overran all Italy, and put a period to the western empire." That was a deadly wound truly, which the seventh head received then. How was it healed? By the Bishop of Rome claiming the imperial power of that head, which was wounded to death; and he instilled into it some of its ancient life; even making it speak in its original Latin tongue; for that is the language in which Papal decrees are promulgated, so "the fourth kingdom," of Dan. 7: 23, is not yet wholly extinct, for its existence is revived and perpetuated by artificial means, in and under the name of Papal Rome. But even its artificial vitality has for a number of years been on the decrease. Its years of continuance

are nearly filled up; and soon the saints of the most High shall take the dominion of the earth, and the Papal monster will then be no more. Amen, even so let it be.

WILLIAM HOBBS.

The Bible.

BY CHARLOTTE ELIZABETH.

Written on the Title Page of a Bible.

Dear sacred Book! upon my infant breast,
A parent's care thy glorious truths impressed;
With reason's earliest ray my mind received,
The light revealed—I wondered and believed.
O, let me treasure thee' immortal Word,
O'er all the treasures life and sense afford;
Own thee my friend, my counselor and guide;
The fount that still my thirsty soul supplied;
Solace of woe and chastener of my mirth;
Staff of my dubious pilgrimage on earth;
Anchor of hope, immovable and sure;
Promise of life forever to endure;
Cordial to soothe my last departing breath;
Shield to repel the blunted shaft of death;
Voice to awake me in the silent tomb;
Plea to defend me from the sinner's doom;
Guide of the steps my mortal feet have trod;
In heaven my passport to the house of God.

Interpretation of Scripture.

Dear Bro. Litch—The following remarks on prophecy by C. J. Ellicott, B. D. Dean of Exeter, in an able Essay on the "Interpretation of Scripture," may not be uninteresting to some of your readers.

A. S.

Pawtucket, Nov. 23, 1863.

"In the case of unfulfilled prophecy, especially, the temptation to indulge in unauthorized speculation is often excessive. Uneducated and undisciplined minds are completely carried away by it, and even the more devout and self-restrained, frequently give themselves up to sad extravagances in this form of the application of God's word. The result is, only too often, that better educated and more logical minds, in recoiling from what they justly deem unlicensed and preposterous, pass over too much into the other extreme, and deem prophecy, in every form, as a subject far too doubtful and debatable, ever to fall within the province of Scripture application.

It is, we fear, by no means too much to say, that a great part of the present melancholy skepticism as to Messianic prophecy, is due to the almost indignant reaction which has been brought about by the excesses of Apocalyptic interpretations. The utmost caution, then, is justly called for. Nay, it perhaps would be well if unfulfilled prophecy were never to be applied to any other purposes than those of general encouragement and consolation. We may often be thus made to feel that we are in the midst of a Providential dispensation; that though our eyes may be holden as to the relations of contemporaneous events of the future, whether of the church, or of the world, we may yet descry certain bold and broad outlines, certain tendencies and developments, which may make us wend our way onward, thoughtfully and circumspectly—wayfarers, who gaze with ever deepening interest on the contour of the distant hills, even though we cannot distinguish the clustered details of the nearer and separating plain. But though it may thus be wise, only to notice unfulfilled prophecy in the broadest and most general way, it is far otherwise with applications or illustrations derived from what has either obviously received its fulfillment, or like Deut. 28, is so plainly still receiving it, that doubt becomes unreasonable and impossible. In this last case, for instance, the mere existence of such a prophecy has been with reason appealed to, as almost sufficient in itself to establish the inspiration of the whole associated Pentateuch. More particularly can every form of Messianic prophecy be dwelt upon by the conscientious interpreter. This indeed is the loftiest and most blessed application of prophecy, for purposes of edification that man can make. Hereby, more especially, are we permitted to realize all the deep harmonies between the earlier and the later dispensation.

In the light shed by Messianic prophecy, the two covenants seem no longer disunited, but one. The Old Testament, as it "tellecth of Christ that should come," blends insensibly into the

New, that "tellecth of Christ that is come," until both become recognized as organically connected parts of one Divine whole. The Scripture is at length seen, and felt to be, what it truly is—one living Book; one, because pervaded by the holy presence of one ever-blessed Lord; living, because ever teaching of Him, who Himself is the Life, and whose Life is the light of men."

Revival Preachers.

I have one wish more to express for you before we part, and this is, that you may become revival preachers—the active friends and promoters of revivals of religion. Speculate as we may as to the desirableness of other methods of promoting the cause of Christ, it is still true that almost all the great movements in favor of religion, from the beginning to the present time, have been brought about in revivals, and by means of them. Thus it was in the great refreshing and church extension which immediately followed the Day of Pentecost. Thus it was in the reformation of the sixteenth century, when by a series of what would now be called revivals, popish idolatry was subverted in more than half Europe. Thus it was in our own country, during the great awakening of 1740. And almost everything desirable in our present religious state and prospects,—our large and flourishing churches, our thousands of faithful ministers, our Sabbath schools, our charitable institutions, our missions to the heathen, and to the destitute of our own country,—all are owing to that series of revivals which sprang up near the commencement of the present century, and which have continued, at intervals, ever since. The history of the church has but one voice on this subject; and our own experience and observation testify the same. When revivals cease, for a course of years, religion uniformly declines; and unless its downward progress is arrested by the return of the reviving Spirit, it is sure to run down, and ere long run out.

I repeat, then, my brethren, we wish and expect you all to be revival preachers,—the friends and earnest supporters of revivals of religion. Study them, pray and labor for them; improve opportunities to labor in them; keep the holy fire burning in your own souls, and endeavor to diffuse it all around you.

And be not so particular as to the precise manner in which a revival shall commence, if you can only be sure that it does commence; if you can see its holy fire kindling and burning around you. I once knew a venerable minister who used to pray that God would revive his work, and revive it in a regular way; as though he feared that the Divine Spirit might fall into some irregularities. I am not the advocate of irregularities—not by any means; but better see the work of God revived, souls converted, and the church enlarged, though not in the methods most agreeable to ourselves, than to see dearth, and frost, and death spreading over the land, and cursing it forever.—*Dr. Pond's Address.*

The Influence of France in America.

The speech with which the Emperor of France on the fifth of November opened the French Chambers is one of the most memorable that was ever delivered from a throne. It has a great significance both for Europe and America.

For Europe it proposes nothing short of an entire reconstruction of the European map, to be peaceably effected by a European Congress. No prince has ever before taken such a step. It will, of course, be extremely difficult if not impossible for the members of the Congress to agree upon territorial changes, but the ominous announcement of Napoleon that the changes will be effected, if not through them, then in spite of them, will give a powerful impulse to the tendencies of the progressive party of Europe, in whose political creed the redress of all oppressed nationalities is the corner-stone.

The reference to American questions in the imperial speech is much briefer than that to the great European complication; yet it too is of great significance. Our war is barely mentioned, and nothing indicates what course with re-

gard to it the Emperor intends, in future, to pursue. But in speaking of Mexico he gives us a new clue to the object of his expedition, in saying: "How, in fact, could we develop our foreign commerce, if on the one side we were to renounce all influence in America, and if on the other, in presence of immense territories occupied by the Spanish and Dutch, France alone remained without possessions in the Asiatic seas?" Here we have a plain, cynical avowal that Louis Napoleon claims a right to make conquests in Asia—pretext or no pretext—because the Spaniards and Dutch have done the same thing before, and that the wish to extend his influence in America is deemed by him a sufficient reason to undertake a war for the overthrow of the lawful government of an American republic.

Is it not plain, then, that the Emperor looks upon America no less than Asia, as being entirely devoid of natural rights, and as mere instruments to extend French influences and gratify the French thirst for glory. Never before has a European monarch offered a similar affront to free American States. If, after this, France should successfully pursue her intrigues for the overthrow of American institutions, no American can complain that he has not been forewarned. The principles of international law and equity are not even mentioned in the entire speech of the Emperor, and no despot can more unblushingly admit that with him might is right.

The Emperor of France will of course not display his designs until they are fully matured. Until then, he works in secret. It is to be feared that even at this moment the French intrigues have already progressed much further than is generally supposed. In the Republic of Ecuador the President Moreno, and most of the high functionaries of the State, are said to be favorable to the idea of a French protectorate, and several of the newspapers openly advocate the restoration of monarchical rule in South America. The new President of Peru, Gen. Pezet was in France when, in consequence of the death of the former president, San Roman, he was suddenly elevated to the presidency. Upon the receipt of this news he was saluted by Louis Napoleon as "Prince Regent," and it is thought that Louis Napoleon has succeeded in exercising upon him a pernicious influence. It is certain that having returned to Peru, and actually assumed the functions of President, he appointed two avowed Monarchists to important diplomatic positions—Gen. Vivanco as Minister Resident near the court of Madrid, and Don Jose Antonio Lavalle, Secretary of Legation at the same court.

It can hardly be doubted that the successful and permanent establishment of an empire in Mexico would give rise to a monarchical party in every South American republic.—*The Methodist.*

I Can Do Nothing.

A boy arose not long since in the Fulton Street prayer-meeting, and with great propriety desired the prayers of Christians. He said:

"When I was converted I was resolved on doing a great many things. I have no father—having lost a dear praying father some time since. I have a mother who is not pious. I have impenitent sisters. So I resolved on doing much for my mother and sisters in the way of securing their salvation. I resolved to establish family prayer. I had the consent of all to this. I thought I had done something when I got leave to lead the family in morning and evening prayer. I went about the matter with great resolution; but I have not succeeded as well as I expected. I have other plans of doing. In all my expectations I have been greatly disappointed. I see I went forward in my own strength, and expected to accomplish wonders in bringing my mother and sisters to Jesus. I am not able to see any progress. Indeed everything seems to be going backward. All these hearts are less interested now than they were, and those I love seem farther from Christ than before. What am I to do next? I have found out that I can do nothing. I meant to brave it out, for I saw there was secret opposi-

tion, and I find the more I do, the less is done. I find I am nothing and can do nothing." The poor boy sat down.

An older Christian very appropriately said: "Now my little young brother will be able to do something, since he has found out that all his strength and success must come from God. Depend on God, and then what is done in the name of Jesus and for the sake of Jesus will not be in vain. It will be something done."

Music Lessons.

Porpora, one of the most illustrious composers of Italy, entertained a great feeling of friendship for a young man, a pupil of his. He asked his youthful acquaintance whether he thought he possessed courage enough to follow constantly the road he, Porpora, traced out for him, however wearisome it might appear. On receiving an affirmative reply, Porpora wrote down, upon a piece of ruled paper, the diatonic and chromatic scales, both ascending and descending, skips of thirds, fourths, fifths, etc., to teach him to master the intervals and sustain the sound, besides shakes, groups, *apoggiaturi*, and other vocal exercises of various kinds. This one sheet of paper furnished both master and pupil occupation for a year; the following year also was devoted to it. The pupil began to murmur, but the master reminded him of his promise. The fourth year passed, the fifth year followed, and still there was the same eternal sheet of paper. Even during the sixth year it was not given up, though lessons in articulation, pronunciation and declamation were added. At the end of that year, the pupil, who thought he was only engaged on the elements of his art, was surprised on hearing his master say: "There, my dear boy, you have nothing more to learn; you are the first singer in Italy." Porpora spoke the truth, for the singer was Caffarelli.

[Remember, children, to master the elements or first principles of all you undertake to learn, and you will be sure to succeed.—ED.]

Sickness.

In sickness the soul begins to dress herself for immortality. And first she unties the strings of vanity, that made her upper garment cleave to this world, and sit uneasy. She puts off the light and fantastic summer robe of lust and wanton appetite. Next to this, the soul by the help of sickness, knocks off the fetters of pride, and the vainer complacencies. Then she draws the curtains and stops the light from coming in, and takes the pictures down; those fantastic images of self-love and gay remembrances of vain opinion and popular noise. Then the spirit stoops into the sobrieties of humble thoughts, and feels corruption chiding the frowardness of fancy, and allaying the vapors of conceit and factious opinions. Next to these, as the soul is still undressing, she takes off the roughness of her great and little angers and animosities, and receives the oil of mercies and smooth forgiveness, fair interpretations, and gentle answers, designs of reconciliation and Christian atonements in their places.

THE PEACE OF GOD.—The peace of God! Is it possible that so sublime an attainment is within the reach of poor fallen man—fallen, frail and sinful as he is? Yes. "Let the peace of God rule in your heart." "The peace of God shall fill your mind and heart." "Peace I leave with you." "My peace I give unto you." It is thus enjoined as a duty, promised as a blessing, bequeathed as a legacy, bestowed as a gift, predicted as a natural and local result of the working of Divine truth and Divine influence on the heart—as if the happiness, too great to be believed, too good to be hoped for, were assured to the tempest-tossed soul by every tenure which can be named or conceived of.

GOD'S LOVE.—It stands unrivalled and unparalleled in the annals of the world. It smiles on all the good, it sympathizes with all the afflicted, it soothes the sorrows of all earth's suffering sons and daughters. It is boundless and free, and embraces all classes and conditions of mankind. It is high as heaven, deep as hell, broad as the universe and lasting as eternity.



ADVENT HERALD.

BOSTON, TUESDAY, DEC. 8, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

"The Testimony in Due Time."

The Divine interest in the world's rescue, has been a matter of Revelation from the beginning, or ever since the fall. How unwilling the Lord is that any shall perish, he has assured us on his own oath, through the prophets. "As I live, saith the Lord-God, I have no pleasure in the death of the wicked." Ezek. 33:8. He saw the ruin that sin had produced on the human race, as well as on the animate and inanimate world; and how the whole creation groaned and travailed in pain together. He saw the doom hanging over every guilty rebel against his government, and was anxious to satisfy them of his infinite benevolence, and hence his oath.

But such is the incredulity of man when God speaks, and the difficulty of bringing him to submission and obedience, he promised to give a tangible demonstration of his love, by the gift of his own, and only begotten Son. Hence he said, "Thou art my Son, this day have I begotten thee." Concerning him and his relation to man, he said by the prophet, Isa. 53d chapter,—"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "He was cut off out of the land of the living; for the transgression of my people was he stricken." "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin," "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

How full of compassion is the God who made this revelation of his love to lost sinners! He not only declared the fact of an atoning and interceding Savior, but he also gave the time when he should come and be cut off. Dan. 9th chapter. "Know therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto Messiah the prince, there shall be seven weeks and three score and two weeks; and the street shall be built again, and the wall in troublous times. And after the three score and two weeks, Messiah shall be cut off, but not for himself."

The testimony of Isaiah was with respect to the fact, but no intimation was given as to the time. The testimony in Daniel relates to both time and fact.

Till that time arrived, the world could not claim the confirmation of the promise, by its fulfillment, any more than the payment of a note can be demanded before its maturity, whether it be thirty, sixty, or ninety days or a year. But in due time, or at its maturity, it can be demanded, and if it is protested for non-payment, the business character of the drawer is gone.

But it is written, "In due time Christ died for the ungodly." At the expiration of the appointed time, seven weeks and sixty-two weeks from the commandment of Antaxerxes, king of Persia, Ezra, 7th chapter, B. C. 457, the baptism of Christ and his anointing with the Holy Ghost took place, A. D. 26. It was sixty-nine weeks of years or 483 years. The Messiah had then come. Had he not come in "due time," the promise would have been worthless. But then the Holy Ghost rested on him, and the Father said, "Thou art my beloved Son, in whom I am well pleased."

Soon after this, Jesus returned to Galilee in the power of the spirit, and went into the synagogue on the Sabbath day and stood up for to read. And he found the place where it was written and read: "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek," &c. "He closed the book and gave it again to the minister and sat down: and the eyes of all them in the synagogue were fastened on him.

And he opened his mouth and said, this day is this Scripture fulfilled in your ears."

He was then the anointed one. He was born to be the Messiah, but was not anointed as such, until the Holy Ghost came upon him at his baptism. But after the three score and two weeks, that is, before the seventh week should close, Messiah should "be cut off," as the prophet Isaiah had predicted. Accordingly as the next seven years were about to close, in A. D. 33, he came to Jerusalem, was condemned, crucified, dead and buried, and the third day he rose again, or in the language of the prophet, "he prolonged his days, and the pleasure of the Lord prospered in his hands." Thus again, it was in "Due time Christ died for the ungodly." Had he not have died when that death was due, the whole transaction would have been vitiated, and all confidence in him as the promised Savior would have been destroyed. But coming at the exact time, being "cut off" at the appointed time, it is God's testimony to the truth of his promise and of his love for lost sinners. In view of this fact, we hear the apostle say, 1 Tim. 2:3-6: "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

To word rendered "to be testified," in the above is not a verb, as here rendered, but a noun; *to marturion*, "the testimony in due time."

The coming and suffering of the Messiah, then, at the due time, proper or appropriate time, is God's testimony that he will "have all men to be saved and come to the knowledge of the truth."

How strong our consolation then, "who have fled for refuge to Christ and laid hold on the hope which is set before us; which hope we have as an anchor to the soul, both sure and steadfast, entering into that which is within the veil." And if in "Due time," Christ died for the ungodly, it is also God's testimony that in due time, "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets which have been since the world begun, he will send Jesus Christ, whom the heavens must receive, until the times of restitution." Those times of restitution are now near, as the fulfillment of God's word declares. But Jesus Christ is yet set before a perishing world as their hope and refuge; and in him God's love is commended toward lost sinners. And whosoever will, may come and take of the water of life freely.

"Come sinners to the Gospel feast,
Let every soul be Jesus' guest!
Ye need not one be left behind,
For God hath bidden all mankind."

New Subscribers.

ON DOUBLING THE LIST.

The brother in Maine to whom we referred a short time since, as having doubled the list of subscribers coming to his post office, has repeated the operation by doubling it again, and intends to close it again before Jan. 1st. In concluding his letter he says:—

Saturday morning, 21st. I don't know as I shall have an opportunity of getting this to our post office in season to be mailed to-day, as I live two miles from our office. If not, I may write a short article to our brethren, in regard to making a renewed effort in getting new subscribers to the *Herald*. The number ought to be doubled by the first of January, and it seems to me that it might be done, if each present subscriber would only wake up to the subject as God would have them.

Yours, as ever, looking with renewed interest for the coming of our Lord. JOSEPH FAIRBANKS.

Probably few of our readers have less prospects, humanly speaking, of obtaining subscribers than he had. But he asked help of the Lord, and helped himself, and succeeds.

Another brother from New Hampshire, the same day, sent us five new subscribers, with the advance pay. If he had not previously had a good list, this would have gone for toward doubling it.

Another brother in Pennsylvania, who has done nobly the past year, informs us that he intends to respond to our call, and try again. Who else will join this army?

A Great Mistake.

No doubt our readers were sorely puzzled, last week, in trying to read the 363d page of the *Herald*. By some unaccountable mistake in making up the paper, the columns on that page were arranged backward. Thanksgiving had thrown us behind in our work, and in the hurry and excitement of completing it in time to go to press, the mistake was made. By reading it from right to left it is all in order.

DEATH IN A THEATRE.—James McCutcheon, Esq., an old and highly esteemed citizen of Montreal, Canada, died suddenly of apoplexy, on the 1st inst., while witnessing a "ghost" performance at the theatre in that city.

"Prepare War."

Who can read the following statement of the Russian preparation for war, and not think of the Lord's call, by Joel the prophet, to the heathen or Gentiles, to "Prepare war, wake up the mighty men, and let all the men of war draw near," &c.?

Russian Preparations for War.

The London Times has a very conspicuous notice of the present warlike preparation of Russia. It says: "Totleben is superintending the works for strengthening Cronstadt and barring the approach to the Neva. In one channel leading to the back of Cronstadt about 600 lighters laden with stones have been sunk, so that now in no part is there more than four feet of water. In another channel 300 infernal machines are to be laid, each of which will contain seven pounds of powder, and explode by a slight touch from a vessel passing over. On the main island of Cronstadt several large earthworks are being thrown up. Some of these earthworks are to be covered with 7 1/8 inch plates, placed on an angle of 45 degrees, and curved over the top so as to form a cover. Another means of defense consists of a submarine boat of colossal dimensions, in the construction of which about 200 tons of iron and steel are to be used; it is to have engines worked by compressed air, to have a very strong peak, with provisions for attaching large cylinders charged with powder to the bottoms of vessels, to be fired by electricity.

The parties navigating the vessel will see what they are doing by means of bull's eyes, and they will regulate the depth at which they swim, keeping quite close to the surface. By the 1st of June, 1864, the Marine Department confidently expects to have at Cronstadt 16 iron clad vessels, and they consider these a very poor fleet for such a power as Russia. Enormous exertions are being used to obtain the requisite quantity of guns, with suitable ammunition, for all the forts, earthworks, and ships, and it will perhaps be found that the Russians have really got ahead of England in guns; and shot-guns are now being produced in about a dozen factories, working day and night, and in a few days another at Elswick will commence. Its production will be solid cast-steel guns, from the 6 pounders to the 11-inch guns, which latter is to fire 500 pound shell.

To provide the necessary shot and shell to their guns, all the foundries around St. Petersburg have orders varying from 15,000 to 50,000 each. All the shot and shell from 12-pounders upward are for field guns. Round-hammered steel shot are also being prepared to suit the naval 60-pound gun. One firm alone has on hand 30,000 of these. Land artillery forces are also adopting the steel guns for their service. In anticipation of war, and the supplies of armor plates being stopped, two forges are erecting, capable of making 10,000 or 20,000 tons of armor plates per day. Large supplies of saltpetre have been purchased during the summer, and the powder works have been extended, and are working night and day. Flour has been very largely bought for delivery in February, and for those places to which the ordinary route is by water in spring, extra prices are being paid for winter delivery. Two years' supply of coals has been provided for the fleet.

The Detector.

In one of our insane asylums a man was for a long time confined who did nothing but pace up and down his cell, and then turn his heel and give the word to "fire!" He had shot his antagonist in a duel, and gone crazy under the remorse occasioned by the bloody deed. That was the power of conscience.

It is based on a sense of God's omniscience. "Thou, God seest me," has been more terrible to the murderer than the pursuit of a score of detectives. No mortal had seen him do the damning deed. Perhaps he struck the blow in the depths of a forest, or in the solitude of a remote chamber. No ear heard the death groan of his victim, and dead men tell no tales. But still there is a voice crying to him from the ground that tells him he is seen—that there is an All-seeing Eye which, piercing through the silent heavens, penetrates to the very bottom of his blood-stained soul. This harrowing conscience follows him wherever he goes. Solitude becomes no solitude to him. He is ever in the broad glare of an intelligence that reads him and his guilty secret through and through. The whole air is alive; and every rustling leaf and passing wind sounds to him like the coming footsteps of a vengeance sent upon him by the omniscient God.

This sense of an All-seeing Eye acts upon men like an instinct. It is impossible to argue it down; it is impossible to bribe it into silence. Under its influence many a one living in secret sin has sunk into melancholy, or died before their time. Others have sought to fathom the secret of their mental derangement—or to discover the mysterious disease

San Francisco.

Letters Received.

MEETING OF CONGRESS.—The 38th Congress met and were called to order at 12 o'clock yesterday by Mr. Etheridge, the clerk of the House. The President's message is expected to-day.

EVENTS OF THE WEEK.

Summary of War News.

General News Items.

Foreign Items.

The German and Polish questions had a threatening look. The Poles continued to be very active in their struggle for liberty and independence.

SPECIAL NOTICE.

AMERICAN MILLENNIAL ASSOCIATION.

JOSIAH LITCH, *President.*

NOTICES.

Appointment.

Will correspondents please remember this, and govern themselves accordingly. All letters, papers, &c., for the present, therefore, to be directed to *East Weare, N. H.*
Concord, N. H., Oct. 26, 1863. T. M. PREELE.

BUSINESS DEPARTMENT.

TERMS OF THE ADVENT HERALD.

PUBLISHED BY THE

"AMERICAN MILLENNIAL ASSOCIATION."

For 1 year, in advance.....	\$2 00
6 months	1 00
6 copies to one address, 6 months	5 00
13 " " " " "	10 00

Ministers or others sending us four paying subscribers for a year, shall have their own paper gratis.

Those who receive of agents, free of postage, will pay \$2 50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cents per year for the international postage; and English subscribers \$1—amounting to 12s. sterling per year—to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

POSTAGE.—Postage on the Herald, to any part of the United States, 5 cents per quarter, or 20 per year, pre-paid. If not pre-paid, 4 cents for each number of the paper. City subscribers, where there are carriers employed, will have their papers delivered at the door, free of charge, after paying their 5 cents per quarter at the post office.

RATES OF ADVERTISING.—One square per week, 50 cents; \$1 for three weeks; \$3 for three months; \$5 for six months; or \$9 per year. Twenty lines constitute a square.

Agents of the Advent Herald.

Albany, N. Y.....	Wm. Nichols	85 Lydius-street
Burlington, Iowa.....	James S. Brandeburg	
Malone, N. Y.....	C. W. Leonard.	
Cabot, (Lower Branch),) Vt.....	Dr. M. P. Wallace	
Cincinnati, O.....	Joseph Wilson	
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Derby Line, Vt.....	S. Foster	
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Waterloo, Shefford, C. E.....	R. Hutchinson, M. D	
" " "	J. M. Orrook	
Waterbury, Vt.....	D. Bosworth	
Worcester, Mass.....	Benjamin Emerson	
Yarmouth, Me.....	I. C. Wellcome	
Valley Falls, Ct.....	M. B. Patterson	

A. M. Association.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, and the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained from donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

It is desirable that there be raised by donation five six hundred dollars each year, by annual subscriptions and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the object of the American Millennial Association, the sums set against our respective names.

FORM OF A BEQUEST.—"I bequeath to my executor (executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in report. When there is any omission of the proper record due notices should be at once given to

R. B. KNOWLES, *Treasurer.*

III SHOULD CHRISTIANS FIGHT? By I. C. WELLCO

Eld. G. Dillabaugh says: "This work, by Bro. I. Wellcome, is an able one, and needed by every Christian who really believes God, and is willing, like early Christians, to suffer for him. Those who do not know what their duty is at this time, should send for one of the pamphlets."

Bro. O. Rufel, South Bend, Ind., orders a second lot, and says: "I can conscientiously say that this is a valuable book, and well adapted to the times. I think it will not fail to do a good work."

Elder H. K. Flagg, Worcester, Mass., says: "It is the best thing I have ever read on the subject. It ought to be widely circulated at this time."

Elder J. V. Himes says: "I have just read your pamphlet. You take the ground I have for many years. Your book will do good. May God give you success in your work."

For sale at the Herald Office. *Second thousand published.* Price—single, 15 cents; 8 copies, \$1. 1154

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CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

SECOND TOUR WEST.—NO. X.

Wednesday, July 15.—This P. M., sister M. spoke on the "Foundation of God Standing Sure;" in which she defended the Bible and its promises to the people of God, and established the Divinity of Christ as a foundation on which our hopes are built. 2 Tim. 2:19. It was a good season.

In the evening, I took up the "Two Witnesses," of Rev. 11:2, and showed that they were the Old and New Testaments and could be nothing else; and being slain in 1793, there remains but seventy-five years to the end of the days, when Daniel shall "stand in his lot." Thus:

533 when the 1260 begun.
Add 1260

1793 the witnesses were slain.

The 1335 of Dan. 12:12, 13, begun also with the Justinian decree in 533. Thus:

533
1335
1868

So, then, if we are right in these dates, Jesus will come soon. I see no defect in this calculation. I look for the event in the end of the days. So I believe, and so I preach.

All is quiet about our camp, the weather is beautiful, and we are all in health and good cheer. "But the best of all is, God is with us." Praise His Holy Name.

Thursday, July 16.—Bro. Mansfield spoke in the P. M., on the promise to Abraham,—"To him and his seed." Showing the only restoration of Israel, yet future, is to be by the resurrection of Abraham, and all who are of his faith, as well as of his flesh now among the dead; and the quickening into immortality of all his seed, who also possess his faith, that shall be living at the coming of Christ, who will then receive the land of their sojournings for an everlasting inheritance. After meeting, by a special invitation, we all went to tea with a lady, who was formerly a Methodist, but now a Christian Spiritualist. She professed to reverence the Bible, and to shun the society of the Infidel spiritualist. She liked many things we said, but thought we had need of more light. I asked her, if she believed the Bible, how she could avoid believing in the personal coming of Christ, and the resurrection of the dead? She said Christ was coming all the time, and we had the resurrection in the new life. But, said I, Paul says, in the end of the age, and when Christ shall come, there shall be a resurrection, when those who were dead shall say, "O grave, where is thy victory?" With your view, the spirit was never in the grave, and that could not talk of victory over it; but only the body. So she turned me over to a Christian minister present, to meet the difficulty. He had preached the Gospel many years; but seven years since, had given up the Bible, and taken the spirits for his guide; so he could not answer the question about the resurrection, for he did not believe in Paul, or Christ, or anything pertaining to the Christian faith. As I had no occasion to eat or drink, I improved my time at the table in the defence of the Bible, and its fundamental truths.

I find, by association with the Spiritualists, that there is a large number of this class of believers in this city. First, there are the Swedenborgians; second, the Christian Spiritualists; third, the infidel spiritualists. And then there are many in all the churches that are about half-way Spiritualists in their theology. In this state of things, we have a good field for work, but a hard one to accomplish much in the brief period of our labor here. But we shall accomplish something for the good of the cause, which will appear in the day of the Lord.

At half past 7, sister Mansfield spoke on the subject of "Modern Spiritualism." The tent was crowded with an attentive and intelligent audience. Sister M. took up the Scriptural accounts of angels and spirits, in the Old and New Testaments, show-

ing that they all had a tangible form, when they appeared to men, and could not be the spirits of the departed dead. In all the communication of spirits with the men and women of this age, there is evil. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." 2 Tim. 4:1. And these were to be manifested in the "last time," (now.) For more than an hour, she spoke on the falsity and evils of modern spiritualism, to an almost breathless audience; and a deep impression was made. At the close of this meeting, Bro. and sister M. took leave of us, to fill an appointment in Union, Ind. They have helped us much by their judicious and faithful labors. The Lord go with them and bless them.

Friday, July 17.—I spoke from Isaiah 8:19-20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In the evening, I spoke on the seven last plagues, of the 15th and 16th chapters of Revelation. This subject relating to the Papal church in a large degree, rather stirred up, and drove out of the meeting many of this class. They cannot endure what God has said of their church. But still, the Catholics about us are quiet and respectful. They understand we have rights, and the police have volunteered to protect us.

Elder P. A. Smith, of Rochester, N. Y., arrived and put up with us this evening. Glad to see him.

JOSHUA V. HIMES.

From Bro. D. I. Robinson.

Bro. Litch—I am back here well. I will give an account of my journey. I stopped at New York and visited many old friends, with whom I had enjoyed many sweet meetings and visits in the three years I labored with them. Some at their prayer-meetings Monday evening, and others at their houses, who were sick; especially sister Voegel, suffering with a cancer for many years; and sister Dannat, of Brooklyn, with varicose veins; seldom able to get to meeting; but do occasionally, under suffering, and to a distance that should shame our healthy, lazy, delicate stayers-at-home. I also saw Bro. Hawks, and Whitney, and Cox, and Vanderzee, and another, whose name I cannot recall now; all preachers, good, healthy, and able to set the city on fire if they were wholly at it, with their torches well lighted and the fuel in any decent state to take fire. Most of them are experienced hands, but the last named is a new one, lately enlisted, and who supplied my place while I was gone. He was a dear, little innocent boy when I first labored in New York, and I then thought he would be called of God. He since became a lawyer for some years. God forgave him, and thrust him out to win souls, and the others also! I visited my son's wife and friends in Brooklyn. He is in the army of Gen. Banks, on his way to Texas. Has been in over a year—unwounded and not sick much, one week of chills and fever. God pity and bless the soldiers. Let us ever pray for them, and all in authority.

I visited also the Dunderberg, (Thunder Mountain,) and the Dictator, two of the largest and most terrible war ships of iron, and iron clad, that have ever been constructed yet by any nation. They are to have a ram of sharp pointed iron, thirty feet long from the prows, to run into and sink any vessel; steam engines of enormous power, and from seven to fourteen inches thickness of iron on her sides for protection, on four or five feet thickness of oak. And guns of eleven or fifteen inch bore. The days of the giants have returned at last.

I went to Providence, and found a hearty welcome from Bro. Osler and family, and others of his church. He had arranged for me to stay over Sabbath. I visited Friday and Saturday, my mother in Swansea, Mass., with my sister. She is now near ninety years of age, but has her health, strength, faculties, and hearing good; sight is failing some. Three years ago she had the erysipelas in her hands, which carried off a finger and some nails; but she can knit and visit the neighbors, and do some work. Her mother attained ninety-eight, I think. She has been a good mother to me and ten other scattered children, from Maine to California. Three are dead, and all have professed religion. May we all be gathered soon in gladness.

We had a good Sabbath school, and Sabbath at Providence; a full house, and one rose for prayer in the evening.

I started Monday morning with about a dozen friends for the Conference at Lake Village, N. H., and joined at Attleboro' with several more old acquaintances, and Bro. Cunningham, a happy company to Boston. We had a good time at the Herald office, with Bro. and sister Litch, and Bro. Fas-

sett, till 12 o'clock. Sister Litch set a table for our dinner there, which was a great convenience and comfort. And then we all started, and journeyed by Lawrence and Concord to Conference, and arrived a 5 o'clock. I preached that evening on prayer to the man, who was the next night stabbed. His home was right opposite where I boarded, and by his, and their request, I called and conversed and prayed as often as I could; about two or three times daily, while he lived. Much opium had to be given him, to quell somewhat the terrible pains he had to endure. I saw every limb tremble, and every muscle quiver with agony, too awful to express or describe. He was sensible and prayed, and wanted all to pray for him, and said he would trust in Christ to save him. He thought he found peace in the Lord, and hoped in his mercy. So far as we could judge, there was hope. But it was a terrible time to seek the Lord. He wished me to warn all, not to put off seeking to such an awful hour. The morning I left he was mortifying, and had lost his senses, speech and action going. This man had been a wild youth, and enlisted for nine months, and returned a more steady man. His murderer has been a steady man, a professor of religion, till recently. He had declined and become some intemperate. O, could he have seen his victim suffer, he would have been horror-stricken. I then took the cars with Bro. Bosworth, (the conference has been given by others,) of Waterbury, and others, for home, Brooksville, Vt. And then, after two weeks tarry, back here. In this long journey of a month, of near seven hundred miles, there were constantly arising the memories of the past, when, and where I had been and labored before. In each of the seven States through which I travelled, and most of the towns I passed, I had preached one or other of the four Gospels, or all of them, to thousands. "The Gospel of the Grace of God, Free salvation," "The Gospel of Temperance, Tee-total, as a Drink," "The Gospel of Freedom, Immediate Emancipation," "The Gospel of the Kingdom, Nigh at Hand." And each under sacrifice, reproach and persecution. And oh, what changes in the thirty-five years of travel. In Rahway, Elizabethtown, Newark, Bergen and Jersey City; in New York, Brooklyn, Williamsburg, Harlem; in Norwalk, Bridgeport, Conn.; in Kingston, Providence, Bristol, R. I.; in Attleboro', Mansfield, Dedham, and Readville, where I was converted, and had my first revival, and mother and family lived twenty years; Dorchester, where I joined church and was baptized; Boston, where many relatives live, and where two sisters died in the Lord, after suffering more than to be crucified a dozen times, by drunken husbands; in Andover, Lawrence, Haverhill, where I labored in 1842, and since spent three years, feeding the flocks; in Salem, N. H., where I was born, and where my father lies buried, and other relatives, for forty years; Derry, where camp-meetings of 1844 brought up strange things and times; in Manchester, Allentown, Bow, Hooksett, and Concord; my first year in Conference of the M. E. Church. In the last place, I and colleague first started the meeting in the village Town Hall; next year they got their church, and have prospered there ever since. Sister Brown was a member, and her husband was the principal man; both embraced the blessed hope. He is dead, she remains.

Sandbornton Bridge, and Northfield, are old places of labor. There I buried my second child, four months old, to await the second advent and trump of God. At Meredith Bridge, I was mobbed, twenty-seven years ago, and also at Lake Village, by the same rowdys from the Bridge, for preaching freedom, and warning them of these days and scenes, if they would not put away oppression peacefully. They came to tar and feather me, and ride me on a rail. They broke up the meeting, broke the windows, threw eggs, used clubs and a sword—followed to my lodgings, searched the house throughout for me, but, like Paul I escaped their hands. O, what a change since that day. So I was at Holderness, they fired guns, and at Andover, they threw a vial of skunks musk at me.

All is so different now. I saw our trouble then. At Montpelier, Vt., as a Methodist; and at Waterbury, and Burlington, and Brooksville, Fairhaven and Lowhampton, as a preacher of the kingdom of God, nigh at hand. In some of them, revivals, in others, hard times without visible fruits. When I reached home, I found my folks not well; but improving from the worst colds I ever saw them have. Well, when I left, they were all a-zeal for a Sabbath school celebration for that week, as a musical convention of the State was to come off the following week in town, and interfered with their chosen time. But they hurried it up, to come off Thursday night. I feared it would be confused, but it was not. The women made it go through grandly. The children did themselves great credit, and it gave a new impulse and interest to the cause. Most, wanted it repeated, and many were induced

to join it; I would say to all women, go and do likewise.

I had to go the same day I returned, to see Bro. George Bisbee, a returned soldier, who was very sick, and happy, and ready. The father, one of our deacons, and the others, members, attendants, and friends. I saw him the day he left for camp, and advised. He promised to be faithful, and I heard from him that he had been. And now he had come home to die. Willing and rejoicing to depart and be with Christ. I expect you will receive his obituary in the Middlebury paper to copy. A sister Field also sickened and died very suddenly while I was there. I staid one day to aid in her funeral. She was like Dorcas, a good woman. She had formerly been very engaged and happy, but by shrinking from a duty she felt to her parents, she fell into despondency for several years, but maintained a moral life, but would take no part in meetings. She has this season been doing the duty at home, and in meetings, and coming out clearer in her hope. I also visited her and talked and prayed twice. And my wife watched with her the last night of life. At first she was not clear, she said, as she wanted to be, but would trust in Christ with all her heart. After prayer, she said she *did then*. Next day, she said she *was* trusting; and the last night, she was in labor of mind for the families of the place. She died in peace—praise God.

I baptised four happy young people; one, of the age I was when I started, and whom I hope God will make more useful than I. Two others, I hope, will be soon, when Bro. Bosworth comes there to preach.

As I passed through Troy, Albany, and other places, where I have declared the Gospel of Christ, I remembered the past times, and the good friends I should like to call on. O, what a host of them I have had, throughout the States and Canada. How blessed to see them here; but how much more, to meet them in glory, to part no more. And O, how dreadful to be separated for ever; and still more so, to be gathered as, and with sinners in the wrath of God; to be tormented day and night, for ever and ever, and upbraid ourselves with our guilt and perdition. O, God of mercy, truth and power, save us from this greater damnation.

Yours truly,

D. I. ROBINSON.

Trenton, Nov. 11, 1863.

Words of Comfort.

How much there is written in God's Holy Word, adapted to the comfort and support of the true believer! The promises are large, and full, and free; enough just suited to our every need, and if men will be comforted by what the Lord hath said, they will often find his words to be like strings of pearls well set. The Psalmist exclaims; "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" God's promises are ever sure. The Apostle declares that "all the promises of God in Christ are yea, and in him amen, unto the glory of God." He also affirms that God "is able to do exceeding abundantly above all that we ask or think."

The Lord assures us of his willingness to verify his word by encouraging us to ask. He says, "If ye shall ask anything in my name, I will do it." Again, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." So then are any sick, let them trust in him who has said; "I am the Lord that healeth thee."

Are any in want or poverty, the promise is, "For the needy shall not always be forgotten; the expectation of the poor shall not perish forever." Are any weary and heavy-laden? Go to him who calls, "Come unto me all ye that labor and are heavy-laden, and I will give you rest."

Art thou friendless and alone? Be assured "there is a friend that sticketh closer than a brother." Have father and mother forsaken thee? Then "the Lord will take thee up."

Art thou in affliction and sorrow? Cling to the God of all comfort who comforteth in all our tribulations. Says David, "This is my comfort in my affliction; for thy word hath quickened me." Is thy soul distressed with manifold temptations? "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

The Lord not only comforts and strengthens us so that we may perform the labors and duties of the present, but he encourages us to hope for greater blessings beyond. "And this is the promise that he hath promised us, even eternal life." "Nevertheless we, according to his promise, look for new

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, DECEMBER 8, 1863.

The Doers' Mission.

We are happy to inform the Do Society that the missionary fund is growing. And having begun the good work, we do not see any way for us but to carry it forward. We hope every one interested in this work will daily ask the Lord to bless the effort, and give the people a mind to work and give. We are expecting every day to receive

Donations for the Interpreter's Fund.

Treasurer of Do Society,	\$1 00
Mrs. Myra Bosworth,	2 00
D. Bosworth,	1 00
Master Willie, President,	50
Miss Ida, Secretary,	50
S. Carmont,	50

Total, \$5 50

Do Society.

Annie,	25	cts.
Johnny, 5; Tommy, 10,	15	
Kitty, 5; Callie, 5,	10	
Willie, 5; Phillie, 5,	10	
P. J. S.,	10	
	70	

Obituary.

Died in Elk County, Pa., Nov. 6, 1853, Phebe A., daughter of Kenison and Lorinda Rogers, aged 7 years, 2 months and 9 days. Also, Nov. 21st, Lucinda A., daughter of the same, aged 4 years, 7 months and 11 days.

Thus, by the rude hand of death, two little ones have been laid low; two little chairs are vacant at the fireside of a happy home; two little voices are silenced, to be heard by their parents no more, till they join them in the "better country." The parents feel their bereavement deeply, but they sorrow not as others which have no hope. The writer was happy to be present on occasion of the funerals, and to speak words of comfort to the bereaved. M. B. L.

"Be Courteous."

"How funny!" said Julius Ware, laying down his Testament. "I did n't suppose God cared anything about our being polite. I thought he wanted us to be good, and no matter about the rest."

"Being good is first of all," said his mother; "and it is better to be rough in manner, with an honest heart, than to be a perfect gentleman outside, and selfish and dishonest inside. But whoever obeys all Christ's words cannot help being good and polite also."

Junius trotted his foot without speaking for a few minutes, as he always did when he was thinking, then he spoke out quick and heartily:

"Well, I've made up my mind now to try to 'be courteous' all the time. I will begin this very minute, and if I forget I want you should say 'be c.,' low, so that no one will notice it but me."

Junius did not forget all the morning. He said "excuse me" so pleasantly when he stepped on Aunt Joanna's dress, that she was appeased, and did not make the remark she had on her mind about boys being nuisances. He laid his puzzle cheerfully down when it was almost right, to look after his grandmother's spectacles; and he did not show any impatience when after a long, tiresome search, they were discovered to have been all the time in their proper place, astride the good old lady's nose. He gave his brother Simon the first chance at flying his new kite, when, as every boy knows, a new kite is worth twice as much as an old one.

"I won it! I won it fairly, and any boy will tell you so!" shouted Barty Cole, who, making a mistake in counting, stopped when he reached the fourth instead of the fifth maple tree which was the goal.

"I don't think so!" returned Junius, in some heat. "You did n't touch the goal at all, and I'll leave it to any boy in school if that is fair winning."

Barty, who was not quite an honorable boy, grew very red and angry.

"Do you mean to say I lie? I tell you I won in the race! I touched the fourth maple before you did, and if I had n't blundered I should have been at the next tree long before you were there."

"Why, Barty Cole!" began Junius.

Then he stopped, for the name reminded him of its initials, also reminding him of his text. Then he went on in a different tone:

"Well, I s'pose you would, Barty. You always could beat me at running."

This good-natured concession, so entirely unexpected, restored Barty's fair-weather temper at once, and the two boys proceeded pleasantly to school.

"Skillful," said the teacher to the head boy in the spelling class.

Now Junius was the head boy but one, and it would of course be very gratifying to have the head boy miss. So, though it was neither courteous nor honest, Junius, as the boy hesitated, by the deaf and dumb alphabet, which was very fashionable in their school, twisted out the letters on his fingers, with only one middle l.

"S-k i-l-f-u-l," spelled Carlos, who was looking directly at Junius's hand.

"Not right—the next," said the teacher.

So, of course, Junius went above him. But as he went, his conscience accused him, and he stepped quickly back again, raising his hand for permission to speak.

"Well, what is it, Junius?" asked the teacher.

"O, Miss Ford! I ought n't to take my place, for Carlos might not have spelled wrong, only I fooled him in this way," he replied, twisting about his fingers again.

Miss Ford looked shocked at hearing of this deception, but she was so happy to find Junius ready to acknowledge his fault, and show himself so willing to make amends for it, that on the whole she was more glad than sorry.

But Carlos' eyes brightened, for he had so set his heart on wearing home the medal that night for his sick little sister to see! When Junius went home to dinner, he rushed in hungry and noisy, after the manner of schoolboys.

"Why can't children learn to be quiet in the house?" asked Aunt Joanna, who was inclined to fault-finding.

Junius vented the ill-humor which his aunt's words aroused, on Jany's black rag baby, which was monopolizing with its unpromising figure, the shelf which belonged to his books. He threw it half across the room, saying:

"There, you hateful old thing! See if you will get upon my shelf again!"

His mother picked up the offending doll. "B. c. d., black cotton doll," said she, in a musing tone. "You don't learn abbreviations this term, do you, Juney?"

"Why, mother, you don't mean to say we ought to be polite to rag babies, do you?" burst out Junius.

"There is nothing said about excluding them in the command, is there?" asked Mrs. Ware.

"I suppose, then, that the next thing, you will say I ought to be courteous to the chairs and tables!" exclaimed Junius.

"Certainly, I think so. If the chairs and tables do not suffer when treated im-

politely, the person who treats them so does. We can't do anybody or anything a wrong, without injuring ourselves in the same degree."

Junius was too astonished and absorbed in thought to speak, but he peeled his potato and broke his bread at the dinner table with as much careful consideration as though they had nerves, and were capable of sensation.

When the children went home from school that night, Johnny McGee persisted in keeping the middle of the dusty road, scuffing along with his bare feet in such a way that he raised a thick cloud of dust, which fell upon the white pantalets and aprons of the girls.

"Do n't do so, Johnny," said they.

But Johnny only kept on scuffing the more.

"Here, you Johnny McGee—stop that!" shouted Junius, who had fallen behind, at the head of the lane, to finish a marble and knife trade with Enos Trape.

The cloud which enveloped Johnny grew denser at this resolute command.

Without any more words, Junius seized him by the collar, and pulling him out of the road, with a decided shake, threw him upon the grass.

Johnny was up like a flash, and spit full in Junius' face, like a little Irish wild-fire as he was.

Instead of resenting this indignity, Junius, suddenly remembering his text, stopped, and quietly wiping his face, said:

"Excuse me for being so rough, Johnny. If you were impolite, it was no reason I should be."

Johnny's mouth fell open in sheer astonishment, and his quick Irish nature feeling another impulse, he stood an instant, sheepishly gazing at the children, and then started on a fast run, and was over the hills out of sight.

As he disappeared at the brow of the hill, Jim Coney, a negro idiot, appeared in his place, coming toward the children. He had decked out his ragged straw hat with some rooster feathers, tied a strip of bright calico about his waist, and with a mullein stalk for a cane, was strutting along, acting out the dandy to the best of his ability.

The children set up a shout of laughter when they saw him, in which Junius was at first disposed to join; but recollecting his text, he said to himself, "If we ought to be courteous to rag babies, we certainly ought to black Jim."

At that instant, poor idiot Jim stepped on a rolling stone, and slipping, fell headlong. Like a frightened baby, he began to cry loudly.

"Aha, Jim! Pride must have a fall! Hear him blubber!" shouted the children.

But Junius ran and helped him up, brushing the dirt from his clothes, and trying to comfort him.

His example made Susan Ells open her dinner basket, and give him a piece of gingerbread which was left over from her luncheon.

Idiot Jim was delighted out of his fright and tears by the sight of it, and the children were happier.

Thus one little act of courtesy called out another, and so it will always be, for on other people, as well as on ourselves, everything we do has its influence.

Junius found it so. Because he tried to treat others politely, they were so much more likely to treat him so. And because the Spirit which helpeth our infirmities helped him in his earnest endeavors to be courteous in his heart, it grew continually easier for him always to be courteous in action.—*Congregationalist*.

Idle Words.

"Frank, my boy, where was the text to-day?" said Mr. Raymond to his son, a dark-eyed lad of fourteen, who sat near him at the dinner table on the Sabbath.

"I cannot remember the chapter or verse, father, but it was, I know, something about idle words; and Mr. Seymour made it out to be a very wicked thing to say a great many words I've always been used to saying. I'm sure I never thought of there being any harm in them before."

"Such as what, my son?" asked the father.

"Why, he said 'goodness' and 'mercy' were very often used thoughtlessly as exclamations, and because they were divine attributes, they should not be spoken lightly; and 'gracious,' too, father, he said we ought not to use so. Now please tell me what is meant by attributes?"

"Do you remember the answer in your catechism, Frank, after the question, 'What is God?'"

"Yes, father; it says 'God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.'"

"Those words which describe God, and which I explained to you the other day, are his attributes. We should call them traits of character, if we were speaking of a human being. 'Mercy' is not particularly mentioned in this sentence, as 'goodness' seems to be sufficient to express the same idea."

"What other words were there, Frank?" asked his mother. "Did you feel as if our good pastor made too much of our useless every-day expressions?"

"Yes, mother, it seemed to me he did not approve of any exclamations at all, but tried to make it out as sinful to say almost anything. I don't believe I can possibly get along without saying—well, I don't know—ever so many words."

"Such as 'plague on it,' or 'confound it,'" rejoined his mother. "It would perhaps be a hard task, my dear boy, for you to break yourself of these impatient expressions; and yet, don't you think you would be happier, and more agreeable without them?"

When dinner was over, Frank brought his Testament to his father, and they found the 12th chapter of Matthew, and the 36th verse. Suppose my little readers look and see if I quote it correctly:

"But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment."

Frank remembered it, after repeating it over several times; and when the next day in school he was tempted to use some of his old expressions, it came into his mind like a bright star, and kept him in the right way.

He found it very hard at first to break himself of the habit, but he knew his Heavenly Father was always ready to help those who pray to Him. So he fought against it, and asked God's help, and in time was almost free from the use of idle words.

Inscription on a Well.

The following is a beautiful inscription on a well:

"Thirsty traveller, see in me
An emblem of true charity.
For, while my bounties I bestow,
I'm neither seen nor heard to flow;
But I have fresh supplies from heaven
For every cup of water given."

A sinful thought is, like a spark of fire, easily extinguished; but it has a tendency to consume and destroy. Let it be fanned by the winds, and it will ruin everything destructible in the universe.

ADVENT HERALD.

MILLENNIUM.

WHOLE NO. 1176.

BOSTON, TUESDAY, DECEMBER 15, 1863.

VOLUME XXIV. NO. 49.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.

At 46 1-2 Kneeland Street, (Up Stairs,)

BOSTON, MASS.

JOSIAH LITCH, EDITOR,

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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[For Terms, &c., see 7th page.]

The Three Woe Trumpets.

BY REV. O. R. FASSETT.

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!"—REV. 8: 13.

The Apocalypse reveals seven symbolic trumpets. The sounding of trumpets denotes war, and the downfall and destruction of empires, kingdoms, cities, and nations by destructive and desolating wars. "Blow ye the trumpets in the land." "The sound of the trumpet, the alarm of war." Jer. 4: 5-19.

The three last of the seven trumpets are denominated "Woe trumpets"—not because the others are not woe trumpets, for wars bring always woes to a nation or people; but because of the more terrible and destructive judgments under them. The fifth, sixth, and seventh trumpets, are each of them woe trumpets; increasing in their calamities, until the last brings unparalleled sufferings to the human family, and that time of trouble, spoken of by Daniel, the prophet. Dan. 12: 1. And the battle of the great day, revealed to John, Rev. 16: 14. Mark! The seventh trumpet is a woe trumpet to the "inhabitants of the earth," instead of a trump of blessing, as it has been declared by many. Under it, God's "wrath" is to come, in which he is to destroy them which destroy (corrupt) the earth.

In respect to the historic application of the sixth trumpet, there is, and has been, an almost universal agreement among Christian expositors. Rev. Mr. Bickersteth mentions Melancthon, Fox, Bullinger, Parrus, Piscator, Mede, Coleridge, Bishop Lloyd, Jurien, Pool, Michaels, Sir Isaac Newton, and many others. Vitranga, in his exposition, says, "Generally there is a much greater concert and agreement among expositors here than in other parts of prophecy."

So plainly have the predicted events under each of the trumpets been fulfilled in the history of the world, that Gibbon, an infidel historian, and a contemner of the Christian faith and church, who wrote "The Decline and Fall of the Roman Empire," has shown the fulfillment of the prophetic word, by the use of the very language employed by the Revelator, in his description of the events occurring under these

several trumpets. Mr. Keith remarks, in respect to this fact: "None could elucidate the texts more clearly, or expound them more fully, than the task has been performed by Gibbon. The chapters of this skeptical philosopher, that treat directly of the matter, need but a text prefixed, and a few unholy words to be blotted out, to form a series of expository lectures on the eighth and ninth chapters of Revelation; little, or nothing, is left for the professed interpreter to do, but to point to the pages of Gibbon."

As an illustration of this eminent historian's style in the application of the historic prophecy, I would quote his language on the first trumpet: "The barbarian auxiliaries erected their independent standard, and boldly avowed hostile designs which they had long cherished in their ferocious minds. Their countrymen, who had been condemned, and by their conditions of the last treaty, to a life of tranquility and labor, deserted their farms at the first sound of the trumpet, and eagerly assumed the weapon which they had so reluctantly laid down." So Gibbon writes concerning Alaric and his confederates—that bold leader of the Gothic nation, and those who with him took up arms against the Roman empire, in A. D. 95.

As on the sound of the first trump, men left their various occupations and employments and rushed to the field of strife and carnage, so it has been at the sound of each successive trump, in order; and so we have reason to conclude, that men will be suddenly called from their peaceable secular avocations, to rush to arms and furious battle, at the sounding of the seventh and last.

Beginning at this fountain head and stream of prophecy, Gibbon surveys and follows it downward, as a widening river through all the wilderness of events in the history of the world toward the great ocean of Eternity, where we now stand.

How surprising and remarkable a providence is this, that this man of letters, and yet an infidel, who would do otherwise than sanction the Bible and the Christian faith, should be raised up to confirm the prophetic word by his own pen, in recording the history of the world. But so Jehovah ordains: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

My present purpose is to give an exposition of the three woe trumpets, which are the fifth, sixth, and seventh in the prophetic series; and shall show by what destructive agencies and instrumentalities, God punishes the nations under them.

The fifth and the sixth trumpets have had their fulfillment in the origin, rise, and history, of the great Mohammedan power, which held sway and supremacy for so long a period in the East, and infliction of the judgment of woe by that power on the Eastern Roman empire. The seventh and last trumpet brings "the battle of the great day" upon the nations universally; which closes earth's bloody drama, and introduces the Prince of Peace to put a final end to strife and blood, by the destruction of all the enemies of God and man in the burning lake, and the establishment of his kingdom of everlasting peace.

"Every battle of the warrior is with confused

noise, and garments rolled in blood; but this shall be with burning and fuel of fire." Isa. 9: 5.

At the first advent of the Messiah, all the world was at peace; for he came to save and not to destroy men's lives. At his birth, heaven proclaimed "Peace on earth; good will toward men." The flag of truce was raised, and reconciliation proclaimed. At his second coming, the world will be filled with violence, and garments rolled in blood—mankind will be in rebellion against God and good government, therefore, "He cometh out of his place to punish the inhabitants of the earth for their iniquity."

EXPOSITION.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and unto him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast plates, as it were breast plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.—REV. 9: 1-11.

The symbolic *fallen star*, to whom was given "the key of the bottomless pit," and who opened it, from whence issued smoke, "as the smoke of a great furnace," and out of which came "locusts" like armies—was Mohammed, who in the cave of Heira, concocted his false religion, and from which sprang multitudes of Saracen soldiers, ready to propagate the religion of the Koran by the sword. Nearly all Christian commentators refer this to Mohammed.

A firmamental star denotes a ruler, secular or ecclesiastical; a fallen firmamental star, denotes a ruler degraded, degenerate, or deposed.

Mohammed was of the royal house of Koreish, the governor of Caaba, who had its key, as representative of Paganism. He was born about the end of the sixth century of the Christian era. His father died when he was very young, leaving him in very poor circumstances, with his widowed mother, and thus he fell at once from dignity to the earth. His grandfather adopted him and committed him to the care of his eldest son, who very affectionately provided for him until the age of thirteen years. Afterwards he recommended him to Khadijah, a noble and rich widow of Syria, for her factor; and thus, in the language of Gibbon, "He became an humble servant of a widow, for whom he transacted business in the markets and in the chief places of merchandize in Damascus."

He had a royal lineage, but now was reduced, in the providence of God, to the lowest level.

This widow, however, afterwards married him making him her husband. Henceforth, having an independent fortune at demand, and abundant leisure, Mohammed formed the scheme of establishing a new religion, which should eclipse and supplant the ancient one of Moses, and of Christ. Three miles from the city of Mecca, there is a cave, into which he was in the habit of retiring; and there he affirmed he held intercourse with the angel Gabriel. Gibbon says, "He held communion with the spirit of fraud and fanaticism." From this cave he ultimately emerges, professing to have been appointed the great prophet of God. The chief persons in Mecca, the moment he assumed the dignity of an apostle, denounced him as a pretender, and compelled him to flee the city. After an exile of seven years, says Gibbon, "The fugitive was enthroned the Prince and prophet of his native country. And he became the Prince, the preacher, and the leader of the armies of his country."

"The key" given to this "fallen star," is the means he possessed of opening upon the world his new system of abominations. And the opening of the "Abyss" is the concocting and digesting of his scheme of error in the cave of Heira.

The accuracy of the Apocalyptic symbol is most remarkable. In the Koran it is written: "With the key, did not God give him the title and power of a porter, to open the gates of Paradise?" On the central stone of the arch of the court of justice of the Alhambra, there is now in alto-relievo a large key, as the great symbol of the Mohammedan jurisdiction. And the form of renunciation of a Mohammedan in the Greek church, is still preserved, in which these words occur: "I anathematize the teaching of Mohammed, who, they say, has the key of Paradise."

The "smoke" denotes the errors of the Koran, which corrupt doctrines have corrupted "the sun," the Gospel—"and the air,"—the piety of the Christian church. This smoke "being like that of a great furnace," denotes the extent and effect of the doctrines over the world; they having spread at one time over Arabia, a greater part of Asia, Africa and Europe. From the Atlantic to the Indian Ocean.

Mohammed, to give effect to his mission, saw it necessary to act upon the marvelous of the people; and for this purpose he invented the story of his night journey from Mecca to Jerusalem, and thence to heaven.

Dr Prideaux thinks this story was invented to meet the demand and expectation for some miracle, as proof of his mission.

The "locusts," are the armies of Mohammed and his successors. They were indoctrinated into the errors of the Koran, and were instructed to preach and to fight; and with the sword in one hand and the Koran in the other, they erected their throne on the ruins of the Eastern Empire.

The Saracens were the first propagandist missionaries, the Turks the next. The Arabs profess to be the descendants of Sarah, and hence, call themselves Saracens, because they are ashamed to admit that they are Ishmaelites, or the descendants of Hagar. They ought properly, to be called Hagarites.

The locust is the national emblem of the Ishmaelite, or Arab. And it is related by Turkish writers, that a swarm of locusts lighted on Mo-

hammered's head, and on each of their wings was written: "We are the army of God."

"The shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men." Verse 7.

The Saracenic hordes were all mounted horsemen, famous for the swiftness of their flight, or pursuit, and ever ready for the contest. The Arabian horse is educated only to walk or to gallop; and no sooner does he feel the touch of the hand or stirrup than he darts away with the swiftness of the wind.

Their "crowns like gold," were the yellow turbans which each soldier wore, like coronets upon their heads.

"They had hair as the hair of women." The Arabs wore their hair uncut, according to Pliny.

In one of the great battles of the Turks, the commander lost the standard of his army. He immediately dismounted, and cutting off his horse's tail, hoisted it on a pole, and made that the rallying standard of the Turks. And to this day a pasha of two, or a pasha of three horse-tails is the description of Turkish dignitaries and rulers.

"And their teeth were as the teeth of lions." "And they had tails like unto scorpions," &c.

These describe their weapons of warfare. Each Saracenic horseman had a cimeter which hung in a scabbard by his side, and a javalin in hand. They first discharged their javalins, which they used with the greatest dexterity, and then when they came into closer combat they used the cimeter, with which they could do the greatest execution, cutting and severing a man or horse's head at a blow.

"And they had breast-plates as it were breast-plates of iron: and the sound of their wings was as the sound of chariots of many horses running to battle." Verse 9.

Their defensive armor, consisted of a cuirass or a breast-plate. When charging an enemy they made a noise upon their cuirasses, and their onset was like "the sound of chariots of many horses."

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Verse 4.

Abubeker, the successor of Mohammed, gave the command to his invading army:

"Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. As you go on you will find some religious persons who live retired in monasteries, and propose to themselves to serve God alone; let them alone, and neither kill them nor destroy their monasteries; and you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter, till they either turn Mohammedans or pay tribute."

Among the many denunciations of worship of idols, scattered through the Koran, that found in the last book or chapter, is the most severe:

"Kill the idolators wherever you shall find them, and take them prisoners, and besiege them, and lay wait for them in every convenient place. But if they shall repent, and observe the appointed hymns and prayers, and pay the legal alms, dismiss them freely, for God is gracious and merciful."

"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

The two great apostate powers were at this epoch making most fearful wars and havoc among the inhabitants of the earth. Mohammedism in the East, scourging men with torment, and Papedom in the West, ruling the nations with a rod of iron, and martyring the church. And thus the world of mankind seemed destined to be rushed between these nether millstones of tyrannical power. This condition of things gave rise to the expression in the East, they had "rather see the Pope's tiara on the throne of the Eastern Empire, than the Turkish turban."

"And to them it was given that they should not kill them, but that they should be torment-

ed five months: and their torment was as the torment of a scorpion, when he striketh a man." "Their power was to hurt men five months." Verse 5 and 10.

These warlike hordes were to make sudden incursions, and irruptions, and raids, into the Roman provinces, and harass, and perplex, and torment the inhabitants of the countries without a complete conquest of them, during this period of "five months" prophetic.

A prophetic "five months" is a period of 150 years. Taking thirty days to a month, according to the Jewish reckoning; and each day standing the symbol of a year, we have the multiple $30 \times 5 = 150$.

This prophetic period dates from the time of the organization of these hordes as mentioned in Verse 11.

"And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

At the first, the Mohammedans were divided into various factions under several leaders. But near the close of the thirteenth century, Ottoman founded a government, which has since been called the Ottoman government. It was established in Bythia. And as the word intimates and signifies, it was "a destroyer."

The period of "five months," or 150 years, begins with the first attack upon the Roman territories after this organization, which according to Gibbon, was July 27, 1299, when they attacked the territory of Nicomedia. Adding the 150 years to the 1299, the duration of the plagues under this trumpet brings us down to the year 1449:

1299

150

1449

During this whole period the Ottoman empire was engaged in perpetual war and raids into the Eastern Roman provinces, yet without conquering the government or taking its capital, Constantinople.

In 1449, it was written, "One woe is past; and behold there come two woes more hereafter." Verse 12.

The fifth trumpet had sounded. The sixth was ready to sound.

[To be continued.]

Conversion in a Southern Prison.

Strange incidents have occurred during this dreadful war; and among them nothing more strange than the history of Lieut. W. Pettenger. He with several others undertook, under the direction of the lamented Gen. Mitchell, a raid into the enemy's country to destroy the Georgia State railroad, and thus cut off his supplies between the east and west. In this enterprise they were arrested and thrust into a Southern prison. Seven out of their number were dragged forth to execution, and the remainder were every hour expecting the same fate. But we will let the sufferer tell his own story, as related in his book, "DARING AND SUFFERING," published by J. W. Daughaday, Philadelphia. Lieut. Pettenger has devoted himself to the Gospel ministry.

"That afternoon was one of deepest gloom for those who remained. We knew not how soon we might be compelled to follow in the same path, and drink the same bitter cup our comrades drank. Once during the trial we had offered to accept the award of the court in one of the cases as the sentence of all, since we could not see the slightest reason for leaving some and taking others. At that time, however, we believed that all would be acquitted. Now every hope had vanished.

But even without the addition of fear for ourselves, the parting from our loved friends, whose voices were still ringing in our ears, while they themselves had passed beyond the gates of death into the unknown land of shadows, was enough to rend the stoutest heart. There were tears then from eyes that shrank before no danger.

But I could not shed a tear. A cloud of burning heat rushed to my head, that seemed to scorch through every vein. For hours I scarcely knew where I was, or the loss I had sustained. Every glance around the room, which revealed the vacant places of our friends, would bring our sorrow freshly on us again. Thus

the afternoon passed away in grief too deep for words. Slowly and silently the moments wore on, and no one ventured to whisper of hope.

At last some voice suggested that we should seek relief in prayer. The very idea seemed to convey consolation, and was eagerly accepted. Soon we knelt around the bare walls of our strange sanctuary, and with bleeding hearts drew near the throne of God. Captain Fry first led us, and mingled sobs with strong supplications. Then each followed in his turn, with but one or two exceptions, and even these were kneeling with the rest. As the twilight deepened, our devotional exercises grew more solemn.

In the lonely shadow of coming night, with eternity thus open tangibly before us, and standing on its very brink, we prayed with a fervor that those who dwell in safety can scarcely conceive. We besought our Father only that we might be prepared for the fate that was inevitable, and that, as he had led us through great trials, he would be our comforter, and sustain us still. Who will say that such prayer was not effectual? It was heard in heaven. Even there in that prison, surrounded by an armed guard, amid the gloom of coming danger, the peace of God, like a dove bearing the olive branch, descended into every broken and believing heart. It was a holy hour; and if the angels above ever bend from their bright mansions to comfort human sorrow, I do believe that they were then hovering near. From that hour I date the birth of an immortal hope; and I believe that many of my companions also, on looking back, will realize that they passed from death to life in that dreary prison-room!

From this time forward we had religious exercises each morning and evening, and they were a blessed consolation to us, sustaining our hearts when every earthly avenue of hope had closed. Frequently we startled our guards, who were around us, by the hymns we sang; for now the character of our songs was changed, and our thoughts and aspirations began to point upward. It is a delicate matter to speak of one's own religious experience, but in the hope of doing good I will venture. At first my hopes were not bright. For days and weeks an impenetrable cloud seemed to rest over me, and to veil heaven from my view; sometimes for a moment it would give away, and show light and peace beyond, then close up, thick, and dark, and lowering, as ever. But at last the day gradually arose, and I was enabled to rejoice in hopes the world can neither give nor take away."

Written for the Advent Herald.

Word of Warning.

Dear Bro. Litch.—Again I come to say a few things through the medium of your paper. I wish this time, to give a word of warning for any of its readers, who may be in danger of being led away by human reasonings and substitutions. We are living in an age when all the machinery of Satan is in requisition, and the more complex, the better for his purpose. Infidelity, though essentially the same, now assumes a very different form, and while admitting the Bible as the word of God, is working in strong under-currents, against every vital doctrine therein contained.

Progressive mind has far outstripped that old fashioned record, and instead of taking its plain literal teachings, has made the discovery that everything must be refined, and explained by the superior investigations of this enlightened age. These are those who declare the idea of hell as a place, belongs only to an age when men were less learned, and if it means anything, refers to the disquiet which persons sometimes bring into their own hearts, and so that is disposed of.

A few days ago, I met a person who believes the wicked are to be blotted out of existence, and is also becoming quite interested in its legitimate offspring, the non-resurrection of the wicked. I repeated the declaration of our Lord—"The hour is coming when all that are in their graves shall hear His voice and come forth, they that have done good unto the resurrection of life, and they have done evil unto the resurrection of damnation," but human reason had learned that

even our Lord was mistaken or did not mean what he said. What think you was the argument? Why, "that it seemed inconsistent with such a benevolent being as God is represented to be, to punish forever His creatures, who had sinned from circumstances beyond their control!" To me, the parentage of such an argument is unmistakable. Another set of reasoners make him so merciful as not only not to punish but to make all forever happy, irrespective of his most solemn declaration to the contrary.

When told by a person, that another had said, they delighted to think the wicked would be annihilated, for it made God a so much better God, I replied that the God of the Universalist was better still, according to such a standard.

I am not surprised that some have embraced the idea that there will be no resurrection of the wicked, and shall not be surprised to find them, ere long, becoming very skeptical in regard to the existence of God himself, and perhaps arrive at the conclusion that there is none. Such is the tendency of human reason when it sets aside the plain word of God. Wonder how such a benevolent God come to allow so much misery, pain, and death, for near six thousand years!

Poor human reason! unaided by revelation, thou art but an *ignis fatuus* that lures to certain destruction.

Dear Readers of the Herald: you who are old fashioned enough to believe the plain word; let me exhort you to continue to believe it, in all simplicity. It is the "word of God," and not human wisdom, that will have the accompaniment of the Holy Spirit. That "word which liveth and abideth forever."

A LOVER OF TRUTH.

Special Providence.

The celebrated Rev. John Newton, when pursuing his studies for the ministry, holding the office of Port Surveyor of Liverpool, was noted for extreme punctuality, which, indeed, was a prominent trait in his character after his conversion. At a certain hour in the day he was accustomed, with great uniformity, to go out in a boat to inspect the ships in the harbor. One day the boat was in readiness at the usual hour, but to the surprise of all Mr. Newton was missing. Minutes passed, but still he came not, and the boatmen, with their dry humor and freedom in jests, began to crack merry jokes on the loss of good habits in their "boss," indicated by the delay.

At length, after long waiting, Mr. Newton came, having been detained by important business connected with his post. He was a little fretted by the delay, and ordered the men to pull out rapidly to a vessel in the stream he was intending to inspect. But just before reaching her, the vessel blew up, fire, in some way, having been communicated to a magazine of powder on board. Mr. Newton and his men barely escaped harm, from their close proximity to the explosion; but had they started a few minutes earlier, they must all have perished. The danger was so imminent, the escape so narrow, and the tardiness on Mr. Newton's part so unpremeditated, that even the profane boatmen were filled with awe, and recognized a special providence in the preservation of their lives.

The Soul at Rest.

Happy is the soul which, freed from its earthly bondage, sees Thee, its Lord, face to face; which is touched by no fear of death, but rejoices in the incorruption of eternal glory. At rest and secure, it no longer dreads death and the enemy. Now, O Lord, it possesses Thee, whom it has long sought and always loved. Now it is joined to the company of those who sing to Thy praise, and forever it sings to Thy glory the sweet sounds of never ending blessedness. For of the fatness of thy house, and the rivers of thy pleasures, thou givest it to drink. Happy is the band of the heavenly citizens, and glorious the solemnity of all who are coming back to thee from the sad toil of this our pilgrimage, to the joy of beauty, and the loveliness of universal splendor, and the majesty of all grace. There shall the eyes of thy people

see thee face to face; there nothing at all that can trouble the mind is permitted to the ears.

What songs of praise! What sounds of harmonious instruments! What sweet flowing choruses! What music rises there without end! There sounds continually the voice of hymns and pleasant chants, which are sung to thy glory by the heavenly inhabitants. Malignity and the gall of bitterness have no place in thy kingdom, for there is no wicked one, nor is wickedness found therein. There is no adversary, nor any deceitfulness of sin. There is no want, no disgrace, no wrangling, no turmoil, no quarreling, no fear, no disquietude, no punishment, no doubting, no violence, no discord; but there is the excellency of peace, the fullness of love, praise eternal, and glory to God, peaceful rest without end, and everlasting joy in the Holy Spirit.

O, how blessed shall I be if ever I hear those most sweet choirs of thy citizens, those mellifluous songs ascribing the honor that is due to the Holy Trinity. But O, how exceedingly blessed shall I be if I shall be found among those who sing to our Lord Jesus Christ the sweet songs of Zion!—*St. Augustine's Manual of Devotion*.

Written for the Advent Herald.

Non-Restoration of the Earth.

In the Herald of July 21st, I find my letter fairly stated and as honestly answered, for which you have my hearty thanks. Now when I say honestly answered, I do not mean that you have shown when the curse would be removed from the land of Esau, but that you have come to an honest conclusion that it will never be. In that respect you have embraced my views. Then there is one link broke out of the chain, when we talk about the earth being purified under the whole heavens. Then when we talk about the earth being purified, we will except the land of Esau. If we do not come to the conclusion before we get through investigating the subject, that this earth never will be purified; if we have settled this, I will introduce another portion of the earth. Jer. 51: 62. "Then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates. And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." Here there is another exception. Deut. 32: 22. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." If the earth is consumed with the increase, where is the purification? Nahum 1: 5. "The mountains quake at him, and the hills melt; and the earth is burned at his presence, yea the world; and all that dwell therein." What does the prophet leave to be purified in this testimony? Ps. 75: 3. "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it." Isa. 13: 13. "Therefore I will shake the heavens and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 29: 5. "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." 19th verse, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall be removed like a cottage, and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." Matt. 13. If the tares and wheat are to grow together till the harvest and the harvest is the end of the world, I cannot see any more chance for a purification of this old earth than I can for a millennium.

As I am an old man of more than three score years, and never having been favored with a

common school education, and know nothing about the use of grammar, neither can I spell the English language, so I will leave this subject, hoping that some of your learned writers may take up the subject and correct me, if I have come to a wrong conclusion. I will turn my attention to the Herald question and concentrate my hopes with Peter's upon the new earth.

I should have answered your question before this, but about the time it came out in the Herald, I was taken sick with a fever, and am only just getting about the house. I would say your prerogative is granted with pleasure. The question appears to be this: "What kind of a forever and ever must that be which takes its departure after the thousand years are ended, the devil's last assault made, and final subjection achieved, and his doom inflicted." Now I may err as to what sense you would attach to the word departure. We might say of a man, that he took his departure this morning in the cars for Boston, with a view to return to-morrow. Or we might say of a man that he took his departure from this life, and entered upon eternity, last night. The last sense of the word I think you must mean and shall answer accordingly. The question then arises, what kind of a forever and ever must that be which takes its departure after the thousand years are ended? &c.

Answer. That which is bounded by day and night. Rev. 20. "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and false prophet are, and shall be tormented day and night forever and ever." If my memory serves me right, when our Bro. Litch was here at Conference, in one of his discourses he told us the dictionary definition of words was not infallible; they were only the opinion of a man, and should be used according to their connection. So we will pass over the dictionary definition of forever and ever, which is to all eternity, or has no end, and take the Bible for our guide, and use the word forever and ever in connection with day and night as laid down in the Bible, for there torment is to last day and night forever and ever. So we find them of equal duration.

Now if we can find an end of day and night, "forever and ever takes its departure." Gen. 1: 14. "And God said, let there be lights in the firmament of the heavens, to divide the day from the night, and let them be for signs, and for seasons, and for days and years." Now in what sense can these lights be used as a sign? When there has been a revolution of these lights it is a sign that one day of time is gone; when we have had seven revolutions, of day and night, one week of time is gone; and when three hundred and sixty-five revolutions have past, it is a sign that one season or year of time is past; and so on. When five hundred times three hundred and sixty-five revolutions have past, commencing at the time Satan is bound, it is a sign that his time is half out. And he gets out after a while; and by these signs you can tell when to expect Him; by these lights or signs, time is reckoned so as long as day and night time lasts. Gen. 8: 22. "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease." Here we have the promise of God that day and night shall last while the earth remaineth, and no promise of any longer. Now how long does the earth remain? Eccl. 1: 4. "One generation passeth away, and another generation cometh, but the earth abideth forever." Now if we can show an end to the earth, I see no good reason why we should not come to the conclusion that they all run out together, (that is day and night, and forever and ever.) "Heaven and earth shall pass away but my word shall not pass till every jot and tittle be fulfilled." Rev. 20: 11. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them." Rev. 22: 6. "And he said unto me, these sayings are faithful and true. And the Lord God of holy prophets sent his angel to show unto his servants the things which must shortly be done." Now if the thing written in

this Book is to shortly be done or finished, is not the sun and moon and all the lights of the heavens, together with the earth, among the mysteries of God? If so we will add the testimony of the angel standing one foot upon the sea, and the other upon the earth, Rev. 10: 5. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants the prophets."

How can time close, and day and night remain? The very signs by which we reckon time. I did intend when I began this article, to have taken up the order of Christ's coming, and also the order of the judgment as laid down in the Bible, and have shown how the beast could be tormented day and night, and the sinner burnt up. But I find it is likely to make altogether too long an article for one paper. So I will close this; and if this finds a place in the Herald, I will write again when my health is a little better, and by that means remove some of our brother's puzzles, that puzzles him so much, to see how those professing to receive the Bible as a literal book, interpreted by the same laws of language by which all other writings are interpreted, can believe or teach in the face of God's declaration that they, the beast and false prophet, shall be tormented day and night forever and ever, that sinners will be burned up, and that be the end of them.

Yours as willing to hear as to be heard,

JAIROS GILBERT.

Richford, Vt., August 18, 1863.

Remarks.

If the desolation of Idumea is to be eternal, as our correspondent concedes, and that desolation is to consist in its utter end, so that it does not exist, it is difficult to see how the *comorant* and the *bittern*, are to dwell there. Isa. 34: 11. If day and night are to cease, then is the worship of God, by the palm-bearing and white-robed multitude, to come to an end. Rev. 7: 14, 15. "And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

A Practical Sermon.

A number of years ago, Parson B. preached in a certain town which need not be named. A sound theologian was Parson B., as a published volume of his sermons evinces; but like many clergymen of the past generation, he was too much given to preaching "doctrinal sermons," to the exclusion of practical themes; at least so thought one of his parishioners, Mr. C.

"Mr. B.," said he one day to the clergyman, "we all know about the doctrines by this time. Why don't you give us some practical discourses?"

"Oh, very well. If you wish it I shall do so. Next Sabbath I will preach a practical sermon."

Sabbath morning came, and an unusually large audience, attracted by the report of the promised novelty, were in attendance. The preliminary services were performed, and the parson announced his text. "Opening his subject," he said he should make a practical application to his hearers.

He then commenced at the head of the aisle, calling each member of the congregation by name, and pointing out his special faults.

One was a little inclined to indulge in creature comforts; another was a terrible man at a bargain, and so on. While mid-volley, the door of the church opened, and Dr. S. entered.

"There," went on the parson, "there is Dr. S. coming in, in the midst of the service, just as usual, and disturbing the entire congregation.

He does it just to make people believe that he can't get time to come to church in season; but it is not so—he has not been called to visit a patient on a Sabbath morning for three months."

Thus went on the worthy clergyman. At last he came to Mr. C., who had requested a practical sermon."

"And now there is Mr. C. He is a merchant. What does he do? Why, he stays at home on Sabbath afternoon to write business letters! If he has a lot of goods up from New York on Saturday night, he goes to the store and marks them on Sabbath, so as to have them all ready for sale on Monday morning! That's how he keeps the Sabbath! and he isn't satisfied with doctrinal sermons—he wants practical ones!"

At the conclusion of the services the parson walked up to Mr. C. and asked him how he liked the "practical sermon."

"Mr. B.," was the reply, "preach what you please after this. I shall never attempt to direct you again."

Advent Hymn.

Tune—Lenox.

BY J. A. SEISS, D. D.

See Titus 2: 13; Phil. 3: 20, 21; Rom. 8: 19-23; 2 Tim. 3: 1-5; Luke 21: 28.

Eternal Father, hear!

Haste to fulfill Thy word!

Let Israel's Hope appear!

Reveal to earth her Lord!

We wait for Jesus from the skies—

When shall His glories greet our eyes?

How long shall Death yet reign,

And Hell our race oppress?

When shall earth bloom again

In Eden's blessedness?

We wait for Jesus from the skies—

When shall His glories greet our eyes?

The waves of ill are high;

The world with trouble reels;

All lands and creatures cry;

Speed Judgment's chariot-wheels!

We wait for Jesus from the skies—

When shall His glories greet our eyes?

The times are prophets now;

They preach impending doom;

Let each repentant, bow,

And saints prepare for home.

We wait for Jesus from the skies;

Soon shall His glories greet our eyes.

Hail to the dawning day,

By holy seers foretold!

Hail to Messiah's sway,

And coming Age of Gold!

We wait for Jesus from the skies;

Soon shall His glories greet our eyes.

St. Barnabas.

St. Barnabas was born at Cyprus, was a Jew of the tribe of Levi, and received his education under the celebrated Gamaliel, "a doctor of the law." The tradition is, that being the first who disposed of his estate for the benevolent purpose of supporting the indigent Christians, his name of Joseph or Joses was changed to Barnabas, a word signifying "the Son of Consolation." (See the last verses of Acts, ch. 4.) He was added to the Apostolic company after the Ascension, and was at once an Apostle, (remarks Dr. Coxé,) and the first fruits of Apostolic labor. He introduced St. Paul to the Church, and labored a long time with that Apostle.

That usually exact old calendrist, Brady, says that Barnabas was "first introduced into the society of the Apostles by St. Paul;" certainly a strange order, as may be seen on referring to the 27th verse of chapter 9th, of the Acts. Dr. Coxé remarks that he must have been a man of majestic bearing, for the pagans would fain have worshipped him as the chief of their gods. With St. Paul and St. Mark he went to Asia Minor, to Antioch, to Jerusalem, and about A. D. 50, Cyprus, where he continued thirteen years. While preaching Christ in the synagogue at Salamis, he was attacked by Jews recently come from Syria, and was beaten and stoned to death.

He was one of the "seventy," and by many is deemed to be that Barnabas, who, in the competition with St. Matthias for the succession of

Judas Iscariot, was one of "the twelve." The infant Church was indebted to St. Barnabas more than to most of the original Apostles, as the sacred records show.

Growth in the Graces of the Spirit.

Henry Ward Beecher has some thoughts on this point: No mistake can be more natural, and none more blundering, than the attempt to anticipate or antedate religious experiences. For example, there come flaming into the church, with glowing zeal, many persons that desire, at once, to inherit all the blessed experience that Paul and John had. They think by prayer to bring it down. They think to gain it by the study of God's Word. They consult their pastor, they commune with each other, they strive in various ways, to the end that they may immediately come to the stature of the fullness of Christ.

My friends, Christian experience is a growth; and when things grow, they grow in their own order. Though you may accelerate growth, you cannot anticipate the after products before the intermediate steps have been taken. Men desire to be like Paul in the culmination of his experiences; but they do not want to be at all like him in those detached steps by which he came to those experiences. Many a man would like to know mathematics as some able mathematician knows it; but he would not like to go through that school-master's regimen by which a part of it, at least, came in through the skin. Many men would like to know what the student knows; but they would not like to undergo the process of mental application that the student underwent in obtaining his knowledge. Thousands of persons want to be deep, but they do not want God to dig the well. Thousands of persons want to be strong; but they do not want God to put them to those tasks that shall make them strong. You would like the Lord to build in you bones of flint; but God builds in you bones of flint by making you work. He gives you the necessary material; the drill by which these things are wrought out, he puts you through. And so in every man there is an inevitable order of experience relative to him.

A man that is naturally firm and obstinate, is to become easy to be entreated. In order to do this, he must go through a peculiar schooling; and all the prayer in the world will not make him pliable until he has undergone the training by which pliability comes. I might sit on the fence of a flax-field, and say, "O flax! be pleased to come to me as thread," and I might pray till the dew came and went, and not a stalk of flax would heed my prayer. I might say, "It is for my babe that I would have you come to me, O many-threaded flax! that I might enwrap its beautiful form." Or I might say, "It is a garment for a saint, that has spent the life that God gave him, and gone in spirit home to glory, that I would make; O flax! come to be a shroud for one of God's saints," and there it would stand, and nod its head when the wind blew, and dance when the storm beat heavily upon it. If you want flax to be thread, get your sickle, step into the field, and go to work. Then it is not thread. Take it and spread it in the meadow, and let day and night let down wet and dry, and wet and dry upon it, and carry it to the barn, and put it under the brake with much pounding, and put it into the hatcher with much pulling, and put it through various other processes; and at last, when a great deal of work and patience have been laid out on it, it will be long threads of linen. And then it will be brown linen. It will have to go through scouring and bleaching, and a long series of operations, before it will be white, fine linen.

Now, many graces are what fine linen is. The stuff for the grace is in you; but it must be cut down, and broken, and hatchelled, and spun, and scoured, and bleached, before you can get to it.

"Speak Ye Comfortably."

The weary need sympathy and encouragement. They are prone to despond. Their work is burdensome to them. They do it listlessly, carelessly, mournfully; sometimes they are tempted not to do it at all. They are disposed to magnify their difficulties, and to underrate their own capabilities. They take a gloomy view of things.

Their hands hang down; their knees are feeble; their brow is clouded. And it would both be unwise and unkind to blame them. Would it lessen their fatigue, do you think, to lecture them for being tired? Or would they be likely to be more hopeful through your scolding them for their faint-heartedness? No, they want comfort, not reproof; gentle counsels, not harsh animadversions. When the wearied and dejected prophet sat under the juniper tree, and with fretful impatience, exclaimed, "It is enough; now, O Lord, take away my life;" how gently God dealt with him! An angel was sent to minister unto him, who prepared for him a table in the wilderness, and bade him arise and eat, and recruit his strength.



ADVENT HERALD.

BOSTON, TUESDAY, DEC. 15, 1863.

JOSIAH LITCH, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Philadelphia Postage.

We will hereafter pay postage on all our Philadelphia papers, 5 cents a quarter, and subscribers may send the money to us with their pay for the *Herald*.

Agent for Philadelphia.

Bro. Joseph Miller, 1110 South Street, has consented to act as Agent for the *Herald*; to whom payments may be made.

Hope of the Fathers.

"Unto which promise our twelve tribes instantly serving God day and night hope to come." Acts. 26: 7.

Men have ever been influenced by motives. Even our Lord Jesus Christ, who has a name above every name, and was in glory with the Father before the world was, was influenced by motives in his humiliation. Of him it was written, "He shall see the travail of his soul and he shall be satisfied." And again it is said:—"Who for the joy that was set before him endured the cross and despised the shame, and is set down on the right hand of God." Heb. 12: 2. If these motives influenced him, how much more are we susceptible of such influences?

The old patriarchs, the prophets and apostles, all had an object in view. What was that object? What so greatly moved them to serve God day and night? The apostle Paul answers, "The promise" of God and hope of its fulfillment. But what was that promise? Evidently the resurrection of the dead was embraced in it. "For which hope sake I am accused of the Jews. Why should it be thought with you a thing incredible, that God should raise the dead?"

By "The fathers," Paul no doubt meant Abraham, Isaac and Jacob, to whom God made a great promise, both to them and their seed. To Abraham, it ran thus: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Gen. 17: 8. Abraham had been told already, "Thou shalt go to thy fathers in peace and be buried in a good old age." Gen. 15: 15. He then must have known that in this present mortal state he could not have an everlasting possession of that land. But he by faith sojourned there and died in the faith that he should possess it afterward. Heb. 11: 8-16.

It is therefore, in the resurrection state, that the promise can be fulfilled. But said the apostle, "Isaac and Jacob were heirs with him of the same promise," and like him they sojourned in the land of promise as in a strange country, dwelling in tabernacles. They too died in the faith.

These fathers were not the only ones who had the same faith, and lived and died in it, without receiving the promise. But from one and him as good as dead, there "sprang so many as the stars of heaven. And these all died in the faith." Well, then, did he say, "Our twelve tribes instantly serving God day and night hope to come" to this promise, the everlasting possession for an inheritance, of that land.

A little girl with her father was reading this

promise in the Bible: "My dear," said the father, "Abraham has been dead about four thousand years, how then can God fulfill this promise to him?" She paused a few moments and then replied: "If God should make him alive again, then he could fulfill it to him." "Even so Father, for so it seemeth good in thy sight." To babes and sucklings the mystery is revealed; but from the wise and prudent, it is withholden. How many hundreds of profound theologians are stumbling over this simple solution even to this day. No other conceivable solution of the promise can be given which will not be full of contradictions of the plainest Scriptures. Abraham must live again and live forever.

True, there is no record of a direct promise of the resurrection made to Abraham, or to Isaac and Jacob. They had a promise, however, which implied it. But if they did not, their descendants did have such promise. Job, who was their cotemporary if he did not antedate them, distinctly taught the doctrine of the resurrection. "I know that my Redeemer liveth: and that he shall stand in the latter day on the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom mine eyes shall behold for myself and not another; though my reins be consumed within me."

David specifically taught it also.

"My flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." Ps. 16: 9-10. This, according to Peter, Acts, 2d chapter, was a prediction of Christ's resurrection.

But the spirit of Christ in Isaiah said:—"Thy dead men shall live; together with my dead body shall they arise. Awake, and sing; ye that dwell in the dust." So also, the prophet Ezekiel was instructed by the Spirit, who in vision showed him a valley full of dry bones restored to life. "Son of man," he said, "These bones are the whole house of Israel. Behold, they say our bones are dried, our hope is lost: for we are cut off for our parts. Therefore, prophesy and say unto them, thus saith the Lord God, Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into your own land." &c. Ezk. 36. With such testimonies or promises, how could the tribes of Israel fail to have a hope of the resurrection? And this the apostle affirms. "Unto which promise our twelve tribes instantly serving God day and night hope to come, for which hope sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" And when in Rome he called the Jews to his lodgings, bound with chains, he said:—"For the hope of Israel I am bound with this chain." "For the hope of the resurrection of the dead I am called in question of you this day."

If the hope of Israel was the hope of the promise made of God unto the fathers, and was the hope of the resurrection, and rested on the promise of God, then the restoration of Israel to their own land is to be fulfilled in their resurrection state, to all the generations from Abraham; so far as like him, they have lived and died in the faith; and not to a generation who happen to live in the day of gathering. If the promise relates to a gathering of Israel in immortality to inherit the land, it is no longer to the heirs of promise who are dead. But the promise is, first to Abraham, who is dead, to Isaac and Jacob who are dead, and who shall personally and individually have the land for an inheritance. And then it is to the whole house of Israel who are dead, and whose graves shall be opened and they be brought up out of their graves, and be brought into their own land. The land, then, is the heritage of the children of the resurrection. And all this will come to them through Christ, the true heir and first fruits of them that slept. "As many of you as are baptised into Christ have put on Christ." "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

Letters Received.

M. L. Jackson, Horace Newton, (all right;) John Sayer, James G. Sterling, Saul Barr, C. Cunningham, D. R. Upson, T. Pipher, E. B. Wallace, Mrs. B. Hall, J. Miller, T. Hollen, M. Reynolds, J. P. Jolliff, T. Brown, Wm. M. Page, Anna Pollard, Naomi Colburn, Nathaniel Clark, Elizabeth Cope, N. Blodgett, I. H. Shipman, John Pearce, Edwin Edgerton, M. A. Crosby, S. Foster, Mary Green, J. Kenney, Wm. K. Stamp, D. Campbell, (money received;) M. A. Sovereign, Rev. M. S. J. Merwin, D. I. Robinson, (all right;) John Brewster, Henry Hunt, H. H. Tilly, Mary Barr, H. Buckley.

What We Want.

And ought to have for our first number, in the new dress and form of the *Herald*, is a brief and spirited article from each of our contributors. Shall we have them? Send them, if possible, between now and Christmas.

The President's Message.

The President in his Message to Congress, says, "Another year of health and sufficiently abundant harvest has passed. For these, and especially the improved condition of our National affairs, our renewed and profoundest gratitude to God is due." He says, "we remain in peace and friendship with foreign powers." Both England and France have interposed to stop the fitting out of armed vessels in their ports, to war on the United States. The slave trade is suppressed so far as our ports are concerned. He recommends exempting foreign Consuls from the income tax; and recommends that provision be made for paying damages done to the foreigners during the war.

The receipts of the treasury for the year ending July 1st, 1863, were \$901,125,674.46. Disbursements were \$895,796,630.65, leaving a balance in the treasury of \$5,329,144.21.

The post office receipts were \$11,163,789.59. The expenditures were \$11,314,206.84. Thus it will be seen that the expenditures exceed the receipts only \$150,417.25. In 1860, the year preceding the rebellion, the expenditures exceed the receipts \$5,653,705.49.

The quantity of land disposed of during the last and first quarters of the fiscal year, was 3,841,549 acres; of which 1,466,514 were taken under the homestead law, which gives land to actual settlers.

The Emancipation Proclamation he regards as a great success; and declares that while he occupies his present position he shall never revoke it, or permit any whom it liberated to return to bondage. Of those who were one year ago held as slaves, fully 100,000 are now engaged in the United States military service, about one-half of whom bear arms.

The President dwells at large on the project of a reconstruction of the Union, and details his plan for its accomplishment, which is given in the following

Proclamation of Amnesty.

Whereas, in and by the Constitution of the United States, it is provided that the President shall have power to grant reprieves and pardons for the offences against the United States, except in cases of impeachment, and, whereas, a rebellion now exists whereby the loyal Governments of several States have for a long time been subverted and many persons have committed and are now guilty of treason against the United States: and whereas, with reference to said rebellion and treason, laws have been enacted by Congress declaring forfeitures and confiscation of property and liberation of slaves, all upon conditions and terms therein stated, and also declaring that the President was thereby authorized at any time thereafter by proclamation to extend to persons who may have participated in the existing rebellion in any State or part thereof, pardon and amnesty, with such exceptions and at such times and on such conditions as he may deem expedient for the public welfare, and

Whereas, the Congressional declaration for limited and conditional pardon, accords with well established judicial exposition of the pardoning power, and whereas, with reference to said rebellion the President of the United States has issued several proclamations with provisions in regard to the liberation of slaves, and whereas it is now desired by some persons heretofore engaged in said rebellion to resume their allegiance to the United States and to re-inaugurate loyal State Governments within and for their respective States;

Therefore, I, Abraham Lincoln, President of the United States, do proclaim, declare and make known to all persons who have directly, or by implication, participated in the existing rebellion, except as hereafter excepted, that a full pardon is granted to them and each of them, with restoration of all rights of property, except as to slaves and in property cases where rights of third parties have intervened, and upon the condition that every such person shall take and subscribe an oath, and thenceforward keep and maintain said oath inviolable and which oath shall be registered for permanent preservation and shall be of the tenor and effect following to wit:—

"I, —do solemnly swear in presence of Almighty God, that I will henceforth faithfully support, protect and defend the Constitution of the United States and the Union of the States thereunder, and that I will in like manner abide by and faithfully support all Acts of Congress passed during the existing rebellion with reference to slaves, so long and so far as not repealed or modified or held by Congress or by decree of the Supreme Court, and that I will, in like manner abide by and faithfully support all proclamations of the President made during the existing rebellion having reference to slaves, so long and so far as not modified or declared void by the Supreme Court. So help me God."

The persons excepted from the benefits of the foregoing provisions are all who are or have been civil or diplomatic officers or agents of the so called Confederate Government; all who have left judi-

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notices should be at once given to

R. R. KNOWLES, *Treasurer.*

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Rev. M. Baxter.

Bro. Litch—The loss, in its transmission, of the last part of the notes jotted down and sent to you in July, in relation to my present lecturing tour in Canada, has occasioned a long interval to elapse since my last communication to your columns in April.

I then mentioned that in the latter part of March, and in April, I visited Dunnville, Brantford, and London, in Canada West, spending about a fortnight in each place, and giving lectures also in the adjacent villages of Stromness, Wellard, Cainsville, Orondago, and Strathroy. After having crowded audiences of about eight hundred, in the City Hall, London, on two successive Sabbath afternoons and evenings, I spent about three weeks in the neighborhood of Ingersoll; a town of three thousand inhabitants, on the Great Western Railway, and was hospitably received at the residence of the Messrs. Wallington, who had read a good deal on the prophecies, and strongly lean toward the view that Louis Napoleon will be the Antichrist, and that the end of this dispensation will be somewhere about 1865, to 1870.

I lectured to good audiences in the Town Hall, which was let for one dollar a night, and also in the hall of some Baptists, whose minister, the Rev. Mr. Wilson, allowed its use gratuitously, and is himself a pre-millennialist. On two Sunday evenings the Town Hall was crowded full, with about four hundred persons to hear me. I pursued my usual practice of preaching out of door, nearly every day in the afternoon or evening, just before lecturing in doors. The Rev. Mr. Brookman, Rector of Thamesford, who believes that Napoleon is to be Antichrist, wanted me to preach in two of his churches in the neighborhood; in which I addressed as many as could be got into them.

Mr. Simpson, the custodian of the Ingersoll Town Hall, is a believer, and told me that if any Second Adventist should come to preach there, he could stay at his house. I may mention that a Mr. Bell, a Second Adventist, who lives near the M. E. chapel, in London, C. W., also said he would let any Second Advent lecturer, visiting London, stay with him. I should think any orthodox Second Advent speaker, might do well to spend a week or so in lecturing in Ingersoll. The M. E. Conference was sitting there during my visit, and I addressed a letter to their Bishop, offering to appear before them, and present a statement of these momentous Second Advent truths, but received no reply. A few of them, however, attended my lectures.

Want of time prevented me going to Tilsonbury and Woodstock, which I visited two years ago. The Presbyterian church is easily got in the former, and the Court House in the latter, with scarcely any expense, and audiences of two or three hundred might be expected by a moderately good speaker.

From Ingersoll I proceeded to Guelph, (five thousand population,) and having to wait midway for an hour at a station, where the trains connect, I walked into the centre of a small village adjoining, and spoke in the open air until the train arrived; about twenty people collected to hear me from the adjacent houses. I found at Guelph that the Town Hall was two dollars and a half a night, and the commodious Court House would not be granted by the illiberal warden, named Elliot. I therefore hired Thorp's music Hall, for the expense of about a dollar an evening, and lectured for nearly a fortnight. The week evenings, audiences averaged two hundred or more, and on Sunday evenings at eight o'clock, about double; scarcely one of the ministers came to hear me.

The corner of the main street, in front of the Town Hall, proved an excellent spot for preaching every evening from seven to eight o'clock, before adjourning to the lecture.

A converted Methodist lady, named Mrs. Wright, keeps a moderate-priced boarding-house, at which I got good quarters. I there met a Mr. Linton, a Southern gentleman, who read my work on prophecy, and became fully convinced that Louis Napoleon

is to be the Man of sin; and as soon as the seven year's covenant is made between Napoleon and the Jews, seven years before the end, he intends to give up the teaching of singing, and to lecture throughout the country upon Revelation.

One of the greatest difficulties an itinerant lecturer has to encounter in localities which he visits as almost an entire stranger, is the attaining of an eligible place to stay at. Temperance hotels are very scarce, and ordinary hotels are certainly unpleasant for any religious person to reside at continually; not only because of the iniquity which is there practised, of selling intoxicating liquor, with the frequent accompaniment of loud noises and profanity, but also because of the utter ungodliness and irreligion which characterizes nearly all hotels. Such a thing as regular family worship, or the asking of a blessing at meals, being almost entirely unheard of. The Marlborough hotel in Boston, is the only one on the American continent I have known of, which observes this practice. It is certain that, whatever the guests at a hotel or boarding-house may choose to do, it is clearly the duty of the head of the house to assemble his own family, and as many of his servants as possible, at least, once a day for reading a portion of Scripture; and if he cannot offer a prayer extempore, reading a form of prayer. The omission of this every-day duty, is a far greater sin than most Christians imagine; and although few truly converted persons, who keep hotels, or boarding-houses, do not perhaps absolutely imperil their salvation by the neglect of it, yet they thus lessen the degree of honor and glory, which Christ will bestow upon them in his millennial and eternal kingdom—even supposing them to have been thoroughly born again or converted. It is palpably a shameful denial of Christ, and a most glaring act of unchristian inhumanity, for professing Christians not to study the spiritual welfare of their families and servants, by daily reading to them the Word of God, and leading them in thanksgiving and prayer to the throne of grace.

There are from fifty to a hundred believers in Christ in Guelph, who are known generally, as Plymouth brethren, and pay some attention to the prophecies, for the leading advocates of their views in England and elsewhere, write and preach upon the Second Advent considerably; e. g. the works of J. N. Darby, Dr. Trevelyan, on Daniel, B. W. Newton, Sir E. Denny, and William Kelly, and Capt. Trotter's plain papers on prophetic subjects, are all valuable expositions. Some of these brethren are evangelizing throughout Canada, with some activity, and increasing the number of their adherents. No less than two thousand dollars is remitted annually from England, to aid in supporting their evangelists in Canada. This is exclusive of six hundred and fifty dollars, which I perceive George Muller, in his last report of the Bristol Orphan Asylum, and associated enterprises, states to have been sent last year to two missionaries, whom he supports in Canada. There is a small meeting of Christians holding their views at Quebec, outside St. John's Gate: Capt Scott is there the most prominent among them.

At Montreal, Mr. W. C. Baines, of McGill College, is a leading advocate of their views, and preaches every Sunday evening at Nordheimer's hall to several hundred people. In Toronto they have a commodious meeting-house in Alexander Street, and fifty or a hundred worshippers assembling in it every Sunday.

In Hamilton, they meet on the Lord's day in the Temperance Hall. Bro. F. G. Brown, the esteemed Second Advent preacher, who was some time ago settled at Lowell, has lately adopted their views, as to the impropriety of having an ordained, stated, and salaried ministry, and has given up his Baptist charge at Hamilton. Two ministers of the church of England, named Grant, also joined them in Canada West, about a year ago, and gave up fixed incomes of several hundred dollars, to live henceforth upon whatever the Lord might move Christians voluntarily to give them, to sustain them in preaching. When Mr. Guinness, who is one of them, was preaching a year ago in hired halls in Montreal, he stated to the audiences, that to meet expenses, a plate was put at the door, in which any converted persons might deposit their contributions, but that he would not make the request of any unconverted persons; the result was, that nearly every one evinced their belief in their own conversion by contributing something as they went out. This plan of procedure to meet necessary expenses commends itself, as under all circumstances the best and most Scriptural.

After leaving Guelph I proceeded to Acton, and was hospitably received by your steadfast subscribers, and constant readers, Bro. and Sister Dickson. The latter resided in Toronto during the 1843 movement, which caused large meetings there and such a stir, that the magistrates seized and imprisoned some of the Advent preachers, on the trumped-up charge

of being disturbers of the public peace. I fear that when soon, a similar, but much greater stir is awakened by the approaching fulfillment of Dan. 9: 27, by a covenant between Napoleon and the Jews, it will be found that that tribe of magisterial Dogberries is not extinct; and itinerant Second Advent preachers who may succeed in arousing people to a sense of the nearness of the end, will be maltreated as pestilent fellows, turning the world upside down. The reason why there is scarcely any persecution at present, is because nothing sufficiently definite has yet happened to induce any general belief, as in 1843, that the Advent of Christ is really at hand.

I had fair audiences at Acton, in proportion to the size of the village, which has about two hundred inhabitants, on three week evenings, and Sunday, May 24th, preached out-of-doors as well as in-door, every evening; but it is generally unwise to go to villages where audiences cannot be otherwise than small, if one can command large auditories in towns and cities.

Bro. Dickson suffers a good deal from asthma, but is looking for the speedy personal arrival of the Great Physician, who without fee will change his disciple's vile bodies, and fashion them like unto his glorious body. Both Bro. and Sister Dickson are whole-hearted Second Adventists, and laboring in deed as well as word, to spread the Advent truth. It would be a happy thing if all other professed believers in the doctrine, were as zealous, according to their ability. If I shall not see them again previously, I fully expect to meet them on the heavenly Mount Zion, in the first translation of the 144,000 wise virgins, before the three and a half year's great persecution. Rev. 16: 1-5.

Hoping for the assistance of the prayers of your truly converted readers, in preaching the Gospel of the kingdom.

Yours truly, M. BAXTER.

From Sister Naomi Colburn.

Dear Brother Litch—I saw in the Herald, a few week's since, notice of two donations, sent to the office on my account, which pays for my paper to No. 1205, for which I feel very grateful to God, and the donors. My heart leaped for joy, while feeling that my heavenly Father had provided me with such true and sympathizing friends. May the Lord be with them ever, and when Jesus comes, may I, though all unworthy, be permitted to meet those kind friends, now unknown, with all the bloodwashed throng, on the earth renewed, where we shall have the privilege of walking, side by side, and speaking face to face. Then shall we cease to look forward with anxious thoughts, to the day when we expect to receive our weekly periodical, and hear through its columns from our dear and beloved friends scattered abroad. This truly is a blessed privilege at present, and we feel to thank God for it. Let us look forward to a time when we shall enjoy far greater privileges than these. Yes, thank God, we expect, ere long, to meet each dear brother and sister, now scattered abroad, in the kingdom, and meet to part no more. O, let us strive daily and hourly to be ready for that great and blessed meeting. Then we shall see Jesus and be made like him, and ever dwell in his presence, where the wicked will cease to trouble and the weary will be forever at rest. O, blessed hope! The Lord keep us through faith, and save us at last for his name and mercy sake.

From your afflicted sister,

MRS. NAOMI COLBURN.

Magog, C. E., Nov. 15, 1863.

FACTS ABOUT RAILROAD SPEED.—A railroad car moves about seventy-four feet, or nearly twice its own length in a second. At this velocity the locomotive driving-wheel, six feet in diameter, makes four revolutions in a second, the piston-rod thus traversing the cylinder eight times. If a horse and carriage should approach and cross a track at the rate of six miles an hour, an express train approaching at the moment would move toward it two hundred and fifty-seven feet while it was in the act of crossing; if the horse moved no faster than a walk, the train would move towards it more than five hundred feet, which fact accounts for the many accidents at such points. When the locomotive whistle is opened at the post eighty rods from the crossing, the train will advance near one hundred feet before the sound of the whistle traverses the distance to, and is heard at the crossing.

SAFE WITH GOD.—With God as our God, we are safe and happy everywhere. A gentleman crossing a dreary moor came upon a cottage, and entered into conversation with its inmate, who was standing at his garden gate. When about to leave he said, "Are you not afraid to live in this lonely place?" "O, no," said he, "for faith closes the door at night, and mercy opens it in the morning."

Fruit After Many Days.

Ministers often feel despondent when sermons, which have cost much study and many prayers, seem to make no impression on their hearers. It looks like an utter waste of treasure, and they can't quite understand the methods of God's providence. But it happens, not infrequently, that these very sermons whose influence is unseen among their own people, are greatly blessed to strangers. Dr. Todd, in looking over some old sermons, thus recalls reminiscences connected with them: "Well, there is one on 'receiving the kingdom of heaven as a little child.' I well recollect writing that. I was to preach before a college, and I made it with great labor and care, in the hope that some young man would be saved by it. I went and preached it with all the power I could command. The result was, no young man was converted, nor did I ever hear that any one was, in fact, the least moved or interested by it. But last year, when at the West, a lady came to me, a stranger, and with a beaming face, told me that her daughter happened to be visiting in the town, and happened to be present, and my poor sermon—useless to the college—was the means of her conversion! Thank God! I can't burn you.

Once more in the draw! Well, what are you? Text—Every devoted thing is holy. I remember that when I wrote that sermon I felt an uncommon burden on the heart, and hoped and prayed that it might reach some of my flock, and be the means of their salvation! Alas! it made no impression on them. It seemed to vanish like smoke in the air, and perish like foam on the billow. But thank God! some months afterward I received a letter from a young lady, saying that she stopped in town over the Sabbath, and heard that discourse, and it was the means of her conversion. I have never seen her; never heard from her before or since; but if by any possibility, these lines should fall under her eye, I wish she might try to conceive how much her letter did to cheer the discouraged preacher."

Tempting Java Painted in Colors.

We all love to read of such places, and here is the traveller's description of Batavia, in the Island of Java:—"Batavia is a brilliant specimen of Oriental splendor. The houses which are as white as snow—are placed 100 feet back from the street, the intervening space being filled with trees, literally alive with birds, and every variety of plants and flowers. Every house has a piazza in front, and is decorated with beautiful pictures, elegant lamps, cages, &c., while rocking-chairs, lounges, and ottomans of the nicest descriptions, furnish luxurious accommodations for the family, who sit here mornings and evenings. At night the city is one blaze of light from the lamps. The hotels have grounds of eight or ten acres in extent around them covered with fine shady trees, with fountains, flower gardens, &c. Indeed, so numerous are the trees, that the city almost resembles a forest. The rooms are very high and spacious, without carpets, and but few curtains. Meals are served up about the same as at first class hotels in the United States, although the habits of living are quite different. At daylight coffee and tea are taken in the guest's rooms, and then again at 8 o'clock light refreshments. At 12 breakfast is served, and seven dinner. Coffee and tea are always ready day and night. No business is done in the street in the middle of the day, on account of the heat. The nights and mornings are delightful; birds are singing all night. The thermometer stands at about eighty-two degrees throughout the year. The Island of Java contains a population of 10,000. The Island abounds with tigers, leopards, anacondas, and poisonous insects of all kinds. The finest fruits in the world are produced in great profusion."

Power of Forgiveness.

Since the expulsion of Otho from the throne of Greece, a little more than a year ago, some parts of this little kingdom have been agitated by violent factions. In the little village of Pyrgos, in Laconia, the inhabitants were divided into two contending parties, each seeking to destroy the other. Murders were frequent. At last one of the principal citizens received a mortal wound from one of the opposite faction. Before he died he sent for the murderer to come and receive his forgiveness. The latter, after considerable opposition on the part of his friends, who feared some foul play, complied with the request. The dying man received him kindly, embraced him, expressed his full forgiveness, and almost immediately expired. This Christian act, when it became known through the village, made such an impression upon the hearts of the opposing parties that they came together, mutually exchanged forgiveness, and with deep emotion united in celebrating the obsequies of him whose pious act had brought about their reconciliation.

tion. Since that time Pyrgos has been one of the most quiet villages in the kingdom.—*German Paper.*

Musical Glasses.

When a clean wet finger is passed round the brim of a goblet, a pleasing vibration is produced, and the sound is purer, more musical, than when the glass is struck. This fact has led to the construction of a cheap musical instrument, upon which those who have an ear for music may easily play simple airs, and thus amuse themselves and their friends. Any air can be played in the compass of an octave; thus, eight goblets will make a set, or, better still, twelve will extend to an octave and a half. The best form of goblet is the bell shape, uncut, and having a foot. The goblets must vary in size; the large ones forming the bass notes, the smaller the treble. If the tones of the glasses are required to be very correct, they must be selected and compared with the notes of musical strings, minute variations being readily corrected by placing more or less water in each goblet. Thus tuned, make a mark to where the water reaches, in order to save the trouble of future tuning. Now fix the glasses about an inch apart in an oblong tray, and they are complete to perform upon. Clean the hands from grease with soap and pumice-stone, so that the fingers may be more sensitive to touch. Wet them frequently, and draw them over the glasses according to the sound or musical note required, and by passing them rapidly from brim to brim harmony is readily produced. Though such instruments are now rarely seen, we may infer from what Goldsmith says in the *Vicar of Wakefield*, that they were in use a century ago. "They talk," says Goldsmith, "of nothing but high life and other fashionable topics, such as pictures, taste, Shakespeare, and the musical glasses."—*S. Piesse*

The Origin of Familiar Phrases.

The term "masterly inactivity" originated with Sir James Mackintosh. "God tempers the wind to the shorn lamb," which everyone who did not suppose it was in the Bible, credited to Sterne, was stolen by him from George Herbert, who translated it from the French of Henry Estienne. "The cup that cheers but not inebriates," was conveyed by Cowper from Bishop Berkeley, in his *Siris*. Wordsworth's "The child is father to the man," is traced from him to Milton, and from Milton to Sir Thomas More. "Like angel visits—few and far between," is the offspring of Hook; it is not Thomas Campbell's original thought. Old John Norris (1658) originated it ("Like angel visits, short and bright,") and after him, Robert Blair, as late as 1745. "There's a gude time coming" in Scott's phrase in *Rob Roy*, and the "almighty dollar" is Washington Irving's happy thought.

Prince Maximilian, who it is now thought, will leave Europe for Mexico in February next, wears his hair parted in the middle, like Charlemagne and all the German Emperors of the middle ages. An archeologist, to whom the fact was mentioned, said it was a good omen for Maximilian, for all the founders of dynasties wore their hair so parted.

There are 38,183 houses of worship of all denominations in the United States.

OBITUARY.

Eld. H. B. Hyde.

Eld. H. B. Hyde, of Canadice, Ont. Co., N. Y., departed this life, Sunday, Oct. 25, 1863, at the residence of Abel Stanton, in Prattsburg, after an illness of twelve weeks. Bro. Hyde had been out of health for about a year and a half, and at several different times, was judged to be nigh unto death; but the good Lord had mercy on him, and he was spared to labor a little longer in his vineyard.

In all of his bodily afflictions, which were often severe, he exhibited that patient resignation which so becomes the servants of the "meek and lowly One." He generally, during his severest attacks, entertained a strong hope of recovery; so far, at least, as to enable him to preach the Gospel, believing the Lord had still work for him to do, in this respect. To some degree, his hopes were realized; he so far recovered as to be able, though exceedingly feeble, to proclaim the glad tidings. The foundation for the disease which carried him to his grave, was laid, I believe, in the winter and spring of 1862; which was spent in almost incessant and indefatigable labor for the salvation of souls, at different places, but especially at Potter Center, Bath, Blood's Corners, and a place near there, commonly called County Line. At the last named place, he took a severe cold some time in the latter part of May, 1862, from which he never fully recovered. From thence he went to Bath, and labored until his physical powers gave way, and for a time, his life was almost despaired of; but he was so far re-

stored as to be enabled to return home. The winter of 1862 and '3, was spent among his relatives in Canadice, with a good deal of pain and suffering. But notwithstanding his bodily suffering, he still yearned to see the work of God revived. In the latter part of May, he was brought to the north part of the town of Springwater, where he was enabled once more to work for God. He attended meetings through the week in the evening, and though unable to stand upon his feet much of the time, with the Bible upon his knees, he read and expounded the Word as his strength would permit. From this place he went to Patchinsville, where he was enabled on the following Lord's day to stand upon his feet long enough to deliver a discourse. From thence he went to County Line, Blood's Corners, and lastly to Prattsburg, where he stopped a few days with Bro. Stanton. In the meantime, some friends from Potter Center came for him to attend a two-day's meeting held at the last named place. He went, and while there, preached three times in the two days. His last discourse was from John 14:2. "In my Father's house there are many mansions." He was taken worse directly after this discourse. He said himself that his work was nearly done. He was taken back to Bro. Stanton's the same day, and though he lived twelve weeks he ever seemed to feel that his labor in the Lord was now finished. He died in the earnest hope of attaining to a "better resurrection," so that it may be said of him in the language of the psalmist: "Mark the perfect man, and behold the upright, for the end of that man is peace."

Bro. Hyde was a man of deep experience, a thorough and earnest Christian. From his first profession of religion, he was very exemplary in his daily walk and conversation. But some time before his death he believed he received the "fullness of the spirit," or "baptism of the Holy Ghost." From this time forward I believe it was conceded by all who knew him, that he became a more powerful and effectual laborer in the vineyard of the Lord. He was ever an earnest man, but he was now all in earnest. But he has gone, to be with us no more till Jesus comes. But "Blessed are the dead that die in the Lord from henceforth. Yea, saith the spirit, they may rest from their labors; and their works do follow them."

"Thou art gone to the grave, but we will not deplore thee, Though sorrow and darkness encompass the tomb, The Savior hath passed through its portal before thee, And the lamp of his love is thy guide through the gloom. Thou art gone to the grave—we no longer behold thee, Nor tread the rough paths of the world by thy side, But the wide arms of mercy are spread to enfold thee, And sinners may hope, since the Savior hath died."

JAMES G. STERLING.

Miss Mary Elizabeth Johnston.

Died, in Conesus, Oct. 11, 1863, Miss Mary Elizabeth Johnston, aged 20 years, 6 months and 11 days.

She had been a patient sufferer for above two years, and was believed to be going into consumption. We expected ere long to be called to part with her, though hardly so soon. We had become accustomed to her pale face and slender form, but as she kept about generally, no very immediate danger was apprehended. On Monday, Oct. 6th, she took cold; her face became swollen and painful, which was accompanied with a very severe headache. A physician was called and pronounced it erysipelas. Spoke quite encouragingly. But she grew worse. Her medicines did not have the desired effect. He was called again. That morning Mary dressed herself and combed her hair at about 9 o'clock—but 9 o'clock in the evening found her a helpless corpse. And so it is,

"Death enters, and there's no defence,
His time there's none can tell;
He'll in a moment call thee hence,
Low in the grave to dwell."

But she has not left us without some hope that it will be well with her hereafter. Six years ago she made profession of religion, united with the Methodist class, formed in this neighborhood, and lived, I believe, a true and devoted follower of Jesus, according to the light she had, and we hope, never entirely forgot her allegiance to him. A year ago last winter, while Eld. Samuel Chapman was laboring with us, her hope in Christ, which had evidently declined, was revived; she soon after united with the "Second Advent church," in this place, of which she continued a member till her decease. We hope to meet her in the everlasting kingdom.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep.
A calm and undisturbed repose,
Unbroken by the last of foes."

J. G. STERLING.

Springwater, 1863.

ADVERTISEMENTS.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—*Boston Herald*

From Mr. Morris Fuller, of North Creek, N. Y.: "W and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl as effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expected to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass. "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure. — Mrs. Lucinda A. Swain, Merideth Centre, N. H."

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.
From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

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From Emery Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.
"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennistown, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Waukegan, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. F., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Seidler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skilful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Slott, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilis disease than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"Dr. Ayer—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alterative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alterative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skilful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alterative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia Heart Disease Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers in every where.

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, DECEMBER 15, 1863.

The Indian Mission Again.

Good news for you, Doers. The fund is growing, as you will see by the account of donations. The little vessel is fairly launched and started on her voyage. Let none despise the day of small things. One old friend of the Indians, 74 years old, has been round among his neighbors, and collected, in small sums of from one to ten cents, over a dollar, and in his first remittance, wanted a certificate authorizing him to make collections for that mission, which we readily gave him. He says the Indians are among his best friends. His name is Benjamin Trefethen, of Saugus, Mass. We expect a good report of his doings. All of you send on your donations; and pray earnestly that the Lord may raise up a missionary to go on this mission.

THE TREASURER.

Donations for the Indian Mission.

J. Pearce, C. W. \$3 00
Edwin Edgerton, 5 00
Collected by Benj. Trefethen, 1 00

\$9 00

Do Society.

Emma, 25 cts.
M., 25
Mary, 20
— 70

What the Flower-Pot Covered.

"What a beautiful place!" said I to myself, as I walked out in the garden and grounds of my friend.

It was early in the morning, when the dews were on the flowers, and the rays of the new sun were just glistening through the trees, and the birds were fluttering and singing in their gladness. The walks were smooth and perfect, and if there were fairies in those days, I felt sure they would love to dwell here. In the laying out of the grounds, and in the choice and cultivation of the flowers, nothing was to be desired more perfect.

In one of the walks among the flowers, I noticed a large flower-pot turned bottom upwards. It seemed in the way and out of place, and I wondered at the carelessness of the gardener who had left it there. But perhaps there was a reason for it. So I stooped down and carefully lifted it up, and there, plain in the soil, plain to be seen, was the footprint of a little child!

Then I understood it all! The little one, more precious than all these flowers and grounds, the only child, had lately been carried away by unseen hands. It was among the dead, and the mother, in her walks, had found the print of its little foot, and had carefully—O, how carefully—covered it with this flower-pot. How often she had lifted it up with tears, can never be known. But I felt I had almost done a wrong to lift it up. It was not for my eyes.

O, mother, who but He who created the heart can know any of the agony which thou hast felt! They call thee childless, but it is not so! When, in thy dreams, thou stretchest out thy arms for the child, the heart feels it. When thou sittest down, its beautiful face is in thy memory; and when thou walkest forth, its little footsteps patter by thy side. It lives fresh and green in thy memory, and will never cease to live there. Other mothers will have their children grown up and pass out of childhood, but thou wilt never be without a little child! Thou mayest live and grow old, it may be, but the child will live a child still, just as it drooped and withered in thy

arms—a little child still, till thou meetest it in heaven.

These bright and early dead, how we love them! The golden tresses of childhood seem to wave before our eyes, and the tones and echoes of their voices seem to ring in our ears so long as we live.—*Rev. John Todd.*

The Beacon Light.

Our young readers have probably read the story of which the following is a poetical version, with an appropriate moral:

The fisher was out on the stormy sea,

And the day was almost gone,

When the threatening clouds and the winds arose,

And the night came swiftly on.

He turned the prow of his little boat

Toward the dear and distant shore,

And rowed for the snug and sandy cove

He'd left but the morn before.

He bent on his oars with a manly heart,

And flew o'er the crested wave,

Till the storm grew fierce, and the night so dark,

He thought of a watery grave.

The rock-bound coast is upon the lee,

And a gale on his weather bow:

How he longs for the light of the little cot,

To show him the pathway now!

Ha! thanks be to God! for the glimmer he sees;

New strength and fresh hope it imparts:

Like the voice of the Lord when he walked on the

waves,

And gladdened his followers' hearts.

Now soon grates the keel on the wave-washed sands,

And the fisher is home once more;

With a grateful heart he trims the lamp

Which guided him safe to shore.

Now night after night, o'er the stormy sea,

From the fisher's window pane,

That light shines forth as a welcome guide,

To the storm-tossed ones again.

O, should not we whom the beacon light

Of the blessed Book divine

Has guided to Christ, and will guide to heaven,

For all men bid it shine?

Ay, place it on every rocky height,

O'erlooking life's stormy sea,

That the struggling soul in the night of sin,

May find salvation free.

And He who bids us light this lamp,

Will take us from sorrow's night;

And bring us in peace to the home above,

Where the Lamb is the holy light.

—Bible Record.

It never Dries up.

I was staying at a village on the Welsh coast, where the people had to bring all their water from a well. Not a single house had a pump. At all hours of the day, but chiefly breakfast and before tea-time, little feet and great, often unshod, and very active, might be seen passing along a narrow lane, with every kind of pitcher, kettle and can, to a fresh water well. Not a very trustworthy friend, after all, was this village well.

"Is this well ever dry?" I inquired.

"Dry? yes, ma'am, very often in hot weather."

"And where do you go then for water?"

"To the spring a little way out of town."

"And if the spring dries up?"

"Why, we go to the well higher up—the best water of all."

"But if that well higher up fails?"

"Why, ma'am, that well never dries up—never. It is always the same, winter and summer."

I went to see this precious well which "never dries up." It was a clear, sparkling rivulet, coming down from the high hills, not with the torrent-leap and roar, but with the steady flow and soft murmur of fullness and freedom. It flowed down to the highway side. It was within reach of every child's pitcher. The small birds came down thither to drink. The ewes and lambs had trodden down a little path to its brink. The thirsty beast of burden

along the dusty road knew the way (as I could see by the tracks,) to the well that "never dries up."

It reminded me of the waters of life and salvation, flowing from the "Rock of Ages," and brought within reach of all men by the Gospel of Jesus Christ. Every other book may go dry in the days of drought and adversity; but this heavenly spring never ceases to flow.

Without waiting till earth's wayside brooks shall fail, let us hasten at once with heart athirst, to the heavenly well which "never dries up."

The Advantage of Speaking Well.

Apart from professional advantages the art of speaking is the surest path to the gratification of your very laudable ambition to take part in the political and social life of your generation. In all countries and in all ages the orator has risen to distinction. But his art is nowhere so potent as in free countries, where liberty of speech is the birthright of the citizen.

Wherever self-government is recognized there must be gatherings for the purpose of transacting public business; men must meet together in their parishes, their counties, or by whatever name the subdivisions of their country may be known. They could not discuss the business of the meeting without some speaking, and the most pleasant speaker will most assuredly win the ears, and therefore carry with him the feelings and the votes of those who cannot speak.

A man who cannot speak is there doomed to insignificance; a man who can speak out badly is still somebody; the man who speaks tolerably is a man of mark; the man who speaks well at once establishes himself as a chieftain, and he holds in his hand the power of the whole assembly.

Seeing, then, what a valuable accomplishment is the art of speaking—how surely it will lead to power, possibly to greatness, certainly to fame and probably to profit—the marvel is that it is not more cultivated in this country.

Parents and guardians cheerfully expend large sums for the teaching of music or drawing—whether a natural taste for it does or does not exist—accomplishments which only the gifted are likely to turn to good account in after life, and for the exercise of which there is seldom a demand; while the arts of reading and of speaking—the former daily in request, and the latter leading to success in life through many paths—are imperfectly taught.

Maxims of Washington.

Use not reproachful language against any one, neither curses nor revilings.

Be not too hasty to believe lying reports to the disparagement of any one.

In your apparel be modest, and endeavor to accommodate nature rather than to procure admiration.

Associate yourself only with men of good quality, if you esteem your reputation, for it is better to be alone than in bad company.

Let your conversation be without malice or envy; for it is the sign of a tractable and commendable spirit, and in cases of passion admit reason to govern.

Use not base and frivolous things against grown and learned men, nor very difficult questions or subjects among the ignorant, nor things hard to be believed.

Speak not of doleful things in a time of mirth, nor at the table, nor of melancholy things, as of death or wounds, and if others mention them, change, if you can, the discourse.

Break not a jest when none take pleasure in mirth. Laugh not loud, nor at all

without occasion. Deride no man's misfortune, though there seems to be some cause.

Go not thither when you know not whether you will be welcomed or not.

A Youthful Prodigy.

There recently died in Melrose, Scotland, a lad named Alexander Miller, whose feats as a calculator astonished all who were acquainted with him, and many sought to know the boy, in order to put his powers to the test.

The gift was natural, for Alexander, in his earliest years, showed a remarkable facility in mentally solving arithmetical problems. For the gift of a marble or defaced postage stamp, he would calculate the number of hours, minutes and seconds one had lived almost as quick as thought. Some gentlemen, who tried with a question of this kind, while they worked upon the slate, thought they had caught the lad tripping. His answer was given some minutes before they could compute the amount, and when the results were compared, there was considerable discrepancy. On verification, however, it was found that Alexander had allowed for the leap years, which the others had forgotten.

In working on the slate when at school, Alexander was no less an adept; for he carried off all the prizes in arithmetic at every examination which he attended.

He had also, from his earliest boyhood, the talent of putting into verse any incident or subject mentioned to him. The rhymes were rough and rude, yet the gift was remarkable for one so young.

He was gentle and affectionate in his manners, and a great favorite with all who knew him. Though generally refusing to display his gift without something in return, he was ever ready to share his acquisitions with his companions.

Boyhood of Capt. Cook.

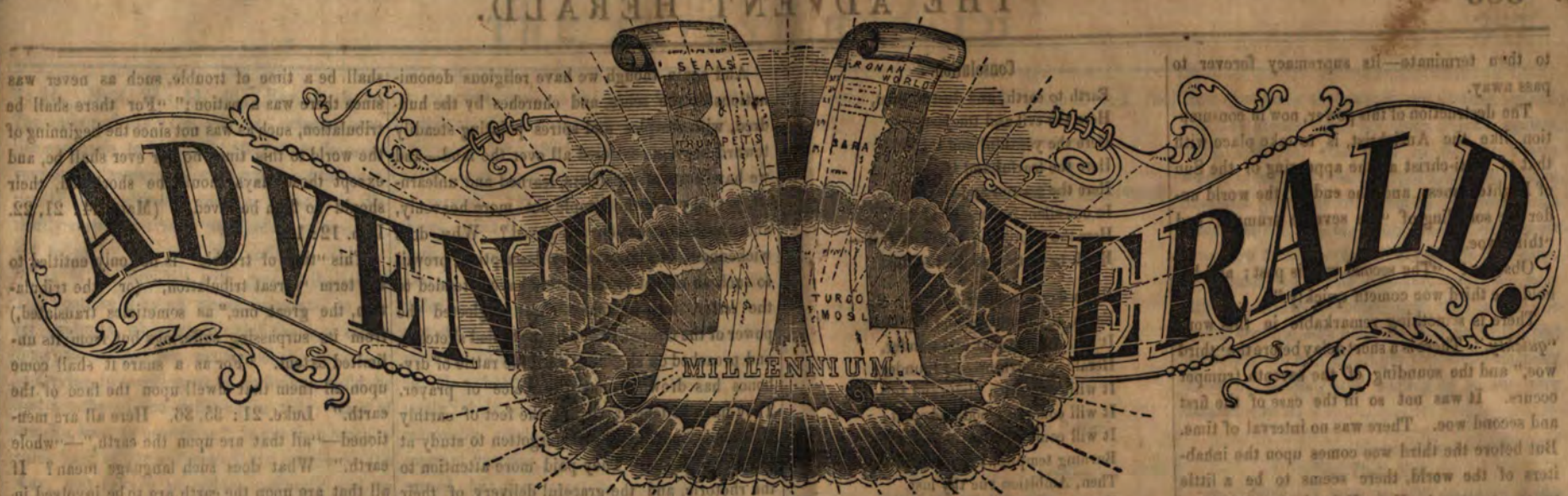
The discoveries of the great English circumnavigator were owing to a peculiarly marked shilling.

Young Cook was a native of Yorkshire, England, and served as an apprentice to a merchant and shopkeeper, in a large fishing town in that county. Some money had been missed from the till, and to detect the delinquent a very curiously marked shilling was mixed with the silver, which was accurately counted.

On examining the till shortly after, this peculiar shilling was missing, and Cook was taxed with having taken it out; this he instantly acknowledged, stating that its peculiarity had caught his eye, but affirmed, at the same time, that he had put another of his own in its place. The money was accordingly counted over again, and found to agree exactly to his statement.

Although the family was highly respectable, and therefore capable of advancing him in his future prospects, and also much attached to him, and very kind, yet the high spirit of the boy could not brook remaining in a situation where he had been suspected. He therefore ran away, and having no other resource, entered as a cabin-boy in a collier.

RUSSIAN SEA TERMS.—The Russians use English terms for the various parts of a ship, and all the orders for sailing are given in Dutch. These terms were originally engrafted into the Russian tongue, by Peter the Great, who studied ship-building in England, and seamanship in Holland. It was found easier to adopt these foreign terms, than to invent new ones for every day use, as they had no equivalent in the Russian language.



WHOLE NO. 1177. BOSTON, TUESDAY, DECEMBER 22, 1863. VOLUME XXIV. NO. 50.

THE ADVENT HERALD
IS PUBLISHED EVERY TUESDAY.

At 46 1-2 Kneeland Street, (Up Stairs,)
BOSTON, MASS.

JOSIAH LITCH, EDITOR.
To whom remittances for the Association, and communica-
tions for the Herald, should be addressed.
Letters on business, simply, marked on envelope "For
Office," will receive prompt attention.

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[For Terms, &c., see 7th page.]

The Three Woe Trumpets.
BY REV. O. R. FASSETT.
[Continued.]

EXPOSITION.
"One woe is past; and behold, there come two
woes more hereafter."

And the sixth angel sounded, and I heard a voice
from the four horns of the golden altar which is be-
fore God.

Saying to the sixth angel which had the trumpet,
Loose the four angels which are bound in the great
river Euphrates.

And the four angels were loosed, which were pre-
pared for an hour, and a day, and a month, and a
year, for to slay the third part of men.

And the number of the army of the horsemen
were two hundred thousand thousand; and I heard
the number of them.

And thus I saw the horses in the vision, and
them that sat on them, having breastplates of fire,
and of jacinth, and brimstone; and the heads of
the horses were as the heads of lions; and out of
their mouths issued fire, and smoke, and brimstone.

By these three was the third part of men killed,
by the fire, and by the smoke, and by the brimstone,
which issued out of their mouths.

For their power is in their mouths and in their
tails; for their tails were like unto serpents, and
had heads, and with them they do hurt.

And the rest of the men which were not killed
by these plagues yet repented not of the works of
their hands, that they should not worship devils,
and idols of gold, and silver, and brass, and stone,
and of wood; which neither can see, nor hear, nor
walk:—REV. 9: 12-21.

Neither repented they of their murders, nor of
their sorceries, nor of their fornication, nor of their
thefts.—REV. 9: 12-21.

By the sounding of the sixth trumpet we un-
derstand the commencement of those judgments
predicted to occur upon the inhabitants of the
earth under this woe trumpet.

We have in these verses the period in the
Mohammedan government, when under four
principle leaders its armies overrun the surround-
ing provinces and conquered the Eastern Ro-
man world.

"The four angels," or messengers, were the
leaders of the four allied armies, which were to
kill and destroy. There being loosed, simply de-
notes the removal of the obstacles to their in-
vasions. The four races, or divisions, with their
leaders, to which reference is made, were the
following: The Seljukians, under Royal Bey;

the Moguls, under the successors of Gengis Khan;
the Ottomans and Moguls, under Tamerlane.

The great Euphratean valley, was the seat of
this empire; and the restraints being removed,
they had the power, and went forth on their
mission of judgment to kill, and compel "the
third part of men" to embrace the doctrine of
Mohammed. Says Dr. Lord:

"No fact in history is more indisputable than
that after the Goths in the West, and the Sara-
cens in the East, no nation except the Mo-
hammedan Tartars, invaded the Roman Empire,
and established a vast dominion that continues
to the present time without a change of religion.
There is an absolute certainty, therefore, that
the Mohammedan Tartars are represented by
this symbol."

The Protestant world are almost a unit upon
the application of this prophecy to the Mahom-
medan power; and have been from "the days of
Malanethon till now."

The number of their armies John has twice
told: "Two hundred thousand—two hundred
thousand," as the best interpreters render or
interpret the language of verse 16. History in-
forms us that Mohammed, attacked Constantino-
ple in 1450 with an armed force of four hun-
dred thousand men. Some are inclined to in-
terpret the language, "Myriads of myriads."
And Gibbon says, "Myriads of the Turkish
horse overspread a frontier of six hundred
miles."

In 1453, Constantinople was taken, and the
Eastern city of the Cæsars, by conquest, became
the seat of the Ottoman empire.

Having designated the power to overthrow
and destroy the Eastern Roman empire, and in-
flict this "second woe" upon them, we will now
consider the instruments of death used in the in-
flictions of the judgment. "And thus I saw the
horses in the vision and them that sat on them;"
i. e; the armed locusts are interpreted to be
horses and men on them. "Having breastplates
of fire, and jacinth, and brimstone; and the
heads of the horses were as the heads of lions;
and out of their mouth issued fire, and smoke,
and brimstone." Verse 7.

We must take into account that here is a de-
scription given of this method of warfare, by
one who saw in vision before he saw in reality
the modern improvements in war.

It is a vision of cavalry with fire arms. Says
Lr. Keith:

"The breastplates of the horsemen, in refer-
ence to the more destructive implements of war,
might then, for the first time, be said to be fire,
and jacinth, and brimstone, the flame of which
is jacinth, was an ingredient both of the liquid
fire and gunpowder. A new mode of warfare
was at this time introduced, which has changed
the nature of war itself, in regard to the form of
its instruments of destruction; and sounds and
sights unheard of and unknown before, were
the death knell and doom of the Roman
empire. Invention rivalled force; and a
new power was introduced, that of musketry
and artillery in the art of war, before which the
old Macedonian phalanx would not have re-
mained unbroken, nor the Roman legion's stood."

Fire arms were invented but a short time be-
fore the sounding of this trumpet; and the
Turks claim the honor, (if honor it is,) of their

invention. Guns and fire-arms were first used in
the reduction and conquest of Constantinople.

"Their power was in their mouth and tails
which were like unto serpents, and had heads,
(bullets,) and with them they do hurt." Verse
17.

A description of the gun, as seen in vision,
and of the ball by which the injury was inflicted.

There were besides these lighter arms, heavier
ordnance used. In the siege of Constantinople
they had one piece of ordnance that took sixty
yoke of oxen to draw. Says Gibbon: "At the
request of Mahommed, Urban produced a piece
of brass ordnance of stupendous, and almost in-
credible magnitude. A measure of twelve
palms was assigned to the bore, and the stone
bullet weighed about six hundred pounds. A
vacant place before the new palace was
chosen for the first experiment. But to prevent
the sudden mischievous effects of astonishment
and fear, a proclamation was issued that the can-
non would be discharged the ensuing day. The
explosion was felt, or heard in a circuit of a
hundred furlongs; the ball, by the force of gun-
powder, was driven about a mile, and on the
spot where it fell, it buried itself a fathom deep
in the ground. For the conveyance of this de-
structive engine, a frame, or carriage, of thirty
wagons was linked together and drawn along by
a train of sixty oxen; two hundred men on both
sides were stationed to poise or support the rol-
ling weight; two hundred and fifty workmen
marched before to smooth the way and repair
the bridges; and near two months were employed
in a laborious journey of a hundred and fifty
miles. In the seige, incessant volleys of lances
and arrows were accompanied with the smoke,
the sword, and the fire of their musketry and can-
non. Their small arms discharged at the same
time five, or even ten balls of lead of the size of
a walnut, and according to the closeness of the
ranks, and of the force of the powder, several
breastplates and bodies were transfixed by the
same shot. The great cannon of Mohamied,
was flanked by two fellows of almost equal mag-
nitude. The long arms of the Turkish artillery
was pointed against the walls; fourteen bat-
teries thundered at once on the most accessible
places; and one of them it is ambiguously
expressed, was mounted with one hundred and
thirty guns; on that it discharged one hundred
and thirty bullets."

This was a marvelous advance on the ancient
mode of warfare, and the implements of destruc-
tion used in ancient times. Accordingly the
the more fearful woes and horrors followed war.
Did any conceive, on the invention of fire-
arms and heavy artillery, that nations of men
would engage in bloody strife and war the less,
they have been undeceived by the fact that wars
became more frequent and terrific. All those
destructive and fearful battles of the Turkish
hordes—and later of the French revolution, and
of Napoleon Bonaparte the 1st, have occurred
since; as proof, that no implements of death,
however terrible, will prevent hostile strife.
Their invention is but a token that they will be
used, and be the means of woe to the children of
men.

The duration of the sixth trumpet, or the
woes under it, was to be in prophetic language,
"a day, and a month, and a year," which period

amounts to 391 years. "A day," is a symbol
of a year; "a month," is a symbol of thirty
years, "a year," is a symbol of 360 years.

1
30
360
391

The one hundred and fifty years of the dura-
tion of the fifth trumpet brought us down to the
year 1449. The 391 years of this sixth trumpet,
added to that period brings us to the year 1840 of
the Christian era, for the close of this trumpet,
when the allied powers of Mohammed would be
unable longer to slay men at their will. And
accordingly it was in the year 1840, Aug. 11th,
that by a conference of the allied powers of Eu-
rope, England, Russia, Austria, and Prussia,
the Mohammedan supremacy passed away for-
ever. We might present the historic facts in
confirmation of this statement had we time; but
we deem it needless.

Since that period the Ottoman power has
been so enfeebled as to be denominated the "sick
man," and is unable to stand alone, or without
the support of other governments, and is entirely
at the mercy of the European powers.

M. De Lamartine, speaking in the Chamber
of Deputies, in Paris, on the subject of the dry-
ing up, or wasting away of the Ottoman empire
said:

"The Ottoman empire is no empire at all; it
is a misshapen agglomeration of different races,
without cohesion between them, with mingled in-
terests; without a language, without laws, with-
out unity or stability of power. You see that
the breath of life which animated it, namely re-
ligious fanaticism, is extinct. You see that its
fatal and blinded administration has devoured
the race of conquerors. And that Turkey is
perishing for the want of Turks."

Aug. 11th, 1840. It was written in the
faithful fulfillment of God's word:—"The second
woe is past; and behold the third woe cometh
quickly." Rev. 11th chapter.

In Buck's theological dictionary, I find the
following:

"The ninth chapter of Revelations seems to
refer wholly to this imposture. As it arose a
scourge to Christendom, about the time that
Anti-christ obtained a temporal dominion, so it
is not improbable but that they will have their
downfall nearly at the same period. The four
angels were loosed," says the prediction, "which
were prepared for an hour, and a day, and a
month, and a year, to slay the third part of
men." This period in the language of prophecy,
makes 391 years, which being added to the year
when the four angels were loosed, will bring us
down to 1844, or there abouts, for the final de-
struction of the Mohammedan empire."

There are two mistakes in this article. First
an inaccuracy in the computation of the time
which subsequent events have made plain. Mr.
Litch's calculation was more definite, even to
the accuracy of the day, Aug. 11, 1840. A
computation made, and before the world for
nearly two years before the period expired.
Second, stating that at the termination of this
prophetic period, the final destruction of the
Mohammedan empire was to take place. This
the prophecy does not aver. The power to in-
flict independently, judgment upon nations, was

to then terminate—its supremacy forever to pass away.

The destruction of this power, now in consumption like the Antichrist, is to take place with that of Anti-christ at the appearing of the Sun of Righteousness, and the end of the world under the sounding of "the seventh trumpet" and "third woe."

Observe! "The second woe is past; and behold the third woe cometh quickly."

There is something remarkable in this word "quickly." There is a short delay before the "third woe," and the sounding of the seventh trumpet occurs. It was not so in the case of the first and second woe. There was no interval of time. But before the third woe comes upon the inhabitants of the world, there seems to be a little space—a pause! Yet "Behold the third woe cometh quickly!" And we are now in this little space, in time called "quickly." It is almost, if not quite exhausted. The last woe trumpet is about to sound; alarming and startling the world with most astounding wars. And I must confess, the present condition of our land and world, intimate to us that we are in the beginning of the sounding of the seventh trump, or it is about to sound. A terrible hour is before the inhabitants of the earth. The whirlwinds of war have begun upon the coasts of the earth, and will soon sweep over the nations in terrible fury and devastation. And for this awful day, the implements and materials of destruction, and engines of war, and death-dealing weapons, are prepared and preparing. That they will be used, and that the fiery ordeal is before the world, is evident from the closing verses of the chapter. "And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Verses 20 and 21.

[To be continued.]

The Spirit Easily Grieved.

One is compelled to notice, in a season of revival, the mysterious workings of the Holy Spirit. Hardened reprobates, who might have been thought beyond the reach of grace, are changed to humble penitents and sincere converts. Moral men, who seem, like the young ruler, to be not far from the kingdom of God, are often driven into unbelief. Some, by yielding readily to Divine impressions, are changed in a few hours from careless sinners to rejoicing believers. Others, by obduracy in resisting such impressions, pass months in unrest and anxiety, and are left without hope or change. Others, who at one time give evidence of deep concern, by imprudence in suppressing convictions and grieving the Holy Spirit, relapse into a hardened state, from which they are never aroused.

Many years ago a young man in W—, Pa., was deeply convicted of his sins. He was in great agony of mind for many days, spent much time in his closet with his Bible, and made frequent visits to his pastor for counsel. His feelings were more pungent than usual, and at last he seemed on the point of accepting the Savior as the only way of pardon. His pastor hoped that at the next interview he might find him a rejoicing believer.

But at the next visit he seemed less interested than before, and the pastor soon found that a wicked companion was trying to draw him back again to worldly pleasures. He warned him of the great peril of trifling with the Spirit's influences, and besought him to make an instant surrender to Christ. The young man was deeply affected, but after leaving his pastor fell in again with his companion, and lacking moral courage to be true to himself, joined with him in ridiculing some of the peculiar features of the revival. From that time his seriousness disappeared. He forsook the sanctuary, became a profane and reckless man, a notorious opposer of the truth, and in a few years was taken away by a sudden and fearful death, without a moment's warning to prepare to meet God.—*Watchman and Reflector*.

Consolation.

Earth to earth, and dust to dust,
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid;
Here the sword and pen must rust—
Earth to earth, and dust to dust!

But a day is coming fast,
Earth, thy mightiest and thy last.
It will come in fear and wonder,
Heralded by trump and thunder;
It will come with strife and toil,
It will come in blood and spoil;
It will come with nation's groans,
Burning temples, trampled thrones:—
Then, Ambition rue thy lust.
Earth to earth, and dust to dust!

Then will come the judgment sign,
In the East the King will shine.
Flash from heaven's golden gate,
Thousands, thousands round his state,
Spirits with the crown and plume,
Tremble, then, thou sullen tomb,
Heaven shall open on our sight,
Earth be filled with living light—
Kingdom of the ransom'd just—
Earth to earth, and dust to dust.

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the deserts rise,
Fruits of more than paradise:
Earth by angel feet be trod,
One great garden of our God—
'Till are dried the martyr's tears,
Through a thousand blessed years,
Now in hopes of this we trust,
Earth to earth, and dust to dust.

The Gospel.

It is a power of God unto salvation. All outward reforms fall short of saving; because all the real good they effect is derived from the saving power of the Gospel of Christ. The Church itself will speedily come to grief and desolation if she loses this power. It is her life!

Why has the great temperance movement abated? and why have so many reformed drunkards broken their pledges, and returned to drunkenness? Because, with an abundance of human agency, good resolves and purposes, there was not sufficient of the saving Gospel-power in it to nerve them for the conflict with the returning tide of intemperance, which was sure to come after the first popular excitement had subsided; not enough of God's grace to make them to resist their vitiated appetites, or the power of alluring examples. There was too much of the human, and too little of the Divine in the effort; and had reference almost exclusively to the physical part of man. It trusted to man, and failed. And why has not the intelligence, emanating from our various educating agencies; our numerous universities, colleges, higher and common schools in our land, saved us from a bloody and destructive civil war? Why has it not prevented one portion of our people from plunging headlong into a causeless rebellion, and another portion from shamelessly sympathizing with this wicked revolt? Simply because there is not enough saving Gospel-power in it. We had not enough of the right kind of education. It has too much of the human letter, rule, axiom, and science, and little or nothing of Christ and the grace of God in it. The aim has been to enlighten the mind; while the heart was neglected and left to itself, and has worked out its own problem of depravity. We thought it was all sufficient to enlighten people, and make them understand their real interests; we found out that, without God in our knowledge, we are worse fitted for self-government than the savage!

Why has not a free press saved our nation from sin and consequent ruin? A great portion of it was ashamed of the Gospel; another portion, even of the religious press, had too much of the fear of man, and too little of the fear of God, before their eyes, and was afraid to stand up manfully for Jesus; and a larger part—the political press almost without exception—went in for the "loaves and fishes," and openly fought for Satan and his kingdom. The press of this country has too little of Gospel-power in it.

And again, though we have religious denominations by the score, and churches by the hundred, with steeples and spires pointing steadily toward heaven, scattered all over the land—and we have hosts of preachers, learned and unlearned, yet why are the people not more heavenly, and why is our nation not saved? Why does wickedness, of almost every description, prevail to such an extent? Ministers have attended to the letter, but in many cases neglected the power of the Gospel. They have studied sketches, and preached on skeletons until the rattle of dry-bones has drowned out the voice of prayer. They have so long tarried at the feet of earthly Gamaliels, that they have forgotten to study at the feet of Jesus. They paid more attention to the rhetoric, and the graceful delivery of their sermons, than to the preaching in the power and demonstration of the Spirit. Yea, not a few have so far forgotten the nature of the great commission: "Go and preach my Gospel," that they are deliberately and persistently reading their Gospel, i. e., their well-written essays on theological subjects, and palmed them off upon their people as the Gospel. Others preached their special creed as the Gospel. And others, still insisted that the "Church" instead of the Gospel was the saving means for man, whilst many preached merely for the sake of fame and filthy lucre.

Thus the daughter of this people was not healed, though there is "a balm in Gilead," and power enough in Jesus to save sin-sick souls. The church needs the baptism of the Holy Ghost. Ministers must be clothed with power from on high. Gospel-power and life must occupy the chairs of our high schools. The Gospel must rule the press and become the moving power in every reformatory movement. Then it will save the masses from sin, will purify our Government, and our nation. Yea, it will save the world!—*Evangelical Messenger*.

[At least it will save them that believe.—Ed.]

Answer to "Great Tribulation."

By A. Brown, published in the Advent Herald of Nov. 17, 1863, with Further Remarks on the Subject.

"I have read with attention several arguments to prove that it is within the power, and is the duty of God's people so to live, that they may be translated before it begins and thus escape all these things, but have thus far, failed to see sufficient evidence to establish its truth."

We scarcely hope to be able to convince the author of the above in the few paragraphs allotted for an answer; but if Christ has asserted that those who "watch and pray always, shall escape all these things," we ought to believe it; and is it not both a duty and a privilege to obey the injunction to watchfulness and prayer, as an act of Christian obedience, even if there were no special blessings attached to it?

But it certainly does imply an extraordinary state of grace, with the promise of an extraordinary reward. The promise includes an "escape from all these things." From what things? "Distress, and perplexity," Luke 21: 36, 26, are two of the things mentioned. Surely the wilderness church could not escape these two; for she would be much perplexed how to live away beyond the haunts of civilization, and without the most common comforts of life, and doubtless very often distressed for food and clothing; and comfortable lodgings, and other household comforts. And even these would be among the slightest sufferings. Imagine the heartrending scene of mothers parting with their children; and the mortality among the infants, and such of them as they are able to carry with them. The portraiture of these sufferings might be lengthened out by pages and pages, and yet the half would not be told. We may have some idea of that which shall be by that which has been. In the wilderness history of the Waldenses, and Albigenes, and many more of the same character, in which we read of their being hunted down by bloodhounds, tracked on the frozen snow over rugged mountains by the blood stains from their torn and bleeding feet, until exhausted they fainted by the way, but to be captured, and dragged back to death by almost every conceivable form of torture. But it shall even be worse than all this. "For there

shall be a time of trouble, such as never was since there was a nation;" "For there shall be tribulation, such as was not since the beginning of the world to this time, no nor ever shall be, and except those days should be shortened, their should no flesh be saved." (Matt. 24: 21, 22. Dan. 12: 1.)

This "time of trouble" is not only entitled to the term "Great tribulation," (or "the tribulation, the great one," as sometimes translated,) from its surpassing sufferings but from its unlimited extent. "For as a snare it shall come upon all them that dwell upon the face of the earth." Luke 21: 35, 36. Here all are mentioned—"all that are upon the earth,"—"whole earth." What does such language mean? If all that are upon the earth are to be involved in this time of trouble, how can any be said to "escape all these things," if they are on "the earth." They might escape some, and doubtless will; but if all that dwell on the earth are involved in it, it could in no sense be said they could escape all, if they remained on the earth. As strong as these Scriptures are in favour of that view, there are hundreds of others that corroborate it, and place it almost beyond question, that a part of the church, mentioned as those that "are ready," or the bride that has made herself ready, will be translated before "the tribulation." (Matt. 25: 10. Rev. 18: 7.) And it is an especial reward for special services, and includes a specified state of personal preparation. "For because thou hast kept the word of my patience, I will keep thee from the hour of temptation which shall come upon all the world." (Rev. 3: 10.) This primarily related to one of the seven churches of Asia Minor; commentators hold that it also typifies seven states, or stages of the church, and some also hold that it represents seven classes of Christians at the period of the Lord's coming. It undoubtedly has its antitype or second fulfillment at that time. To one class it is said, "Remember how thou hast received, and heard, and repent. But if thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come." (Rev. 3: 2, 3.) "This class unmistakably represents the slumbering, and unwatchful virgins. The coming as a thief, is mentioned, and the coming with unobserved suddenness is threatened,—it is parallel with the following texts. Luke 21: 35, 1. Thess. 5: 2, 3. Rev. 16: 15. Malachi 3: 1, 6. Luke 12: 46, 47; and many similar passages. But notice the reason given why the time of the coming of the Lord should be unknown to them. It was not only their unwatchful, unobserved unprepared state—but it has something to do with their work. "I have not found thy works perfect before God" was the charge made against them. What was the remedy? "Be watchful and strengthen the things which remain, that are ready to die." (Rev. 3: 2.) But to the other party nothing of the kind is said. They have kept, "or given testimony to his word" with patience under trying circumstances, and they should be kept from the hour of trial which should come upon the world.

There were also special honors promised, "For he that keepeth my works unto the end, to him will I give power over the nations." (Rev. 2: 26.) But the loved ones, who slumbered and loitered, and consequently remained in an imperfect state, notwithstanding all these warnings, were to be "rebuked and chastened." (Rev. 3: 19.) "It is clear that the foolish virgins had once been Christians." We think so too, and we think that our brother would be convinced that they remained Christians, if he would read Dr. Seiss's "Parable of the Ten Virgins." (the very best work that we have seen on preparation for the Lord's coming.) The careless, negligent, slumbering attitude of the unwise virgins, proves their identity with the unready servant, that prepared not himself, neither did according to his Lord's will, and consequently will be beaten with many stripes, but not condemned to eternal fire, "yet saved so as by fire," with the "suffering of loss." There is considerable difference between the doomed to "everlasting fire," and the "saved so as by fire." These last are identical with the "great multitude which came out of great tribulation." (Luke 12: 46. 1 Cor.

3: 15. Matt. 25: 41, 46. Rev. 7: 9, 14. The author of the "Ten Virgins," attaches peculiar emphasis to 1 Cor. 3: 15. And these are very strong passages, positively settling the question of their ultimate solution. For it is distinctly stated that they "themselves were saved, yet so as by fire, with the suffering of loss." What is the fire, but with great tribulation? This doctrine is by no means calculated to foster impunity, when we think of the fiery conditions; for all that we could endure now, either in service, in sacrifice, or in suffering, would be but a tithe of the suffering in that "time of trouble, such as never was." Let us then cease to think hard of our self denial, and sorrow by the way, and resolve to endure patiently and be thankful that it is no worse. For when we contrast it with the houseless, homeless, half starved, half clad state of the wilderness church, with the constant dread and alarms of her perilous position—and the incessant fear of worse; we have cause to rejoice that we suffer comparatively, so little; and that from this time out we are to occupy a suffering condition, such as a position of self sacrifice, and self denial implies, cannot be doubted. Neither could this suffering be dispensed with, for it has much to do with our present preparation. Why else would Peter pray, "The God of all grace, after that ye have suffered awhile make you perfect." (1 Pet. 5: 10.) If there was no necessity for suffering, why did not he pray for this perfection without it? Again why did he say "He that hath suffered in the flesh hath ceased from sin; that he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God." (1 Pet. 4: 1, 2.) They must actually cease from sin in the flesh, that they may pass from life to life, without passing "through the dark valley of the shadow of death," for "the wages of sin is death;" and therefore if they are not purified from all sin, they cannot at once enter into life, without passing through death. Hence it is said, "he that hath this hope purifieth himself even as he is pure." (1 John. 3: 3.) This preparation would need to be higher even than Paul's, if anything, to enable their bodies to escape the "wages of sin," for Paul passed through the process of death. Paul speaks of "the death of the body of sin," while we are yet living, (Rom. 6: 6,) which we suppose to mean not only a cessation from actual sin, but through purification from the desire to sin. All the apostles insisted upon this principle. James speaks of their being "perfect entire, wanting nothing" (James. 1: 1-7.) Luke. 6: 40, says "every one that is perfect, shall be as his Master." Matt. 5: 48, says, "Be ye perfect even as your Father in heaven is perfect."

No one who has not taken pains to collate the Scriptures on this point could form an idea of the number that treat specifically of this state of perfect preparation. We will give some of them in a subsequent article. Paul makes a fearful declaration in reference to the defilement of the body, after the new truth of the spirit. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Know ye not that your body is the temple of the Holy Ghost which is in you." (1 Cor. 6: 19, 20. 1 Cor. 3: 17.) Examine these passages together. Here we have the remarkable fact, which many ignore to their own hurt, that after the Holy Spirit is put within us, we have no right to use our bodies for ourselves, any more than any other piece of property that we have sold. "For ye are bought with a price; and are not your own." The idea of self service would never occur to Christians if they were actuated by Gospel principles; "for they do not own themselves, and therefore must not serve themselves, but another." "For ye are Christ's, who was delivered for our offences, and arose for our justification." (1 Cor. 3: 23. Rom. 4: 26.) Notice the term "delivered for our offences." He died our death; to which we were amenable by the transgression of the law, and by the law of ransom in Eastern countries, the ransomed belongs to his deliverer.

A case of this kind occurred to Eastace Carley, son of Dr. Carley, missionary in the East.

A man was crucified and hung for many hours in this painful condition, when Mr. Carley, much affected by his sufferings, begged his life, which was granted, when, by law, the ransomed became his servant. "He gave his life a ransom" for them—"that they which lived should not henceforth live unto themselves, but unto him who died for them, and rose again." (Matt. 20: 28. 2 Cor. 5: 15.) For this reason he holds them to a strict account for their conduct and their services. They have no right whatever to do anything but by permission. Therefore, "presenting their bodies a living sacrifice" is called a reasonable service. And it must not only be a constant "service," as far as their work is concerned, but they must be personally holy and acceptable unto him. And not in any sense "conformed to the world," but assiduous to "prove or ascertain what is that good, and acceptable, and perfect will of God." (Rom. 12: 1, 2.) And if they are determined to find what is acceptable to him, it will not be long before they succeed, for it will not take them a moment to turn to 1 John. 2: 6, and see that they "ought also to walk even as he walked;" and that without such a walk, their profession of faith in Him is not a genuine one. 1 John 2: 3-6. "For without holiness no man shall see the Lord." "Therefore he chastens us for our profit, that we might be partakers of his holiness." "But if we would judge ourselves we should not be judged, but when we are judged of the Lord we are chastened that we should not be condemned with the world?" (Heb. 12: 10, 14. 1 Cor. 11: 31, 32.)

It is a mercy then that the unwise virgins are saved, even so as by fire. And consequently we see those who would not judge themselves by the word, and conform themselves to it, passing through "the great tribulation." (Rev. 7: 9-14.)

[To be continued.]

The Fruits of Prayer.

For the last three years the opening week of the year has been set apart for united prayer by Christians in every quarter of the globe. The *American Messenger* has the following interesting article, proving that this season of prayer has been followed by great results; Benjamin Scott, Esq., the excellent chamberlain of London, in an impressive address at the opening of the week of prayer, grouped together some of the striking political changes that have occurred since the setting apart, in 1860, of the opening week of the year for the united prayer of Christians throughout the world. He stated that, "for the amelioration of the condition of the human race, for the removal of obstacles and hindrances to its elevation and progress, for the breaking of yokes and the losing of heavy burdens and for the opening of doors of usefulness and evangelization, there has been no such three years since the world began as the years which have witnessed so much united and intercessory prayer." In proof of this encouraging statement, he refers to the fact that China, hitherto hermetically sealed, has unexpectedly been opened to foreign ambassadors, to trade, travelers, and missions; that Russia has unexpectedly emancipated her serfs; that Austria has broken the concordant with the Pope, and extended toleration to her Protestant subjects; that a large portion of Italy has been set politically free, and now enjoys free worship, a free Bible, free schools, free colportage; that the slaves in the Dutch colonies have been emancipated; that the laws against the slave-trade have been enforced in the United States; and that Christianity in Madagascar, so long persecuted, has risen to a fresh and glorious life. Such a catalogue of blessed results may well encourage the faith of Christians in the readiness of their prayer-hearing God to fulfil His promise, "Open thy mouth wide, and I will fill it," while it should keep them on the earnest watch for His gracious answers to their prayers. It may be true, as Mr. Scott says, that the church has "treated prayer too much as a duty to be practiced, a form to be observed, a privilege to be enjoyed in bringing the believer nearer in communion to God. It has not yet risen to the fact that prayer is an infallible, divinely

appointed conductor to the church and the world."

The Family.

"Fellow-citizens with the saints and of the household of God."—Ephesians 2: 19.

There is a wondrous family,

That's scattered far and near,

All travelling to eternity,

But never gathered here.

There's many a loving brother,

And sister dear we know,

Who shall never see each other,

Nor ever meet below.

They have all one mighty Father.

Who is forever near,

But they only feel his presence,

And never see him here.

They have all an Elder Brother,

Who saved them every one,

But they shall not see his beauty

Until their journey's done.

They have all one home, far distant,

On which their hopes are set;

But they do not know its glories,

Nor even dream them yet.

When within its blessed portals

This scattered household meet,

How great will be the jubilee,

The fellowship how sweet!

Then, if homeward I am hastening,

I need not shed a tear,

Though I meet few kindly faces,

Or friendly greetings here.

All more dear will be the welcome,

When entrance there I gain;

All the sweeter, to be sharing

Love's pure and perfect reign.

Wailing Place of the Jews.

Just outside the wall of the ancient Temple at Jerusalem is a spot where the Jews assemble every Friday afternoon, men, woman and children, to bewail the sad condition of their nation. Some of the great stones of the outside wall of the Temple still remain, and as this is the only approach to them allowed, they gather here, and with every outward manifestation of grief, kiss the cold stones and pray that the desolation of the Holy City may cease, that the Messiah may come, and the long-exiled people be gathered in their own land. It is a sad sight. Light has dawned upon the earth, but they see it not. The long desired One has come to "His own, but His own receive Him not." A correspondent of the *Philadelphia Evangelist* thus describes a recent visit to this place of weeping.—*Watchman and Reflector*.

On a clear, pleasant Friday afternoon last spring several of us went with a kind friend who lived in Jerusalem to see this place. We passed through what is called the Jews' Quarters—that is, the part of the city where they are required to live. There are a great many of them and they were very filthy. Their streets were very narrow and dirty, and their houses looked as if nobody could have any comfort in them. Five of their synagogues were all crowded together so that we could step out of one into another, and they were all poor, rickety, dirty-looking places, with birds flying in and out, and great holes in the roof that the sun and rain could come right through. Old men and women were sitting at the doors, and they looked very sad and very cast down.

At length we came through a narrow, crooked street to the Place of Wailing. It was about ten feet wide by about one hundred feet long, open above, with a low wall on one side and a high one on the side next to where the ancient Temple stood. In this narrow place there were fifty or sixty Jews and Jewesses and their children. They were from a great many different countries—had a great many different kinds of dresses, and talked to each other in a great many different languages; but they were all Jews, and they chanted and prayed in Hebrew. The men stood in rows as near as they could to the wall, and, bending backwards and forwards, would repeat, at first slowly and then rapidly, but plaintively and sadly, their mourning over their desolations, and their prayers for deliverance. The women, too, though they did not pray so loud, yet showed a great deal of feeling. They sat down in a long row and would keep their eyes fixed on the walls or on the ground.

Then sometimes they would get up and go and kiss the stones, and lay their cheeks against them, and sob, and weep as if their hearts would break. Mothers would take their little boys and girls and lift them to lay their little faces against the cold, big stones, and show them how to clasp their little hands and pray. Sometimes the whole company would be very still for a few moments, and then some one would begin to sigh and sob, and soon the rest would join in, and at length the whole company would be weeping and wailing as in the very deepest sorrow.

Written for the Advent Herald.

The Third Woe.

Bro. Litch.—I wish to call attention of the readers of the Herald to a consideration of the question, Are we living in the days of the voice of the seventh angel? So I believe; and have for the last nine years; the three woes come upon the inhabitants of the earth, before the separation takes place, while the tares and wheat grow together. Of the two first there can be no difference of opinion, and we think that the language is equally clear of the third, for the prophecy reads; "Woe, woe, woe, to the inhabitants of the earth" and "in the day of the voice of the seventh angel, when he shall begin to sound," or in the beginning of his sounding, not at the end, shall the mystery of God be finished. So we understand the passage. And Daniel's time of trouble, 12: 1, comes in under the third "woe." At that time shall his people be delivered, not before nor after, but at that time. From the foregoing and other considerations, I am led to believe that the third woe trumpet sounds before the Lord comes. Let us take a glance at the prophecy, and history of the three woes. And the fifth angel sounded. And we have the rise and spread of the Mahomedan power, increasing in power until they became strong enough to "torment" men five months, say from 1299 to 1450. But this woe covers a space of some 844 years from 606 to 1450, here the first woe ends. The "sixth angel sounds," and the restraint is moved, the four Mahomedan tribes unite under one bold and daring leader, and commence to "slay men;" or as the prophet Daniel has it, (speaking of the same power,) "therefore he shall go forth with fury to destroy, and utterly to make away many," 11: 44, and they had power to do this for the space of 391 years, and 15 days; which period terminated August 11, 1840. But the third woe, had past forty years or more before, at the close of the third revolution in 1793; see Rev. 11: 14. "The second woe is past;" this woe covered a period of about 340 years, and now behold the third woe cometh quickly. Nearly seventy years have passed away since the second woe ended. Can any person believe this, and not tremble for a world lying in wickedness, if not for himself? "The third woe cometh quickly," after a peace which the world seldom enjoys; the great trumpet is sounded, Russia declares war on Turkey, and the nations fly to arms, Russia, Turkey, France, England and Sardinia, engage in deadly combat; and from thence the war chariots traverse the earth in a remarkably short space of time. India, China, Persia, Syria, Italy, Japan, the islands of the sea, and America, have in their turn become the theatres of war, and distress, and yet the conflict has just begun. May God deliver us from what follows, and prepare us to escape these things that are coming to pass on the earth.

I have sketched my views of these things in a few words, in order to draw attention to them and get the views of others.

French Conquests.

The French conquest of Mexico is an event that came upon us with startling effect. But it is not the first of recent attempts to extend the dominion of France. It is only one item of a policy steadily pursued by which to retrieve the catastrophe of 1815. Then it seemed that all the dreams of "ships, colonies and commerce" which the first Napoleon so perseveringly chased must be given up. But what European wars could not secure, European peace has given opportunity to acquire.

France lacked good harbors. But what nature had given sparingly, art has made equal to the best. Her ports, docks, and all the apparatus of naval construction, have been carried to an extent and completeness quite unrivalled. The want of men for the navy was a serious difficulty. Twenty thousand men are annually called to the Newfoundland fisheries by a liberal bounty, and on their return are subjected to a thorough naval discipline. Every sailor is enrolled and liable to draft. Thus the French sailors are skillful, and all are at the call of the government. But there is no security that a sufficient number of seamen can be had for naval exigencies, unless the commercial marine can be extended and made popular. This is undoubtedly the weak point of the French government, in view of which colonization is a necessity, and conquests are made in order to colonization.

Algiers was first occupied. This conquest secured six hundred miles along the Mediterranean coast. Its military value has been great—its commercial results less satisfactory. But two hundred thousand Europeans have made their home in the colony, the exports have reached fifteen millions, and the imports twenty-five millions of dollars. Next Tahiti, or Otaheite, in the Pacific Ocean, where Christianity has signally triumphed under the labors of English Protestant missionaries, on such pretexts as those alleged by the wolf against the lamb, was seized and is held as a French dependency. "Few" (says the Atlantic Monthly, from whose pages these facts are extracted) "will believe that zeal for the Catholic church prompted Louis Philippe to inflict so disproportionate a punishment. That the island is the best victualing station in the South Pacific is a far greater sin, and one for which there could be in covetous eyes no adequate punishment, except that seizure which is so modestly termed a protectorate."

The murder of a French missionary in Cochin China was made the pretext of a war, and the result of the war is the conquest of a territory including the mouths of the Cambodia and Saigon Rivers, and projecting into the China Sea at a point nearly midway between Singapore and Hongkong. This gives at once a commanding commercial station, and opens the door to conquests second only to those of the British in India. And now Mexico is added.

Ambition seems to have made a secure progress. It has grasped much. But French greed has grasped as much in time past. Can she hold it all, against the force of a maritime antagonist? That question will be settled in the next great war to which France may be a party. —*Watchman & Reflector.*

Dr. Chalmers, on Preaching.

In conversation with an American clergyman, Dr. Chalmers said, a sermon, properly considered, consists of two parts, *exposition* and *application*. The truth lies in the text, like a sword in its scabbard. The business of the minister is first to draw the sword, that is *exposition*; and next to cut and thrust with it on the right and on the left, that is *application*.

The hearers, first of all, must see what is the *mind of God* in the text, and then that mind of God is to be used for their reformation. It is not enough that the preacher preach the truth; the hearers must know for themselves that it is the *very truth of God*. The power does not lie simply in the truth, but in the truth *perceived to be of God*. When this point has been gained, then the power of preaching is the *power of God*—Hence, careful exposition, showing beyond all question what is the mind of God in the text, is the indispensable first thing in every sermon.—Without this, the sword of the Spirit is, practically, not there. The sword sheathed is of no avail. Let it be first drawn by exposition, and then let it be wielded with a will.

No sooner are the avenues to the heart left unguarded, than a multitude of evil guests come thronging in, ready to take up their abode there. The heart, then, should be kept with all diligence.



ADVENT HERALD.

BOSTON, TUESDAY, DEC. 22, 1863.

JOSIAH LITCH, EDITOR.

YOUTH'S VISITOR.

The first number of the Youth's Visitor will be issued as near the first of January, 1864, as we can get it out. Will our friends please *inform us immediately* how many copies they will want for a regular list; and how many of the first number for circulation?

TERMS.—Twenty-five cents a year for a single copy or five copies for a dollar. Don't delay attending to this work.

POSTAGE FOR THE VISITOR.—3 cents a quarter, or 12 cents a year, for a single copy; 7 copies to one address for the same amount. It is for the interest of subscribers to get as many as they can, and have them sent to one person. If your postmaster will take the trouble, he is the best one. It is 12 cents a year for each four ounces, or fractions thereof.

Philadelphia Postage.

We will hereafter pay postage on all our Philadelphia papers, 5 cents a quarter, and subscribers may send the money to us with their pay for the Herald.

Agent for Philadelphia.

Bro. Joseph Miller, 1110 South Street, has consented to act as Agent for the Herald; to whom payments may be made.

Christmas.

How the very mention of the word sends the young blood coursing through the arteries and veins, and what visions of merry times and pleasant surprises haunt the dreams of childhood. And well may the hearts of the children of men be glad, for it was on the occasion of the first Christmas that a great multitude of the heavenly hosts came down to earth to sing, "Glory to God in the highest and on earth peace and good will to men." And the cause of all this joy was thus announced: "To you is born this day in the city of David, a Savior, which is Christ the Lord."

For more than four thousand years the people of God had been looking for the Christ to come, the woman's seed promised in Eden; the seed of Abraham to bless all nations; the Shiloh of Jacob, to whom the gathering of the people should be; the anointed seed of David, to reign on David's throne; the Lord our Righteousness of Isaiah; the good Shepherd of Ezekiel, and the Messiah of Daniel.

During all this long waiting time, the saints had longed, and prayed, and sighed for the hour which should reveal this holy coming One. Angels too had desired to look into these things. And when the glad intelligence sounded in heaven's arches, with what rapturous joy they received the news.

"In heaven the rapturous song began,
And sweet seraphic fire,
Through all the shining legions ran,
And strung and tuned the lyre.
Swift through the vast expanse it flew,
And loud the echo rolled,
The theme, the song, the joy was new,
'Twas more than heaven could hold.

Down through the portal of the sky,
The impetuous torrent ran,
And angels flew with eager joy
To bear the news to man.

With joy the chorus we'll repeat,
Glory to God on high,
God will and peace are now complete,
Jesus was born to die."

An event of so great importance to the human race had never before transpired, and well it deserves to be kept in perpetual remembrance through all generations. And to perpetuate the memory of the auspicious event, the church has instituted this Christmas festival. What wondrous grace clusters around it! The matchless love which moved our Heavenly Father to give his son, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might have everlasting life." The love of Christ to give himself and lay down his life for the sheep.

Then the lost and wretched condition of man, which required such a gift to rescue and raise him

to life and immortality, heightens our wonder and admiration. "Dead in trespasses and sins;" "without strength;" "while we were yet sinners;" "aliens from the commonwealth of Israel;" "having no hope, and without God in the world;" "children of wrath," "far off by wicked works," &c. The great love of God condescended to stoop to our rescue from this deep degradation and wretchedness. In this Christmas festival we are called to commemorate the infant Jesus, born into our world in helplessness and poverty, his only bed a manger, that he might sympathize with helpless infancy and lowly state. We should remember Jesus the man of sorrows, who went about doing good, and said, "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up; and the poor have the Gospel preached unto them." Christmas is most worthily celebrated by following as far as we are able, this blessed example of helping the poor and afflicted, cheering their hearts and binding up their wounds.

We do not object to making glad the hearts of dear friends, who have abundance and enjoy health, by tokens of love and good will; we heartily approve it. These things we ought to do, but not to leave the others undone. The poor, the sick, the sorrowful, are the objects that most need our help, and for the helping of whom, we may look for our recompense at the resurrection of the just.

We should remember and celebrate Jesus, the condemned and crucified; Jesus, the buried in Joseph's new tomb; Jesus, the resurrected and ever living. What a glorious truth is this! Jesus burst the bonds of death to assure us that we, too, shall live again. For, said Paul, "If we believe that Jesus died and rose again, so them, also, which sleep in Jesus will God bring with him." We have many dear friends who are dead, and we shall see them here no more; but Jesus in his resurrection assured us that the dead can be raised up to live forever. Rejoice, then, on this glorious festival, in Jesus, the "Resurrection and the Life." And "when he who is our life shall appear, then shall we appear in glory."

But we should remember and celebrate his glorious ascension into heaven as our advocate. To his sorrowing disciples he said before he left them, "It is expedient for you that I go away." "If I go away, I will pray the Father and he shall give you another comforter, that he may abide with you forever, even the spirit of truth, whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him." That comforter has come as the fruit of his intercession. "And if any man sin, we have an advocate with the Father."

But we must not forget Jesus coming to reign. Earth, for six thousand years, has been in a state of rebellion against the government of God. Christ came and proclaimed an amnesty to all rebels who will lay down their arms and submit to God's government, and take the oath of allegiance to him in their baptismal vows. But there is a limit to his long suffering, and those who do not avail themselves of proffered grace before this time expires, must fall beneath his power. For he "shall come in his own glory, and in the glory of the Father and of all the holy angels. And then he shall reward every man according to his works." Then shall be given him a kingdom which shall never end. For thus it was promised. "I saw in the night visions, and behold one like the Son of Man came in the clouds of heaven." "And there was given him dominion and glory and kingdom, that all people, and nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14.

But he will not reign alone; for "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Then—

"Break off your tears ye saints, and tell
How high your great Deliverer reigns;
Sing how he spoiled the hosts of hell,
And led the monster Death, in chains.
Say, live forever! wondrous King,
Born to redeem and strong to save;
Then ask the monster, where's thy sting?
And where's thy victory, boasting grave?"

Receipts.

DO SOCIETY.

Lucie, \$1 00
H. H. Tilley, for Visitor, 50
J. E. Hastings, " 50

INDIAN MISSION.

H. H. Tilley, \$2 00

DONATIONS FOR THE A. M. A.

A friend in Northern New York,
for Missions, \$12 19
Mrs. Betsey Hall, 75
Anna Pollard, 1 00
E. Edgerton, Herald for the poor, 3 00
N. Brown, 11 00
J. L. Clapp, 1 00
Peter Buns, 2 00
James Alexander, 1 00

A. M. Association.

The Standing Committee held their regular quarterly meeting on Tuesday, Dec. 15, 1863, in the Advent Herald Office, Boston, Mass., with Elder Josiah Litch in the chair.

After preliminaries, and discussion of various matters affecting the interests of the Office, it was voted that Elder O. R. Fassett, L. Osler, and F. Gunner be a committee, to examine the collection of stereotype plates, belonging to the A. M. Association.

The Committee, with proper assistance, proceeded to discharge the arduous duty assigned them; and after having overhauled the boxes containing the plates, the Board selected and retained for the use of the Association, certain boxes of plates deemed valuable, ordering the remainder to be laid aside for sale, the proceeds to be appropriated towards defraying the increased expenses, of the forthcoming folio form of the Advent Herald in Jan. 1, 1864.

At a Board meeting held the day following, it was voted to publish a series of about 25 tracts forthwith, appropriated to the wants of the times—the introductory one of the series will be "The Lord's Advent, a great practical doctrine." It is proposed to publish an edition of about 15,000 of this first tract.

The churches and friends, are requested to send on their orders and distribute freely and largely in their several sections, as these tracts are issued with the design of awakening a new interest on the subject of our hope.

Voted, that the second tract of the series be entitled "The Lord's Advent a great incentive to Christian and Missionary Effort;" and that the publication of other tracts be referred to the Publication Committee.

The remaining business, relating to "Youth's Visitor," Books, Report of Treasurer, Office affairs, New Subscribers, &c., was attended to, whereupon the Board adjourned.

Attest: F. GUNNER, Rec. Sec.

Book Notices.

THE PROPHETIC TIMES, for October, has come to hand, filled as usual with choice articles, relating to the fulfillment of the prophetic Scriptures and the coming kingdom of Christ. We subjoin the Table of contents:—Napoleon Again—Further Developments. When shall Jesus "Come Again?" The Powers of the World to Come. The Seven Dispensations. Our Times and Hopes. Editorial—The Enoch Translation. No. 2. Analysis of the Scriptures on the Millenarian Faith, (continued) Special Notice.

"All Communications, remittances and orders for books, or back numbers, must be addressed to the resident Editors, or to 'PROPHETIC TIMES,' P. O. Box, 2245, Philadelphia, Pa."

We regret to learn that through the inability of the publisher to fulfill his engagements, the expense of publishing the last three numbers, of the current volume, will fall entirely on the Editors, who work gratuitously. The failure of the publisher to fulfill his engagement, is the cause of the delay in the issue of this number.

THE MASONIC MONTHLY, for December, has been laid upon our table. Published by Edward L. Mitchell, No. 24 Congress Street, Boston. \$2.00 a year.

This is the second number of the work. It is a neatly printed octavo of 48 pages per number. It contains articles which are of special interest to the "brothers of the Mystic Tie," and even to general readers who may desire to know more of the origin and work of this time-honored institution.

Tracts.

It will be seen by the minutes of the meeting of the Standing Committee, that they have determined on a vigorous campaign in the tract department. We propose, if the Lord gives us the means, to send out several millions of pages, in the year 1864, of the richest treasures of Advent Literature; and we earnestly invite the assistance of all who love the coming of their Glorious Lord, both in furnishing means and distributing tracts. Who will engage in this work?

The first of the series to be issued immediately is THE PRACTICAL CHARACTER OF THE DOCTRINE OF CHRIST COMING. It is a rich, instructive, soul-stirring production by an able minister of the church of England. Thirty-six pages, price 4 cents single, Thirty-six cents per dozen, postage paid, \$2.50 per hundred.

We know of no tract better calculated to stir up an interest in the doctrine of the Lords' coming. Let every church take hold of this work and flood the country with it.

Bro. Litch—Will you be so kind as to notice my address, as follows: Assistant Surgeon J. T. Laning, 35th Regiment N. J. Volunteers, Columbus, Ky.

The People's Preacher.

In our notice of this paper some weeks since, we remarked that, lest the editor should be led into the same mistakes with respect to the views of the Adventists that he has already fallen into, in reference to the "Millenarian theory," we shall forward him some publications on this subject, so that if he strikes he may know where to find us. To which he replies:

"If the 'Advent Herald,' or any other Herald, will be so kind as to point out to us, wherein we are mistaken in our summary view of the 'Millenarian Theory,' we will most cheerfully stand corrected. Meanwhile we are much obliged for the publications forwarded relative to the Advent Theory."

To this we reply, that if "The Preacher" will have the kindness to forward us another copy of his second number, we will endeavor to comply with his suggestion. The article in which the erroneous statement, as we conceive, appeared having been cut from our copy, and mislaid.—[ED. ADVENT HERALD.]

Our New Paper and New Volume.

Our readers have already been apprized of the intended change in the form of the Herald, from the present to a folio or four page form. And with this change of form, will come an enlargement of the paper, and new, handsome type. We have arranged for a large issue of the first number, of the new volume as a specimen number, to be filled mostly with original articles from our special correspondents. We will furnish them to all who wish to circulate them, at 25 cents a dozen, at the office, or 30 cents a dozen, postage paid, to any post office in the United States. Please send in your orders at once.

Letters Received.

John Tucker, J. L. Clapp, Edward Howard, S. G. Allen, D. Moody, money all right; George T. Blake, Thomas B. Shaw, Peter Buns, J. B. Easterbrook, J. Gibbs, Thomas B. Shaw, A. Tenney, S. J. Hamlin, C. M. Hazen, Joseph Evans, Miriam Beckley, John Pettinger, Laura Darbee, Nathan Chaplin, Mary Graham, James Alexander, D. T. Beebe, Samuel Nutt, William Hobbs, Charles Kitteridge, O. Dowd, J. A. Winchester, Joseph Whitacre, L. H. Blackman, R. Miller, S. Foster, Mary, M. L. Jackson, L. Osler, J. T. Luning, Eliphalet Davis.

EVENTS OF THE WEEK.

Summary of War News.

The Chesapeake, taken by the pirates off Cape Cod, was recaptured by our cruisers near Halifax, N. S. Being taken in British waters, she was delivered over to the British authorities. On taking the prisoners ashore, the populace of Halifax rescued and released them.

Another vessel from Matamoras, Mexico, has been captured in the same way as the Chesapeake, by the rebel passengers.

The obstructions in Charleston Harbor, have been torn away by late storms.

Gen. Bragg has been relieved of his command in Georgia, and Gen. Joseph Johnson appointed in his place, as commander of the rebel army.

Gen. Morgan, who escaped from prison at Columbus, Ohio, has returned to the South, and at last accounts was endeavoring to get across the Tennessee river.

Gen. Burnside's resignation of the command of the army in East Tennessee, has been accepted and Gen. Foster has been appointed to fill his place. All is quiet with Gens. Grant at Chattanooga, and Mead in Virginia.

BATTLE ABOVE THE CLOUDS.—Gen. Meigs, in his lively account of the three days' conflict before Chattanooga, mentions the notable fact that in Gen. Hooker's fight up the slopes of Lookout Mountain, "much of the battle was fought above the clouds, which concealed him from our view, but from which his musketry was heard." There is on record at least, one parallel to this in the campaign of Napoleon in the Carnic Alps, in 1797. The battle of the Colde Tarvis, March 22, 1797, was fought above the clouds—the artillery thundering in the very laboratory of storms and arsenal of the electric batteries—while the cavalry performed their evolutions and charged on the ice, and the infantry floundered to the attack through snow three feet thick.

GRAPE CULTURE.—In certain parts of the North the cultivation of the grape for the markets and for wine manufacture is quite extensive and rapidly increasing. The Sandusky (Ohio) Register says that some idea of the magnitude of the grape interest in that vicinity may be gathered from the following facts respecting the vineyard on Kelly's Island.

There are probably in bearing the present season, on the Island and the main land, about 10,000 acres—4000 on Kelly's Island alone—of which about 700 acres are in full bearing. Another year the quantity in bearing will probably reach 2000 acres, with a larger setting out than ever before. About 2,000,000 cuttings were made on Kelly's Island alone last spring, and probably in this entire grape region the number reached to 5,000,000. It is also said that if the culture should continue prosperous the vineyards within two years will cover nearly or quite 4000 acres.

Military Results During the War.

The following exhibit of military results during the past year is condensed from Gen. Halleck's report:

During the year our losses were:

Killed,	10,079
Missing,	20,377
Wounded,	51,718
Guns,	42
Small arms,	8840

And 10,296 men reported under the heads of "our losses," "killed and wounded," or "killed, wounded and missing."

Our captures were:

Colors,	52
Prisoners,	86,789
Guns,	266
Small arms,	44,829
Boats,	158
Cattle,	5643
Horses,	1175

Besides in one place "large stores" in another, "4400 pounds of powder and 150,000 rounds of cartridges," and in another, and in the language of Gen. Grant, "arms and munitions of war for an army of 60,000 men."

From this, it appears that our loss during the year in killed, wounded and missing was 92,770 men.

If the rebels "killed and wounded," of which we have no account in this report, bear the same proportion to "prisoners" that ours does, their loss during the year must have been enormous, reaching to over 300,000 men.

General News Items.

There are more sewing machines manufactured in Connecticut than in any other State in the Union.

The aggregate length of the railroads in Vermont is 500 miles.

Cairo, Ill., which had 2,000 inhabitants at the beginning of the war, now has 8,000, and many good buildings are going up.

A New York blacksmith has made \$30,000 by setting up government wheelbarrows, which were made in New England, and transported in pieces to save freight.

It is stated that the cultivated valleys of Utah are just now overrun with black and grizzly bears, which have been driven down from the neighboring mountains by a prevalent drought thereon.

The rebel officers in charge of Union prisoners at Richmond, who have been guilty of brutality to the prisoners, have been removed, and more humane officers appointed in their places.

On the evening of the 2d inst., the great bugbear of a ghost, which has haunted one of the sugar houses of Portland for some time since, was brought to a close by the shooting of a splendid white screech owl, measuring five feet six inches from tip to tip of his wings.

Foreign Items.

A Scotchman has invented a way of making carpets of cork.

A Frenchman proposes to light Paris with electric lights hung from stationers' balloons.

Paris is to be a seaport—as contemplated so long ago as 1823, a ship canal is to be cut to Dieppe.

Queen Victoria has forbidden the use of tobacco in Windsor Castle—even in the Prince of Wales's apartment.

The Province trade in immortelles for graves produces 700,000 francs a year to that district of France.

Bishop Colenso is almost 7 feet high, slender and well formed, very upright and handsome, and with "speaking" features.

The Viceroy of Egypt is quite a farmer. He owns a model farm on a large scale, and is said to have nearly \$1,000,000 invested in steam plows.

The greater part of the camphor which comes to Europe and America is from Japan and China. It grows abundantly, however, in Borneo and Sumatra.

Although the lead ores of Great Britain do not contain so much lead as those of America, they contain more silver, and are held to be more profitable to work.

The recent (Episcopal) Church Congress in England almost unanimously condemns the pew system in parish churches.

The Queen of England has sent a gold cup, silver and knife and fork to her god-daughter, formerly Miss Bonetta Forbes and a great favorite of hers, who is now married to Mr. Davis of Lagos, a colored merchant.

Official returns show that the quantity of cotton grown in Italy this year amounts to 73,000 bales of 100 kilos each. The greater part was produced in Sicily and the Neapolitan province of Leac and Salerno.

MARRIED.

In Boston, Nov. 26, by Rev. O. R. Fassett, Mr. L. Rufus Johnson to Miss M. Elizabeth White, both of Providence, R. I.

NOTICES.

Appointment.

Lynn, Mass., December 29th. O. R. FASSETT.

Elder F. GUNNEN may be expected to preach in the Advent Chapel, in Brookville, Vt., on the last Sabbath in December, and three first Sabbaths in January, D. V. Boston, Dec. 17, 1863. OSMAN DOWD.

Having recovered my health, I intend to travel some the ensuing winter, and with God's blessing, labor for a reformation in the Advent churches and congregations that I may visit. Pastors and lay brethren desiring me to visit them, will please write to me as early as possible, so that I can arrange accordingly. Those desiring lectures on the leading features of prophecy, or any of the leading questions of absorbing interest which now agitates the religious world, will please so state in their request. My motto has been, and still is, "As freely as ye have received, freely give." All letters should be directed to J. H. CLARK, Allentown, N. H.

In consequence of the ill health of my wife, and her aged mother who still lives with us, we retire for the winter, at least, to the old homestead at East Wear Village.

Will correspondents please remember this, and govern themselves accordingly. All letters, papers, &c., for the present, therefore, to be directed to East Wear, N. H. Concord, N. H., Oct. 26, 1863. T. M. FREEDLE.

GOLDEN SALVE.—Bro. C. P. Whitten, of Lowell, Mass., manufacturer of that excellent article, so widely and favorably known among our people, informs us that he has quite an amount due him from readers of the Herald, which, if immediate remittance was made to him, it would be very thankfully received, and would relieve him from perplexing embarrassments. He needs his pay to meet current expenses. "Owe no man anything," is the divine command.

MESSIAH'S CHURCH in New York worship temporarily in Metropolitan Hall, No. 95 Sixth Avenue, nearly opposite Eighth street. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

THE HUDSON STREET ADVENT CHURCH, Boston, have adopted the system of "Weekly Offerings," as the most Scriptural, and that promising the best success to sustain public services in their Chapel. All brethren and sisters in the city and abroad, scattered through the towns adjacent, who are members of this church, are invited and solicited to aid us in our good work according as the Apostles has enjoined: "Upon the first day of the week let every one of you lay by him, as God hath prospered him." Let each one determine what sum he or she will be able to contribute weekly during the year, large or small, and as often as practicable, weekly, monthly or quarterly, deposit the same, enclosed in an envelope, in the "Offering Boxes," or forward to the Treasurer, Wm. J. Hopkinson. O. R. FASSETT, Pastor.

Elder J. V. Himes will preach in Westboro, Mass., Dec. 13; Washington, D. C., Dec. 17; Philadelphia, Dec. 20; Boston, Hudson Street, Dec. 27, which will be his last Sabbath in the East for the present. A collection will be taken to aid in his work in the West.

ADVERTISEMENTS.

SHOULD CHRISTIANS FIGHT? By I. C. WELLCOME

Eld. G. Dilabaugh says: "This work, by Bro. I. C. Wellcome, is an able one, and needed by every Christian who really believes God, and is willing, like early Christians, to suffer for him. Those who do not know what their duty is at this time, should send for one of these pamphlets."

Bro. O. Rufel, South Bend, Ind., orders a second lot, and says: "I can conscientiously say that this is a valuable book, and well adapted to the times. I think it will not fail to do a good work."

Elder H. K. Flagg, Worcester, Mass., says: "It is the best thing I have ever read on the subject. It ought to be widely circulated at this time."

Elder J. V. Himes says: "I have just read your pamphlet. You take the ground I have for many years. Your book will do good. May God give you success in your work."

For sale at the Herald Office. Second thousand published. Price—single, 15 cents; 8 copies, \$1. 1154

ENGLISH BIBLES FOR SALE AT THIS OFFICE.

Diamond 16mo. Reference, Roan,	\$1.00
do. do. do. Morocco,	1.50
do. do. do. Roan, brass rims,	1.15
Minion 8vo. Ref. between verses, Roan,	2.00
do. do. do. Morocco,	2.50
One copy 8vo. Pica, without Reference,	
beautiful print,	\$1.75
Diamond New Testaments, 48mo. Roan gilt,	25

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Great Family Remedies.

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Cures Dyspepsia, Fever, Fever and Ague, Headache, Costiveness, Palpitation, Pleurisy, Diseases of the Kidneys, Dropsy, Female Weakness, Colic, Impurity of the Blood, and in short, all the complaints caused by Indigestion and Constipation of the Bowels.

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Cures Consumptive Cough, Whooping Cough, Sore Throat, Bronchitis, Croup, Colds, Quinsy, Gout, or Enlarged Neck, Scrofulous Tumors and Abscesses, Old Sores upon the Leg, Hip Complaint, General Debility, Putrid Sore Throat, and is a General Invigorator when recovering from sickness. Its alterative and healing powers are very great.

DR. LITCH'S PAIN-CURER.

Cures Colic, Rheumatic Pains, Headache, Toothache, Pain in the Breast, Side and Back, Sores, Bruises, Burns, Frost Bites, Fresh Colds and Coughs, Diarrhea, Sick Stomach, and alleviates Pains generally in any part of the body or limbs.

E. D. CAMPBELL'S

Concomitants for Special Ailments.

E. D. CAMPBELL'S VEGETABLE BLOOD-PURIFIER.

Removes and cures Pimples, Blotches, Scrofula, Fever Sores, all Cutaneous or Skin Diseases, and leaves the skin perfectly clean and smooth.

E. D. CAMPBELL'S RHEUMATIC TINCTURE

Cures Rheumatism in all its varied forms, from Chronic to Acute Inflammatory. It is the most reliable remedy ever offered to the public, for Rheumatism of an acute character.

E. D. CAMPBELL'S SPRAIN OIL

Cures Sprains on Man or Beast, of long-standing, where all other treatment fails, as is abundantly proved by the testimony of those who have tried it.

All the foregoing preparations are the result of great research and experience, and are recommended to the afflicted as most reliable remedies by one who believes that the knowledge of their virtues has been placed within his reach by the Providence of God for the benefit of his fellow-men. He is prepared, by Divine blessing, to effectually cure Cancers, Dropsy, Asthma and Sore Eyes. References can be given to persons who have been already cured.

All the foregoing remedies are prepared in Canada, solely by E. D. CAMPBELL, Carlisle Post Office, County Wentworth, C. W., and by him sold wholesale and retail.

For Certificates of Cures performed see Circulars.

A. CAMPBELL, General Agent.

The above Medicines for sale at D. B. McDONALD & Co's Drug Store.

BUSINESS DEPARTMENT.

TERMS OF THE ADVENT HERALD.

PUBLISHED BY THE

"AMERICAN MILLENNIAL ASSOCIATION."

For 1 year, in advance,	\$2 00
6 months	1 00
6 copies to one address, 6 months	5 00
13 "	10 00

Ministers or others sending us four paying subscribers for a year, shall have their own paper gratis.

Those who receive of agents, free of postage, will pay \$2 50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cents per year for the international postage; and English subscribers \$1—amounting to 12s. sterling per year—to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

POSTAGE.—Postage on the Herald, to any part of the United States, 5 cents per quarter, or 20 per year, pre paid. If not pre-paid, 4 cents for each number of the paper. City subscribers, where there are carriers employed, will have their papers delivered at the door, free of charge, after paying their 5 cents per quarter at the post office.

RATES OF ADVERTISING.—One square per week, 50 cents; \$1 for three weeks; \$3 for three months; \$5 for six months; or \$9 per year. Twenty lines constitute a square.

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols	85 Lydius-street
Burlington, Iowa	James S. Brandeburg	
Malone, N. Y.	C. W. Leonard	
Cabot, (Lower Branch), Vt.	Dr. M. P. Wallace	
Cincinnati, O.	Joseph Wilson	
De Kalb Centre, Ill.	R. Sturgesant	
Dunham, C. E.	D. W. Sornberger	
Derby Line, Vt.	S. Foster	
Eddington, Me.	Thomas Smith	
Fairhaven, Vt.	Robbins Miller	
Freeland, De Kalb Co., Ill.	Wells A. Fay	
Homer, N. Y.	J. L. Clapp	
Haverhill, Mass.	Lendal Brown	
Lockport, N. Y.	R. W. Beck	
Johnson's Creek, N. Y.	Hiram Russell	
Kincardine, C. W.	Joseph Barker	
Loudon Mills, N. H.	George Locke	
Morrisville, Pa.	Wm. Kitson	
Newburyport, Mass.	John L. Pearson	
New York City	J. B. Huse, No. 20 Greenwich ave.	
Philadelphia, Pa.	J. Litch, No. 127 North 11th at	
Portland, Me.	Alexander Edmund	
Providence, R. I.	Anthony Pearce	
Princess Anne, Md.	John V. Pinto	
Rochester, N. Y.	D. Boddy	
Salem, Mass.	Chas. H. Berry	
Springwater, N. Y.	S. H. Withington	
Shabbonas Grove, De Kalb county, Ill.	N. W. Spencer	
Stambridge, C. E.	John Gilbreth	
Sheboygan Falls, Wis.	William Trowbridge	
Toronto, C. W.	Daniel Campbell	
Waterloo, Shefford, C. E.	R. Hutchinson, M. D.	
Waterbury, Vt.	J. M. Orrock	
Worcester, Mass.	D. Bosworth	
Yarmouth, Me.	Benjamin Emerson	
Valley Falls, R. I.	I. C. Wellcome	
	M. B. Patterson	

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Journal.

SECOND TOUR WEST.—NO. XI.

Saturday, July 18.—In the P. M., Bro. Clark spoke on the death and resurrection of Christ, in its relation to the resurrection and life everlasting. Bro. A. P. Smith followed in appropriate remarks. In the evening I spoke on the "Seven last plagues" of Rev. 16; we had a good time. Things looked hopeful for good. And so closed the week. We had twenty-one meetings and twelve sermons, and some fruits. So far as I am able to judge, the object for which I came to Chicago will be accomplished. A meeting will be started and a church planted here.

Sabbath, July 19.—I spoke three times to-day. The audiences were good, and the class of hearers better, than in former meetings.

At the close of the morning service, I invited those who felt interested in my mission and its objects, to tarry for consultation. Between thirty and forty stopped, and about twenty gave, in their names with a desire to be associated, and sustain public worship, and have Advent preaching as often as practicable. A committee of three was appointed to obtain a place for meetings, and look after things, until a more complete organization. Most of the above persons are permanent citizens, and have influence and power to do good, and give character to the Advent interests. We closed in the evening. It was a solemn, and blessed season. We had got the people waked up, and interested in the cause, and they were sad to have us leave. But we have done our duty, and must preach the Gospel to other cities, and so we bid them farewell.

Just at the close of our evening service, it began to rain, and we had thunder and lightning and heavy showers all night, with wind. But we were well protected from the storm, although we had got but little rest. The tents suffered no damage. We feel very grateful for so much pleasant weather as God has given us, on this Lake shore, where wind and tempests are so frequent.

Monday, July 20.—Packed up the tents, and Bro. Smith and Clark went to Ottawa, Ill., to hold a meeting in that vicinity, with Bro. Fenn, while I tarried to visit and help in the cause. On the 21st I started for my next appointment in Wisconsin. I shall meet Bro. Clark in Iowa, a few weeks hence, to finish up the tent meetings for the season. Chicago is a missionary field; and though the few friends we called together did what they could, a heavy burden still rested on me. Any friends wishing to bear a part, can write to me to Boston Mass.

Tuesday, July 21st. Parted with Bro. Walter and other kind brethren in Chicago, and took the cars for Eau Claire, Wis. I took the Milwaukee and La Crosse line, and arrived at La Crosse at 9 P. M., two hundred and eighty-five miles. Here I took the steamer to Read's Landing, one hundred miles up the Mississippi, and arrived next day at 2 P. M., and put up at the American House. The boat not leaving for Eau Claire till the next morning, I had a little rest, which I much needed. Having spent so much of my means to sustain the Chicago meeting, I was obliged to take the second class ticket for both cars and boat. I suffered some inconvenience, especially in the boat, where I slept on the dirty deck, midst the noisy machinery on the one hand, and returning soldiers on the other. Still I enjoyed it, and felt a pleasure to be associated with the poor, and have an opportunity to speak words of kindness and good cheer in their hard allotments of life. There is a better land.

Thursday, July 23d. Took the steamboat Monitor, from Read's Landing, across the Mississippi river, and entered the mouth of the Chippewa, and sailed thirty miles up to Durand, a small town on the river. We had a beautiful passage, mid the rich and varied scenery on the banks of the river, consisting now of high, rocky bluffs, then of beautiful mounds adorned with rich foliage most of the way on either side; very few houses on the banks. The land is light and sandy for several miles back, beyond which the land is good and fertile. From

Durand, I rode in the stage thirty miles over this poor land near the river. I have seen much poor land, but this exceeds anything I have seen. I saw corn and wheat that would not yield five bushels to the acre. And some farms in this locality have been entirely abandoned; and yet a few miles away from the river the banks are rich and fertile.

On the 12th of July, a heavy frost smote the corn and buckwheat in this region. The fields of corn look white and dead as in October, with the exception of the main stalk that holds its greenness and life. Much damage has been done to the crops. We arrived at Eau Claire (pronounced O'Clare,) in the evening at 9 o'clock, when I walked three miles into the country to Bro. Augustus Gear's, (formerly of Canada East,) where I had a most hearty reception. We had not seen each other for some twelve years. It revived old times in Shefford and Waterloo, which we talked over with much interest. Bro. Gear and his family remain firm and true in the faith, and wish the light on the time and the events of the coming kingdom set before this people, which I am here to do. The town is about seven years old, and now consists of about two thousand inhabitants. It is located on the east and west sides of the Chippewa river, connected by a ferry. There are some half a dozen Adventists here and in the vicinity, but there will be more.

Friday, July 24.—Commenced my lectures at 3 P. M., in the Congregational church on the West side. Had a small audience of thinking persons, and the pastor of the church was among them. The subject was, the duty of the church to study prophecy. I did not speak in vain. Some were interested. In the evening, I spoke on the "blessed hope," Titus 5: 13. I had a good audience, and a deep interest. I have not seen so deep feeling and solemnity in my audience as early as the second meeting of a course, for a long time. So I hope for good.

JOSHUA V. HIMES.

From J. L. Clapp.

"For we are saved by hope." Rom. 8: 21.

What does the Apostle mean by being saved? Does he mean that all men will be saved? For all men have hope. That would make God contradict himself, which is not admissible. Does he mean there is merit in merely hoping, that will save the man? Certainly not. Does he mean that salvation is obtained by merely hoping for it? I think not. Does he mean that there is no sanctification necessary to salvation, only to hope for it. Certainly not; for that would make the grace of God useless. Perhaps by consulting the context may help our inquiry;—for certainly the hope is of no small importance and meaning—to all, especially the churches, and all those who say they hope to be saved. I have sometimes been astonished at the reluctance manifested by many to investigate a Bible hope, to see whether their's will stand the test of Bible criticism.

The context speaks about the earnest expectation of the creature waiting for the manifestation of the sons of God. This we think gives us a clue to the hope spoken of, and the time when it will be made manifest, and who the sons of God are;—and this, because their deliverance comes, and the glorious liberty of God's children, who have groaned for it through the Spirit within them, the Spirit of adoption,—to wit the redemption of their bodies. By this we see that what the apostle is speaking about is a hope that stands in immediate connection with the redemption of our bodies from all the evils we experience from mortality, to be accomplished at the coming of our Lord and the first redemption; which accounts for Paul's words, Acts 26: "And now I stand and am judged for the hope of the promise made of God unto our fathers."

"Why should it be thought a thing inevitable with you that God should raise the dead?" By this we see the hope centres in the coming of Christ and the promised resurrection. And this accounts for Paul's words in another place:—"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." There the coming of Jesus is called the hope, because he comes to consummate that hope. And other Scriptures speak of the crown of glory to be given then by the Judge, to all that love his appearing.

But why should Paul confine this to those loving his appearing? Because by this they manifest their love to him and that their hearts are in unison with his, and believed in his promised return, and waited for and expected it, to give them that they had groaned for, the redemption needed. Now says the apostle, "hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Now we apprehend that the term hope, in a Bible sense, is not understood by many—we understand its simple sense may be defined by

two words, viz., expectation and desire. The expectation founded upon the promise of God;—and the desire produced by a reception of the sealing influence of the Spirit, of the promise.

This gives an earnest or foretaste of what is promised. This every Christian has received; therefore it leads him to hope and gives him the surety of his hope. It is, as Paul says, "like an anchor to the soul, sure and steadfast, entering into that within the veil, whither Jesus our forerunner, hath for us entered." So that the Christian hope is not based upon a phantom, or any uncertainty; for the bounty money is raised beforehand, drawn from the throne of Deity, bearing the impress of his own Image upon him as a pledge of all that hope aspires to. Hence David says, "happy is he whose hope is in the Lord." And here we remark, that the Christian hope, as is often expressed by the writers of the Bible, is the infallible expressions of the Spirit of God dwelling in them, and recorded for our benefit.

Then why not compare our hopes, desires and expectations, with theirs, to learn whether ours are in harmony with theirs and that we hope for the same? Their hopes are but those of the Christians in every age of the world; the climax to be reached, not until the second advent of Christ; showing that the Spirit in the saints is one and the same in all ages of the world. How was it with primitive converts?—they turned from idols to serve the living and true God, and to wait for his Son from heaven.

If the great mass of *hoppers* have received the Spirit of adoption, would not that Spirit in its desires, and expectations or hopes, be for the adoption itself? So ardent was the desire, expressive of the Spirit within, that the apostle says, "It maketh intercession for us with groanings that cannot be uttered." Christians know experimentally what this means. But no wicked man.

Now suffer me, all you old *hoppers*, to call upon you to give a reason of your hope, and subject that hope to Bible criticism; and tell me whether the hope you cherish is in agreement with the intercessions of Christ's Spirit—and with the response of John. Rev. 22: 20. A clergyman in this place said, the hope of the church was the conversion of the world,—if this is your hope, we have the authority of inspiration for saying, it is false, never to be realized.

Some hope they have a hope. This pre-supposes there can be no surety of hope, and consequently is not a Bible hope. Others hope because they once felt thus and so. That is living by feeling in the place of faith and therefore they have no Bible countenance. Some hope they shall have a hope. How much better is that than a spiders web, with no Bible sanction? Some hope, but their fears are so great they derive no consolation from it. Some hope, but they gain no evidences to themselves that it is genuine. This shows their want of confidence in the word and promises of God,—hence darkness encompasses their faith. And how few have a hope that is "like an anchor to the soul." A Bible hope, knows that its anchoring ground is sure; for there is communion from heaven to earth, between Christ and the one hoping; and they hope for that they see not, but with patience wait for it. Their hope eclipses all other hope and swallows them up as did the red Moses, that of the Egyptians. Why will men venture their eternal all upon a hope that has no Bible sanction? Who is the bride of Christ? is it not the true church? and if you believe, why place your hope where it is not? Can the bridegroom, who having espoused his church to himself, be pleased with his bride, while placing her hope upon any thing but himself?

Do you demur at this, and thus show that other lovers have their place in your affections, and have so engrossed them, that you cannot see in Jesus any thing that captivates your soul? If so, then we pronounce you false to Christ and to yourself; and your hopes for eternity, not worth a straw? For the truth of this, I appeal to the law and to testimony. I see a large part of *hoppers* as surely going astray from a Bible hope, as that there is a Bible. They talk about the Bible for their standard of faith and practice; yet will not bear the light which it reflects, especially that which relates to the climax of the Christian hope, at the appearing of Christ. We charge home upon you, the charge of hatred to Christ the bridegroom, if you love not his appearing to give redemption.

You have been taught that Christ's reign is spiritual, and your ministers, many of them, teach it now. But you have no business to follow such teachings; it is a blind guide—your business is, to know for yourself what the word teaches, on that point as well as others. Do not confide your eternal all to a man like yourself, and place your hope where it is not. Because a blind guide says so,—if you will apply yourself to seek wisdom from the word, as you ought, the promise is, you shall find

it; about the reign, the coming of Christ, and the Christian, as well as on other points. We know what it is by experience, to be blinded by such guides. Hence we speak plainly, and ask you to pause and go yourself to the fountain head, and venture all upon the word of God. There will the light of heaven shine upon your faith, and peace shall flow like a river. If you trust the blind guides of the day, your destruction is sure. Your ministers and politicians tell you the same—there is a good time coming. This is true, but it is not for wicked ministers and politicians, to partake of that good. Who but Christ can usher in that good; and who but the saints who placed their whole hope, upon the grace to be brought to them at the revelation of Jesus Christ, can partake of it? And who but those loving his appearing are prepared for it?

I have sometimes asked, what the hope of the Christian is? The answer always is, in general terms—"to be saved." But we ask where can you find a man not hoping this. Infidels and skeptics all hope to be saved; and what does that amount to, while they have not one single attribute in harmony with Jesus? Between the vine and its branches there is an intimate connexion; and our Lord uses this to illustrate the union existing between himself and his. If you take the attitude of a multitude of *hoppers*, do you not show that you have no desire for the union to be consummated and hope perfected? We, therefore, call upon all *hoppers*, to search and examine their hope in the light of divine truth. There is no necessity of your being deceived, in relation to your hope.

The importance of the subject demands your immediate attention. Time is short, the judgment at hand, and will you be found without a good hope in Christ? The thought is overwhelming. How then must be the disappointment of all false *hoppers*? Pen cannot describe it, neither tongue tell. They may cry "Lord, Lord, open unto us;" but the answer comes, "I never knew you, depart from me all ye workers of iniquity."

You may now gain the hope of assurance; will you do it or wait a little while longer, and at last offer the lamentable cry, "The harvest is past, summer ended, and I am not saved?"

HoMER, Dec. 1863.

From Elder Samuel Nutt.

Eld. J. Litch, Dear Brother—As the year's gift of the Advent Herald, by some unknown friend, brother or sister, is about to expire, it finds me in no better situation to pay for the Herald than I have been in for several years past. To-day I enter upon my eightieth year; weighed down with the infirmities of advanced age, together with the sciatic hernial and gravel complaints, which must evidently soon bring me to my rest.

And I have been privileged to read the Advent Herald for many years by the kindness of dear friends that I never have seen to my knowledge, who have so liberally bestowed its reading upon me. Now if they have had as much satisfaction in giving me the reading of the Advent Herald, as I have had in reading its pages, they must have been richly rewarded for their Christian act of benevolence to an old worn out servant of God, that is waiting for the adoption, to wit, the redemption of our body. O, that long-looked for happy day that is to come, will soon be here; then lift up your heads and rejoice, for soon you will shout victory over the last enemy and the grave. Now, dear brother, at the close of this volume, you will please stop the paper, one of the best I have ever read, as in these hard times I can't expect that dear friends can furnish me with such a benefit any more; and may God bless you in your holy work, and those dear ones that have furnished me with the reading of the dear Advent Herald for many years, with an hundred fold in this life, and when the Master comes, with life eternal in his kingdom, is our sincere prayer.

Franklin, N. H., Dec. 5, 1863.

Character of Maximilian.

The Archduke Maximilian, of Austria—Ferdinand Maximilian Joseph, eldest brother of the present Emperor of Austria, Francis Joseph I—has been brought before the American people as a probable neighbor, and whatever turn the future may give to the plans of Napoleon III in reference to the rule of Mexico, we may safely feel some interest in even a prospective hero.

It is said, that as a young man, Maximilian loved study for its own sake. He preferred to spend his time in following Humboldt in his researches, or with those professors in science and literature that would give him the most thorough knowledge.

He became thoroughly acquainted with nautical science, and served not as a Prince, but as a skilled Admiral. The best proof that can be given of his humanity and kindness is, that when Viceroy of

the Provinces of Lombardo-Veneto, he won the esteem of the Italians, although he was a hated Austrian.

He began in the lowest rank of his profession, and worked his way up by his talents. In ordinary times he dresses simply in citizen's dress, and even sometimes on gala days he puts off all insignia of his rank, and attempts to pass only as a man. One pleasant anecdote is told of him. While superintending the cutting of a canal from Malamocco to Venice, he was to be seen everywhere watching and guiding the work, that it be done well. His little black gondoline played about the bay like a thing of life. One day it came in collision with another boat and crushed it through, consigning all those on board to the swiftly-flowing tide of the Lagoon. He could scarcely be restrained from plunging into the water; he cared for all who suffered, and watched for their safety and comfort. There was on board the injured boat a little child, who was rescued. The Archduke, wrapping it in his own cloak, carried it away with him, and deposited it in its mother's arms, with numerous gold pieces. He freely partook of the hospitality of the poor woman, and so disguised his rank that she supposed she was entertaining a citizen.

He is said to be quiet, sarcastic, and detective. No one dare tell him a lie. He is quite American in his business habits, and it is thought, could readily accustom himself to the fast habits of our nation. He likes Americans, and converses freely with them on self-government and national affairs. In fact, he seems to be an active, energetic man, that only needs to be disencumbered of his position and rank to enjoy life.

The Giving Day.

On the walls of a friend's parlor hung many pictures, but the most beautiful, in the eyes of a venerable clergyman visiting the family, was a fair and gracious Saxon lady, standing in the arched door of her castle, whence she distributed bread and meat to a group of emaciated, starving peasants. Charity is woman's special privilege, thought the old man, as he stood before the fine engraving.

On the following day the honored guest passed through the hall, before the open door of a store-room where his hostess was seated, very much occupied with parcels and baskets, which her children were holding. "You must take care of yourself a little while, Dr. A., for this is my giving day."

"My dear madam," replied the courteous old gentleman, "may I find out by observation the meaning of this term?"

"My children spend this morning in carrying a few baskets to our poor friends; you may watch our work, although it is against our rule to let our right hand know what the left hand doeth."

"This is for old widow Green," said a little girl; "I want a beautiful basket for her, mamma, you know," she whispered. "I shall put in the book with large letters first, for a surprise."

The loving mother smiled, as she concealed the Psalter, bought with her daughter's own money, under papers of tea and sugar. Away ran the child with her basket, while another drew nearer to get something for the sick girl, one of those helpless sufferers found in every village, who languish through long years of pain. This basket, contained therefore, a few delicacies to tempt the appetite; fragrant oranges, and a rose tipped with a few leaves, from the choice plant of dear little Alice, who knew already the luxury of giving, although her small hands could not grasp the basket-handle.

"Slip in this nice little book, my child; it will give her some Sunday reading." The cook came up from the kitchen to get orders about the broken pieces and bags of meal and flower destined for the poor people who came regularly on this giving day for their portion. Alice ran back, saying that a little girl looked cold and shivering.

"Look in the poor-basket dear, and see if any warm garment remains."

Fearing that these arrangements might seem ostentatious, the giver hastened to explain that her time was so much engrossed she might neglect some of these little duties, if she did not devote this day to the remembrance of "the poor who are with you always."

Alice came back with a warm cape; the cook was directed to give the sacks of flour according to the written labels.

A memorandum-book was often consulted, in the course of the alms-giving, to see what particular cases needed. This was truly "considering the poor," for by personal investigation the hostess knew their situation. Money for medicine was slipped in one basket for the consumptive boy, a bottle of wine remembered for an invalid, an order sent to a shoemaker for a pair of boots needed in one family.

Dr. A. thought of large sums given to different objects by the husband, as he pointed significantly

to the barrel of sugar, the chest of tea, fast lessening as the parcels increased. The lady shook her head saying, "We have found it very true in our experience that giving does not impoverish."

The labors of the morning ended, the children came back with empty baskets and loving hearts. There were many exclamations for the mother's ear about this poor family, and that girl who looked so very sick, and the woman who was so very pleased.

The hostess opened a writing table and sealed a few letters, while her guest was reading, later in the day, but he heard her charge the brave, noble-looking boy to be careful in mailing them, as they contained money. These private charities were flowing forth, unknown for the present, but not unreckoned by Him who is the safe banker of all treasures laid up in heaven. Our meagre charities satisfy the conscience for many weeks, often, while the poor are forgotten, the suffering not ministered unto. Let those who would have the Savior's promise—"And it shall be given you, good measure, heaped up, running over," try this experiment of a giving day.—*Tract Journal.*

An Extract for Christmas.

The good Fenelon said, "I adore Thee, O infant Jesus! naked, weeping, and lying in a manger! Thy childhood and poverty are become my delight. Oh that I could be thus poor, thus a child like Thee! O, Eternal Master, reduced to the condition of a little babe! Take from me the vanity and presumptuousness of human wisdom. Make me a child like Thee. Be silent ye teachers and sages of earth! I wish to know nothing but to be resigned, to be willing to suffer; to lose and forsake all, to be all faith. The Word made flesh! now silent! Now he has an imperfect utterance! Now he weeps as a child! And shall I set up for being wise? Shall I take a complacency in my own schemes and systems? Shall I be afraid lest the world should not have an opinion high enough of my capacity? No, no!—all my pleasure shall be to deserve, and to become little and obscure, to live in silence, to bear the reproach of Jesus crucified."

O, for the spirit of the above. R. H.

Thou art Gone to Rest.

Brother, thou art gone to rest,
We will not weep for thee;
For thou art now, where oft on earth,
Thy spirit longed to be.

Brother, thou art gone to rest,
Thine is an early tomb;
But Jesus summoned thee away—
Thy Savior called thee home.

Brother, thou art gone to rest,
Thy toils and cares are o'er;
And sorrow, pain, and suffering now,
Shall ne'er distress thee more.

Brother, thou art gone to rest,
Thy sins are all forgiven;
And saints in light have welcomed thee,
To share the joys of heaven.

We miss thee, we miss thee, dear brother,
At morning and evening prayer,
When singing thy favorite anthems,
The notes of thy voice are not there.

Our spirits are stricken, dear brother,
Thy smiles and thy presence we crave,
And it is a relief to our sorrow,
To weep by the side of thy grave.

The infant heir to the Portuguese crown was recently baptized with great pomp and ceremony at Lisbon. The full names of the infant Prince are Carlos Fernando Luiz Victor Miguel Rafael Gabriel Gonzaga Xavier Francisco de Assis Jose Simao de Braganza Savoy Bourbon Saxe Coburg Gotha.

The finest qualities of silk are now raised in France, where as much care has been devoted to improving the breed of silk worms, by crossing the varieties, as has been exercised in other countries in improving the breed of sheep, to secure fine wool.

The tomb of an Athenian killed at the battle of Corinth twenty years after the death of Pericles, has recently been opened. It contained fine bas-relief in marble, with indentations for the insertion of ornaments in bronze.

Vicksburg is now held, in great part, by colored soldiers. Gen. Thomas expects, before spring, to have negro troops enough to thoroughly guard and hold the Mississippi, from Cairo to New Orleans.

This world is like an ante-chamber compared with the world to come. Prepare thyself for the ante-chamber, that thou mayest enter the palace.

ADVERTISEMENTS.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—*Boston Herald*

From Mr. Morris Fuller, of North Creek, N. Y.: "I and your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl, as effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Merideth Centre, N. H.
Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

Boston, July 12, 1859. Bro. Whitten: "I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be."
J. V. HIMES.

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen. I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pdt oian 1'63

For sale at this office
DANIEL CAMPBELL,
SOLE AGENT
P. O. address, Carlisle, C. W.

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

Ayer's SARSAPARILLA

THE WORLD'S GREAT REMEDY

SCROFULA AND SCROFULOUS DISEASES.

From Emory Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Danvers, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Sawin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wadsworth, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your Pills. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Siskler, Esq., the able editor of the *Tunkhannock Democrat*, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are indebted to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia Heart Disease Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by all Druggists and Dealers

everywhere.

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, DECEMBER 22, 1863.

Waste Not.

LOWELL, Mass., Nov. 22, 1863.

Dear Sir—I was very glad to read in the child's department of the Herald, that we are going to have a paper of our own, called the "Youth's Visitor;" and so I have been hunting up all the old iron, brass and lead, that I might have to sell, and I now send the money to pay for my copy, and the name and money for one subscriber, whose address I enclose; and I will try and get some more.

From WILLIE GUNNER.

God's Providential Care.

The eye that sees the sparrow's fall—
The ear that hears the raven's call—
The voice that bids the sun to rise—
The hand that arched the starry skies—
That eye is present everywhere,
And sees the burdens mortals bear;
Regards contrition's rising tear,
And pities every rising fear.
That ear is ever more attent,
To humble souls in worship bent,
It hears the cries of those who plead
For heaven's assistance to their need.
That voice pronounces words of peace,
And bids despairing sorrow cease;
Awakens hope of joy above,
Secured by heaven's unchanging love.
That hand defends from every snare,
And makes each trusting soul its care.
Pours radiance o'er the darksome tomb,
And leads the dying Christian home.
That eye, that ear, that voice, that hand,
The powers of hell can ne'er withstand;
And all are pledged my soul to keep,
By day, by night, awake, asleep;
In every place, at home, abroad,
Always and everywhere my God,
For Jesus' sake, my friend shall be,
And sheds the beams of love on me.

What Came of an Omnibus Ride:

ONE PULL TO THE RIGHT.

Some time ago—no matter when—little folks should n't be curious—I was riding in an omnibus with some half a dozen well dressed ladies and white-kidded gentlemen.

At a signal from somebody on the sidewalk, the driver reined up his horses, a very old man, with tremulous limbs and silvery locks, presented himself at the door for admission. The driver shouted through the skylight:

"Room for one more, there, inside!"

But the gentlemen looked at the old man and frowned, and the ladies spread out their ruffled skirts, for his hat was shabby and his clothes very threadbare. He saw how it was, and why there was "no room," and meekly turned about to go down the steps, when a fine looking young man, who sat next to me, sprang to the door, and seizing him by the arm, said:

"Take my seat, sir; you are quite welcome to it." And kindly leading him to a seat, he leaped from the steps and walked briskly down the street, while I looked admiringly after him, saying to myself, "That young man has had a good mother."

We drove on, and the more I looked at the old man's silver hairs and fine, honest face, the more indignant I felt. Whether he read my thoughts in my countenance or not, I can't say; but after most of the passengers had got out, he moved up to me and said:

"Good boy—good boy, was n't he? My dear, (and here his voice sunk to a confident whisper,) I have got money enough to buy out all the upstart people that fill this omnibus, twenty times over; but I

like this old coat and hat; they are as good as a crucible; help me to find out the true metal. Good morning, my dear. Thank you for your pity, just as much as if I needed it," and the old man pulled the strap, got off the omnibus, and hobbled off down the street.

Sometime after I advertised for lodgings, and was answered by a widow lady. I liked the air of the house, it was so neat and quiet; and the flowering plants in the window were a letter of recommendation to me. Your cold-hearted, icicle people never care for flowers.

But what particularly pleased me at Mrs. Harris's, was the devotion of her son to his mother. I expected no less, because the minute I opened the door, I saw he was the same young man who gave up his seat in the omnibus to the old gentleman.

John did all the marketing and providing as well as if he was seventy instead of seventeen. He wheeled his mother's arm-chair to the pleasantest corner; handed her the footstool and newspaper, and spectacles; offered her his arm, up stairs and down, and spent his evenings by her side, instead of joining other young men in racing over the city to find ways to kill time.

It was a beautiful sight in these days, when beardless boys come stamping and whistling into their mother's presence, with their hats on, and call her "the old woman."

I spent a pleasant autumn under Mrs. Harris's quiet roof. And now winter had set in, with its nice long evenings. John came in to tea one night with his bright face overclouded. His mother was at his side in an instant. John's employer had failed, and John was thrown out of employment.

Then I learned that it was only by the strictest economy, and hoarding of every cent of John's small salary, that the household was paid, and the table provided.

And now, so the widow said, the house must be given up, for John might be a long while in getting another place, clerkships were so difficult to obtain; and they must not think of running in debt.

It was such a pity. We were all so comfortable and happy there, in that cozy little parlor, with its sunny bow window full of flowers, and its bright Lehigh fire and cozy cushioned chairs; that cozy parlor, where the little round table, with its snowy cloth, had been so often spread; and the fragrant coffee, and delicate tea biscuit, and racy newspapers, had so often been discussed; where John, in his slippers and dressing-gown, with his dark hair pushed off his broad forehead, read to us page after page of some favorite author, while the wind was welcome to whistle itself dumb outside the threshold, and Old Winter pile up the snow at the door sill till he got tired of it. It was hard.

John walked up and down the floor, with his hands crossed behind, and Mrs. Harris went round the room hunting after her spectacles, when they were comfortably reposing on the bridge of her fine Roman nose.

A knock at the door. A note for John!

"Enclosed please find \$500 to pay Mr. John Harris's house-rent for the coming year."

A FRIEND.

John rubbed his eyes and looked at his mother; his mother looked at me, and I looked at both of them; and then we laughed and cried till we nearly had regular hysterics.

But who was the "Friend?" That was the question. We were all born Yankees, and did our best at "guessing;" but it did n't help us. Well, at any rate it was

very nice all round. I had n't got to be routed; no, nor John, nor his dear old mother. And pussy purred round us as if she had as much reason to be glad as any one of us; and the canary trilled so sharp a strain that we were obliged to muffle his cage and his enthusiasm with one of John's red silk pocket handkerchiefs.

Mrs. Harris and I had not got our feminine tongues still, the next day, when John came back, in the middle of the forenoon, with another riddle to drive our womanly curiosity still more distracted. He was requested to call immediately—so a note he had just received read—at — & Co.'s, and accept the head clerkship, at a salary of \$1400 a year, being highly recommended by a person, whose name his new employer declined giving.

That was a greater puzzle still. John and his mother had rich relations, to be sure; but though they had always been interfering in all their plans for making a living, they never had been known to give them anything except advice, or to call on them by daylight; and it was n't at all likely that "leopard would change his spots," at that late day. No, it could n't be John's rich relatives, who were always in such a panic lest the Upper Tendon should discover that their cousins, the Harrises, lived in an unfashionable part of the town, dined at one o'clock, and noticed trades people and mechanics.

We were too sensible to believe in fairies, and who the mischief was emptying "the horn of plenty" in that way at our feet, was the question.

When we awoke the next morning, we found in the back yard a barrel of apples, a barrel of flour, a keg of butter, and a bag of buckwheat flour, labelled "For Mr. John Harris — Street."

John declared—after pinching himself to see if he was really John—that he fastened the gate inside, the very last thing before he put his night-cap on. Mrs. Harris said somebody must have climbed over and unfastened it; and I jumped right up and down, for a bright thought had just struck me, and I was determined to hold on to it, for I did n't have a bright thought every day.

"What now?" asked John, as I capered round the room.

"O, nothing," said I, "only it takes a woman, after all, to find out a secret—and to keep it, too," I added, snapping my fingers at him.

The next day I thought it would do me good to ride about in an omnibus. I tried several. It did n't make much difference with me whether they went up street or down, or where they finally stopped.

By and by I saw the person I wanted. Said I, in a whisper, sitting down beside him:

"House-rent—clerkship—flour—butter and buckwheat—all for giving you a seat in an omnibus!"

Did n't I know that "the fairy" was the nice old man with the silver locks? Did n't he bribe me to hold my tongue by telling me that he might get a peep at John and his mother?

The Iron Egg.

In Dresden there is an iron egg, the history of which is something like this: A young prince sent this iron egg to a lady to whom he was betrothed. She received it in her hand, and looked at it with disdain. In her indignation that he should send her such a gift, she cast it to the earth. When it touched the ground a spring cunningly hidden in the egg opened it, and a silver yolk rolled out. She then touched a secret spring in the yolk, and a golden chicken was revealed, she touched

a spring in the chicken, and a crown was found within; she touched a spring in the crown, and within it was found a diamond wedding-ring. There is a moral to this story.

A Salutary Thought.

When I was a young man, there lived in our neighborhood a farmer, who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him as to why he did it, told him he gave too much, and said it would be to his disadvantage. Now mark the answer of this excellent man.

"God Almighty," said he, "has permitted me but one journey through the world; and when I am gone, I cannot return to rectify mistakes."

Think of this, my young friends. But one journey through the world!

The Art of Walking.

In a graceful human step, the heel is always raised before the foot is lifted from the ground, as if the foot were a part of a wheel rolling forward; and the weight of the body, supported by the muscles of the calf of the leg, rests for the time on the fore part of the foot and toes. There is then a bending of the foot to a certain degree. But when strong wooden shoes are used, or any shoes so stiff that it will not yield and allow the bending of the foot, the heel is not raised at all until the whole foot rises with it; so that the muscles of the calf are scarcely used, and in consequence soon dwindle in size, and almost disappear.

THE FIRST COFFEE HOUSE IN LONDON.

Coffee is a native of Arabia, and is supposed by some to have been the chief ingredient in the Lacedemonian broth. The use of the berry was not known in England till the year 1657, at which time, Mr. Edwards, a merchant, on his return from Smyrna to London, brought with him a Greek of Ragusa, who used to prepare this drink for his master, who, by the way, never wanted for company. The merchant, therefore, in order to get rid of a crowd of visitants, ordered his servant to open a coffee house, which he did, and this was the first coffee house in London.

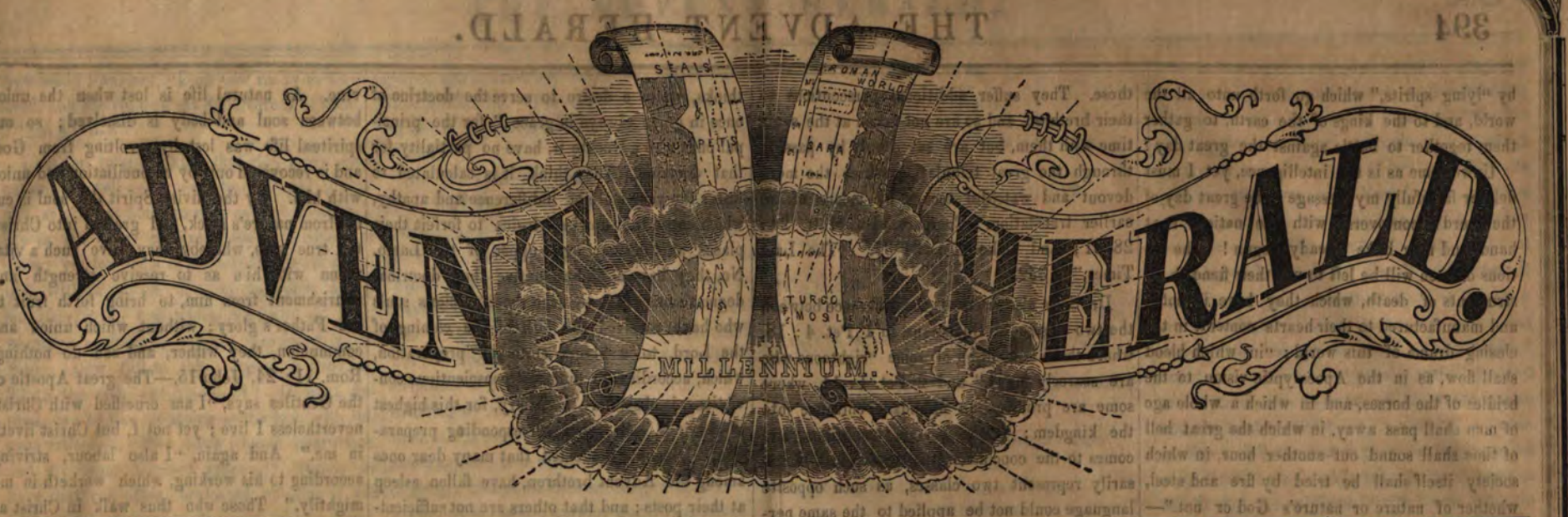
CHARACTER.—As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts, habitually and honorably performed; daily life being the quarry from which we build it up, and rough-hew the habits from it.

JOHN BUNYAN'S FLUTE.—An English tailor now owns John Bunyan's flute, with which the martyr of Bedford beguiled his tedious hours. It was made out of the leg of a stool, and when the turnkey entered his cell, it was replaced in his stool.

A JAPANESE BURIAL CUSTOM.—The Japanese pack their dead in a sitting posture, in barrels, and so bury them. The barrel is covered with a square lid, like a box, ornamented with a paper frill, cut round in scallops.

A BUSHEL.—There are seventy thousand kernels of corn in a bushel; two hundred and fifty-four thousand apple seeds in a bushel.

THE BANK OF ENGLAND.—The Bank of England covers an entire parish, and it has a clergyman whose salary is seven hundred pounds a per year.



WHOLE NO. 1178.

BOSTON, TUESDAY, DECEMBER 29, 1863.

VOLUME XXIV. NO. 51.

THE ADVENT HERALD

IS PUBLISHED EVERY TUESDAY.]

At 46 1-2 Kneeland Street, (Up Stairs,)
BOSTON, MASS.

JOSIAH LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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[For Terms, &c., see 7th page.]

The Three Woe Trumpets.

BY REV. O. R. FASSETT.

[Concluded.]

Not repenting, the "third woe" must be experienced. Past judgments have not caused the world to repent; "evil doers" are only "waxing worse and worse, deceiving and being deceived." Therefore, "Behold, the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Ps. 2.

"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth." Rev. 11: 14-18.

This brings the predicted time of trouble, Dan. 12: 1. And the battle of the great day Rev. 16: 12-15. Jer. 25th chapter. Joel 3: 9-16.

The 4th beast slain and given to the burning flame. This woe trump brings the closing of the door of the mysteries of the Gospel to the Gentile world, and the end of probationary time. Rev. 10th chapter.

Let us now take a glance at the preparations being made in death-dealing instruments, with which this woe is to begin to be inflicted upon the inhabitants of the earth.

The destructive engines of war now invented, impart a thousand fold greater efficiency, and sink into insignificance the weapons of death of other times, both on the sea and land. Many of these terrible engines of war are not as yet scarcely known to the world, as invention and experiment are carried on secretly; it being the policy of governments to keep them secret until they burst like a thunderbolt upon the world. Such was the case with the rebel Merrimac and Federal Monitor—two terrible iron clads that met in Hampton Roads in terrific conflict, and which has changed the whole nature of naval warfare. The rebel Merrimac sunk the wooden

structures, on which were hundreds of human beings reposing in comparative safety from their efficient armament as they supposed, as so many egg-shells, and would have swept the seas of men-of-war had not the Federal Monitor most providentially been constructed and appeared at the hour to repulse and effectually disable her. These monitors are now an improved and terrible arm of war in storming cities and fortifications.

There is the French steel plated frigate, the plating of which, is twelve centimetres thick, and is impervious to cannon shot, making the ball to recoil back again in nearly the same velocity upon the enemy. Fore and aft appear grim looking implements of wholesale death, in the shape of curved scythes, which rendered immovable in any direction, by steam can cut the toughest vessel in two.

The arsenal at Woolwich has been closed at times to ordinary spectators not only, but to members of Parliament, while experiments have been prosecuted to test the value of military and naval engines, whose existence are yet concealed from the public. And so it is the case with the arsenals of France. And in case of an actual intervention, or war with one or both of these powers, we do not know what destructive agents we may have to meet.

The Armstrong rifled cannon is a matter-of-fact invention. In experiments testing its power and destructive force, a British officer was placed behind a wall of thick plank, with simply an orifice the size of a pin's head to look through to witness the effect of the explosive balls; and such was the force of the smallest particle as driven, that passing through the orifice into the eye, it killed him instantly, though standing at considerable distance.

The Napoleonic Rifled Cannon, too, is a matter-of-fact invention, for Napoleon must keep up with the rest of the world. So terribly destructive was this cannon considered, that Napoleon in the war with Austria endeavored to quiet the fears of the Italian soldiers by saying, "It is harmless only to those at a distance."

These rifled cannon reaching with deadly precision, further than once the ordinance could send its sixty-times heavier balls, send balls of "liquid fire" to destroy men.

There is also the field artillery, pouring out shells, bombs, and incendiary rockets with accurate and deadly precision.

Paixhan guns, hurling projectiles of immense size to immense distances; a single one almost sufficient to destroy the largest wooden man-of-war and crush the walls of a fortress.

There are the two hundred-pounder Parrotts and mortars shelling and destroying cities and fortresses with their iron hail, and hail of "fire and brimstone" to torment men.

The gun from which the shells were first fired on Charleston was a 200-pounder Parrott, which can throw a shell no less than seven miles, when aimed at an angle of forty-five degrees.

In addition to the Greek fire shells, a large quantity of improved shrapnel shells, made by the inventor of the Greek fire shell, and containing from five hundred to one thousand bullets each have been sent to Morris Island, to be transferred thence into the rebellious city in a manner not very pleasing to the enemy. These

shells are fired with time fuses, and are very destructive of life.

The celebrated three hundred-pound Parrott gun which Gen. Gilmore has, weighs twenty-seven thousand pounds. It took two thousand men nine nights to get the monster into position, the drag teams breaking down seven nights in succession, the enemy shelling the party all the while, and men being killed nightly. Nothing was done with it by day, the gun being covered with bushes to conceal it from the enemy's fire. The diameter of the bore is ten inches, the charge of powder twenty-five pounds, and the shell that goes out of it is as high as a flower barrel, weighs three hundred pounds, and contains seventeen pounds of mortar powder. The execution of one of these shells on Sumter is considered equal to three two hundred-pound shells. But two of these immense rifled guns have been made, although twenty more have been ordered for the army. None have been ordered for the navy.

There is the Wagoner gun, a long congrave gun and shoots along the surface of the water like a rocket or fiery serpent, and thrusts its head into the solid side of a ship and explodes with terrific force, engulfing the vessel with her fatal crew at once. Or in the language of another, "Armed as with hell-fire brought up from the infernal pit, mounts into mid-air, like a winged messenger of destruction and bursts upon the enemy."

There are thousands of smaller arms, as the Minnie and the Enfield rifles. The Spencer's Repeating Rifle, which will throw forty shots per minute, to a distance of one hundred feet and penetrate through thirteen plank, each an inch thick. In the hand of a sharpshooter, they will do great execution in picking off officers and others. This Arm is now in use in the army of the Potomac and also in the army of the Southwest. It has won the highest approbation of the leading cavalry officers, among whom may be preeminently named Gen. Pleasanton, Gen. Copeland and Gen. Wilder. The 5th and 6th regiments of Michigan cavalry, and Wilder's famous "Brigade of Mounted Infantry," have this rifle, and their achievements are sufficient evidence of the character of the arm. It has also been introduced into the navy by the advice of Admiral Dahlgren, and has been in use on the gunboats of the Western flotilla under Admirals Porter and Farragut.

The Commission appointed by Gov. Andrew to examine and test all the breech-loading arms now used, decided unanimously in favor of the Spencer rifle, and the State of Massachusetts has accordingly ordered the arm for the use of State troops. It is claimed that no other arm equals this rifle for accuracy, range, and rapidity in firing. It can be fired seven times in ten seconds! and reloads with seven more charges in less than any muzzle-loading gun can receive its single cartridge.

War is a terrible calamity and woe; but with all these and many more instruments of death unmentioned, how appalling and dreadful the last wars of this world will be!

In the battles of the first fifteen years of our century, it was calculated that scarcely one single musket shot in two hundred took effect. Napoleon I. mentions battles in which the

French ordinance fired one hundred thousand shots with comparative little effect. But in the present state of perfection in fire-arms, few shots in comparison with those of former years will be ineffectual. The mind is appalled at the waste of human life which has already occurred, and is to follow in the future.

All modern improvements will be used in the battles of the last days, as facilities to make war more terrific, contrary to the hope of the church. The magnetic telegraph, railroad and printing press! The magnetic telegraph to convey intelligence as by lightning to governments and armies to rapidly concentrate their forces, and hurry to scenes of carnage and slaughter, thousands of men. The locomotive and rail—these "chariots with fiery torches" to convey armed men, and artillery, and small arms, with munitions of war of every description to the field of strife with the utmost speed. And the printing press to incite the furious passions of men, with rumors and vexatious reports and false statements of issues and measures.

These facilities have introduced entirely a new era in war tactics. Large bodies of men are now simultaneously acted upon and facilitated in all strategical movements. The engines of war instead of being chained to the slow step of the foot-soldier, ox or horse, as under the 6th trumpet, are mounted on trains, rivaling the cavalry in speed. As it is remarked:

"The science of the last forty years has elevated man to the rank, and clothed him with power of a superhuman being. Conferring on him the rapid locomotive, the instantaneous transmission of intelligence, and the prodigious force attributed to demi-gods and demons."

The enormous preparations for war, on so tremendous a scale as the nations now are preparing, demonstrate that we have now entered upon, or are just entering upon, the "third woe," and the sounding of "the seventh trumpet." There can be no question of this fact. And yet, who of us can realize the fact. The "four winds of woe begin to strive upon the great sea." The nations are angry, and are becoming entangled in their diplomatic relations and perplexed affairs at home. And the trumpet is being sounded for men for the last time to leave "a life of tranquility and labor," and desert their farms, and merchandize, and various employments to "eagerly assume the weapons of warfare to kill and destroy."

There is a false prophecy in the land of which I would forewarn you. Beware of it. It is this: "We have no hesitation in declaring it our conviction that the new agents of death will, on the whole, and in the long run be conducive to human improvement, and human happiness. By rendering war more terribly destructive, they will increase the reluctance with which nations will engage in it, and the chances of settling national disputes by arbitration. They must likewise be of shorter duration. And the absolute loss of life occasioned by war, will probably be less in the future than in the past history of our race."

This is a very pleasing reflection, but it is untrue. It is a prophecy of peace and safety out of men's hearts, "when sudden destruction cometh." Why will the world of mankind deceive themselves? Why will they be deceived

by "lying spirits," which go forth unto all the world, and to the kings of the earth, to gather them together to battle against the great day?

Unwelcome as is the intelligence, yet I must deliver faithfully my message; the great day of the Lord's controversy with the nations is at hand, and may have already begun! The nations of men will be left to use their fiendish instruments of death, which they have invented and manufactured to their hearts' content, in the closing drama of this world; "in which blood shall flow, as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away, in which the great bell of time shall sound out another hour, in which society itself shall be tried by fire and steel, whether of nature or nature's God or not."—*Hon. Rufus Choate, 1851.*

"Thy Will be Done."

O, it is hard at all times thus to pray;
But help me, Saviour, all my cares to lay
Down at thy feet, and trustingly to say,
"Father, thy will be done."
My earthly troubles I may leave with thee;
Thou knowest what is ever best for me;
I'm not my own; I must depend on thee,
And say "Thy will be done."
If life be crowned with sunshine bright and clear,
Or if my way sometimes be dark and drear,
Lord, let me ever feel thy presence near,
And say "Thy will be done."
And should my days be spent in grief or pain,
Or disappointment lower, and I would fain
Give way to murmurings, help me yet again
To feel, "thy will be done."
Thou knowest all the future, and the past
Is not forgotten by thee; O at last
May I on thee my cares and sorrows cast,
And cry, "Thy will be done."
So may I pass through life, and when 't is o'er,
May I land safely on the heavenly shore,
And peaceful rest where I shall need no more
To say, "Thy will be done."

—*American Messenger.*

Answer to "Great Tribulation."

By A. Brown, published in the *Advent Herald* of Nov. 17, 1863, with Further Remarks on the Subject.

[Concluded.]

But we see another party in heaven before the opening of the war seals, and other synchro-nal judgments. In the fourth and fifth chapters of Revelation, we see the wise virgins, or first translation, and first resurrection, in heaven, consulting with Him that sat upon the throne, about the opening of the seals, and assisting him to administer the judgment in the sixth chapter of Revelations, (for they are no doubt the seven angels or seven bodies of angels, that have charge of the seals, vials, trumpets, and seven last plagues.) For the promise was to the apostles, and all those whose character entitle them to the first resurrection, and translation—that they should share with him on the administration of the judgment. (Matt. 28: 29. Rev. 20: 4. 1 Cor. 6: 2, 3.)

And we see from the fourth and fifth chapters of Revelation, that this joint administration commences with the preliminary judgments generally called, "The Great Tribulation." Dr. Seiss, in the revised edition of his "Last Times, or Great Consummation," lays particular stress upon the two parties that are seen in different positions, in reference to this event, in the twelfth chapter of Revelation. After giving many convincing proofs in favor of the two translations, he says to the same effect is the twelfth of Revelations.

We there read of "the woman's seed," which may be taken first as Christ himself, but for that reason as the whole body of His people upon earth. In verse fifth, this seed, as intended to "rule the nations," is represented as, "caught up to God, and to his throne." Here then is one ascension. But in verse nineteenth, we still read of a "remnant"—*λοιπος*—a remaining portion, of this same woman's seed, which must certainly denote Christian people; for they are such as keep the commandments of God, and have the testimony of Jesus Christ, "and are still upon earth suffering the dragons wrath." And as all must need be glorified in due time, there must be a second translation to embrace

these. They suffer additional persecutions to their brethren, and so are not taken at the same time with them, but are saved only by passing through the great tribulation, which the more devout and watchful escape by means of an earlier translation. Compare also Matt. 24: 28-31; and Luke 17: 34-37. "The Last Times," p. 352.

Dr. Seiss also discusses the difference between the two classes of Christians, in 1 Pet. 4: 18, where there is mention of some "righteous who are scarcely saved," and 2 Pet. 1: 11, where some are promised an abundant entrance into the kingdom; "upon certain conditions, and comes to the conclusion, that these must necessarily represent two classes, as such opposite language could not be applied to the same persons."

In reference to the unwise virgins he also remarks: "They had made no effort to carry their preparations in holy things beyond the ordinary Christian attainments, and were not careful to aim at the higher and more uncommon degrees of consecration."

When the bridegroom came, they found that this was not enough to carry them through to the marriage; showing that there common saintship is not sufficient to entitle to the sublime privileges, and rewards of the bride. They were in much perturbation, and cast about to replenish their stores, hoping that there might, perchance, still be time to get ready; showing what stirring, and confounding discoveries of our follies and deficiencies the coming of the day of the Lord will have even upon Christians, and how many will be hurried to all sorts of resorts, in the last extremities, to repair their neglect.

Alas, how keen and torturing will be the sense of loss on the part of those Christians who fail to be ready for the high honors to which they had been called, and how inexorable, then, will be that Lord whose sublime proposals they had treated with such superficial concern, and such a feeble consent. They earnestly prayed to be admitted, and besought the Lord to open to them, but he refused, and would not know them as having the least claim to the marriage, either as a matter of right on their part, or of favor on his.

True they went to buy oil, and they got the supplies for which they went; but it was too late for the purposes intended. Showing that it will be in vain in the last hour to attempt to atone for the imperfections of a life not thoroughly consecrated to God. In most awakening power therefore does this parable speak to every one of us. It tells us plainly that unless we lay by more than that which currently passes for true Christianity, and augment our stock of self-denying consecration beyond what is the common import of our profession, we shall be left behind when the Saviour comes.

Let each one, then, arouse himself, and earnestly press for the highest prize, lest by being content to aim at less, he fail altogether. Yet there are those who think that nothing is necessary to prepare us for the coming of the Son of man, but to believe the doctrine of his speedy coming, and to make ado about it. And some also who seem to believe that nothing more devolves on us than to refer our case to Christ, and to leave everything in his hands, without any efforts or works on our part. "But these are only Satanic opiates to lull the weary heart into fatal slumbers."

What is faith without works, but a mere empty delusion? Of what use is truth, if it be not made living and practical? "The devils believe that Christ is coming soon, and tremble" as they look forward to it; but they remain devils nevertheless. There is an obedience—a working life and charity, in the genuine faith, in the absence of which all the believing and professing in the world are mere sounding brass and useless clatter. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) "Parable of Ten Virgins," p. p. 123, 124, 143. "This extra generosity in behalf of the unwise virgins," is not, as our brother

thinks, "from a desire to serve the doctrine of once in grace always in grace;" for the principal ones who advocate it, have no partiality for that doctrine. They think it is calculated to foster the very state of indifference and apathy, which cause the unwise virgins to forfeit their places at the marriage supper of the Lamb. No, they have a higher motive than doctrinal dogmatism. It is to urge those precious souls who have received the faith of the coming of the Lord, to a higher state of preparation, which, according to our most conscientious convictions, is absolutely necessary, for this highest of blessings, calls for a corresponding preparation. It cannot be denied that many dear ones among the Advent brethren, have fallen asleep at their posts; and that others are not sufficiently alive to the imminence of the advent. (We use this word "imminence" in its literal sense, "hanging over.")

There is still another class, who are awake to the subject of Advent, and intensely interested in it, yet are not sufficiently alive to the character of this preparation. It is from sincere devotion to them, and from fears that they will fall behind the high standard which the Scriptures everywhere present, that we have endeavored to present the subject before them, to which we were impelled by an urgency of spirit, which it would have been sinful to resist.

"Gospel Comfort for Mourners."

Mr. Editor—While staying at the residence of Deacon L. Jackson, North Abington, Mass., I found an old pamphlet, containing a sermon with the above title, "delivered at Middleborough, Feb. 5, 1769, upon hearing of the death of a godly mother, by Isaac Backus, A. M." Text "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him." The following extract may interest your readers, as it serves to show how ministers a century ago spoke of Jesus and the resurrection. R. HUTCHINSON.

I. What is it to be in Jesus? For if we are not first in him, we cannot sleep in him. Answer, 1st. It is by faith to take him as our refuge from all evil. In our fallen state we, like the slayer, are exposed to the avenger's stroke continually, from which no natural nor Christian friends can secure us; our houses are no defence, neither are the strongest holds that nature or art can afford. Nothing but the refuge which God has provided can secure us. The city of refuge was an eminent type of our glorious Saviour, who by his obedience and satisfaction has brought in an everlasting righteousness, which is unto all, and upon all them that believe; which secures them from the dreadful sentence of the law. For there is no condemnation to them which are in Christ Jesus; yea, his own mouth has declared, that they shall come into condemnation, but are passed from death unto life. Rom. 8: 22, and 8: 1. John 5: 25. Souls will not fly to this refuge till they see their danger; hence appears the necessity of the law, as a school-master to bring us to Christ. When Israel heard its thunders from Mount Sinai, they saw that they should die if they had not one to stand between God and them; and when any soul effectually hears the law, it is alarmed to fly for refuge to lay hold upon the hope set before us. Heb. 6: 18. A view of which hope will make the soul gladly quit all its own stuff, that it may win Christ and be found in him. Phil. 3: 8, 9. Who is also a refuge for every enemy.

The strong man armed would fain drag us to ruin, but Jesus has conquered him, and taken away all his armour, so that he cannot hurt any saint. Indeed the serpent will show his venom at their heel; but the God of peace shall bruise him under their feet shortly. Rom. 16: 20. Persecutors often take crafty counsel against them, but it is vain, for they are hidden ones. Their life is hid with Christ in God. Ps. 63: 3. Col. 3: 3. Believers are in the midst of a world of troubles, yet God is their refuge and strength, and such a present help therein, that he makes all to work together for their good. He is a wall of fire round about them, and the glory in the midst of them: Which leads me to observe,

2. That to be in Jesus is to have a living union with him, as the branch bath with the

vine. As natural life is lost when the union between soul and body is dissolved; so our spiritual life was lost by revolting from God, and is recovered only by reconciliation and union with him. By the divine Spirit the soul is cut off from nature's stock, and grafted into Christ, the true vine, whereby they have such a vital union with him as to receive strength and nourishment from him, to bring forth fruit to the Father's glory; without which union and communion, they wither, and can do nothing. Rom. 11: 24. John 15.—The great Apostle of the Gentiles says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." And again, "I also labour, striving according to his working, which worketh in me mightily." Those who thus walk in Christ as they have received him, are truly happy in life, as no others are, and death is far from putting a period to their felicity; so far from it, that it puts an end to all their toils and troubles, and brings them to their rest. Hence observe,

II. That death is a sleep to those who are in Jesus. This metaphor is often used to describe the saint's departure. Christ himself said, "our friend Lazarus sleepeth." The aptness of the similitude may be in these particulars:

1. Sleep is peculiarly for the body. While that is asleep, the thoughts often rove far and wide, and sometimes God has appeared to and conversed with the soul when the body slept; so in this case, when the body returns to earth, the spirit returns unto God who gave it. Eccl. 12: 7. Some have advanced a conceit of the soul's sleeping with the body till the resurrection; but that is a most stupid notion, contrary to the whole book of God. Our Saviour showed to the Sadducees, that God's saying I am the God of Abraham, of Isaac, and of Jacob, clearly proved that they had a living existence, as well as should hereafter have their bodies raised. Luke 20: 38. And he said to the penitent thief, "to-day shalt thou be with me in paradise." Also in the parable of the rich man and Lazarus, he is so far from countenancing this notion, that he shows how hell-flames will wake up the soul which was stupid before, and gave it a keen sense of its own torments, and apprehension of the saints' happiness, even while his brethren remained in this world, and needed to take warning of their danger.

2. Sleep is for the night, after the season for labour is closed. This life is often compared to a day, in which important labour and business is to be done, and it discovers great stupidity not to attend therein in its season. Hence that sharp reprimand, "why stand ye here all the day idle?" Matt. 20: 6. Jesus spake and acted as a pattern for his people, when he said, "I must work the works of him that sent me while it is day; the night cometh, wherein no man can work." Though we have not the same works in many respects to do that he had, yet each one has a work assigned him, by him who sent us into the world, and whatsoever our hand findeth to do we ought to do with our might, since there is no device, work or knowledge in the grave, whither we are going.

3. The sleep of a labouring man is sweet. It is emphatically so with those who have laboured for God, and have spent their time and strength in his service. It is said of David, that, after he had served his own generation by the will of God, he fell asleep. And he says of himself, "Thou art my hope, O Lord God; thou art my trust from my youth; I will hope continually, and will praise thee more and more. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth; and hitherto I have declared thy wondrous works: Now also when I am old and grey-headed, O God, forsake me not, until I have showed thy strength unto this generation, and thy power to every one that is to come." Ps. 51: 5, 14, 16-18. Thus he ascribes all the honor to God in the fullest manner, while he enjoys great comfort in his own soul, on a review of the part he had been enabled to act in life, and with a prospect of the glorious morning when he shall be "brought up again from the depths of the earth." Verse 20. A lik-

view made Paul say, "I am now ready to be offered, and the time of my departure is at hand." 2 Tim. 4: 6-8

I am far from thinking that rich grace may not now as well as formerly be displayed, if God will, at the last hour, to such as have spent their life in sin, so as to give a joyful prospect of glory; yet for souls to neglect the great salvation, with a notion of obtaining such mercy hereafter, is an evil which we have as great warnings against, as any one mentioned in the Bible. How full to this purpose is Prov. 1: 22 to the end, and 5: 11-14? O, what distress can be like mourning at the last, with this keen reflection, "How have I hated instruction, and my heart despised reproof!" Hence we have that call often inculcated, "To-day if you will hear his voice, harden not your hearts." On the other hand, Peter enforces his exhortation to the saints, to give all diligence to add to their faith virtue, &c. By this motive, that so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. And he thought it meet, as long as he was in this tabernacle, to stir them up, by putting them always in remembrance of these things. 2 Peter 1: 5-13. Again,

4. Sleep gives relief from the toils and troubles of the day; so those who die in the Lord, from henceforth rest from their labours. Rev. 14: 13. Indeed here the antitype goes far beyond the type, for common labourers have only a short respite, and then return to their task again; but those who sleep in Jesus, from henceforth rest forever from their labours, yea, and from every thing disagreeable; for they go where the wicked cease from troubling, and where the weary are at rest. Yet it is far from the sluggard's paradise; for while the Prophet shows, that, in opposition to all unhappiness, the righteous are taken away from the evil to come, and enter into peace and rest in their beds, he shows at the same time, that in distinction from all stupidity, each one is walking in his uprightness. Isa. 42: 2. The soul is joining with angels, and the spirits of just men made perfect, while the body sleeps in the dust. And,

5. Sleep is but for a night, to wake in the morning with fresh vigour: So shall it truly be with the saints. Though in this world they are often neglected or abused by such as trust in their wealth, and boast themselves in the multitude of their riches; yet death shall feed upon them, and the upright shall have dominion over them, in the morning. Ps. 59: 14. O, glorious morning! Then will the righteous be satisfied, when they awake in the divine likeness. Ps. 27: 15. Which leads us to consider,

III. That God will wake up those who sleep in Jesus, and bring them with him in the great day. This is the certain consequence of Christ's death and resurrection, which is the foundation of all our hopes. The resurrection is not a doctrine of natural, but of revealed religion, and is built upon God's promise through his Son, who therefore resolved the error of those who formerly denied this doctrine, into two points; their not knowing the Scriptures, nor the power of God. Matt. 22: 29. Not knowing the Scriptures, which reveal it, nor the power of God, which will perform it. And those who deny the resurrection of the body in our day, err in the same points; but let infidels set up reason against revelation ever so much, and say, "How can this flesh, which moulders in the dust, or is scattered in the air or water, ever be raised again?" Yet if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. He that gives up this doctrine forfeits the name of a Christian; "for if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15: 16, 17-20. And as surely as he arose and ascended to heaven, so surely will he come again with power and great glory, and will speak with such authority, that all who are in their

graves shall hear his voice, and come forth. John 5: 28, 29. That morning will be as joyful to the righteous as it will be terrible to the wicked.

But how will the saints then appear? Our ideas thereof are very imperfect. The beloved disciple says, it doth not appear what we shall be, but we know that when he shall appear we shall be like him. Well, that is enough for the heaven-born soul, whose language is, "then shall I be satisfied, when I awake in thy likeness!" Yet the Apostle Paul has given some lively descriptions of this affair, in 1 Cor. 15: 42-44. Alluding to the quickening of seed that is sown, he says, "it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." It is the same body, though gloriously changed; therefore he adds, that "this corruptible must put on incorruption, and this mortal must put on immortality." And elsewhere he tells us, that the Saviour shall change our vile body, that it may be fashioned like unto his glorious body. Phil. 3: 21. Then shall the saints be satisfied with likeness to him, both in body and soul, and he will bring them with him. None will be left behind, but all shall be caught up together in the clouds, to meet the Lord in the air; and shall be openly acquitted and blessed by the great Judge; and to crown the whole, shall be EVER WITH THE LORD.

God's Plan of Your Life.

Never complain of your birth, your employment, your hardships; never fancy that you could be somebody if you only had a different lot and sphere assigned you. God understands his own plan, and he knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proofs that they are poisons. No. A truce to all such imputations.

ROYAL DEATHS ON SATURDAY.—The English throne was declared vacant on Saturday, Feb. 16, 1688. William III. died on Saturday, March 8, 1702; Queen Anne died on Saturday, Aug. 1, 1714; George I. at two o'clock on Sunday morning, June 11, 1727 (which in common parlance is called Saturday night); George II. died on Saturday, Oct. 25, 1700; George III. died on Saturday, Jan. 19, 1820; George the IV. on Saturday June 6, 1830; the Prince Consort died on Saturday, Dec. 14, 1861.

A LONG CORRESPONDENCE.—We owe Horace Walpole's delightful letters, in the main, to his correspondence with Sir Horace Mann, to whom, writing August 25, 1784, he says "I have been counting how many letters I have written to you since I landed in England, in 1741; they amount (astonishing!) to above eight hundred; and we have not met in three and forty years! A correspondence of near a half a century is, I suppose, not to be paralleled in the annals of the post office."

Take a pint of pulverized charcoal, and put it in a small cotton bag; then drop it into a barrel of new cider, and the cider will never ferment, never contain any intoxicating quality and the longer the cider is kept the more palatable it will become.

CONSCIENCE.—A good conscience within will be always better to a Christian than health; it will be an everlasting cordial to his heart; it will be softer to him than a bed of down. A good conscience is the best looking-glass of heaven.

FAMILY PRAYER.—If the parents will not perform family prayer, if there be a converted child in the family it devolves on him, and should he refuse he will soon lose the comforts of religion.—Adam Clarke.

The Christian's Path.

BY H. BONAR.

I walk as one who knows that he is treading
A stronger soil.
As one round whom the world is spreading
Its subtle coil.
I walk as one but yesterday delivered
From a sharp chain:
Who trembles lest the bonds so newly severed
Be bound again.
I walk as one who feels that he is breathing
Ungential air;
For whom, as wiles, the tempter still is wreathing
The bright and fair.
My steps, I know, are on the plains of danger
For sin is near;
But looking up, I pass along, a stranger,
In haste and fear.
This earth has lost its power to drag me downward;
Its spell is gone.
My course is now right upward and right onward,
To yonder throne.
Hour after hour of Time's dark night is stealing
In gloom away;
Speed thy fair dawn of life and joy and healing,
Thou Star of Day.
For thee, in God, its King, the long rejected,
Earth groans and cries;
For thee, the long-beloved, the long-expected,
Thy bride still sighs.

Written for the Advent Herald.

Have Ministers any Rights?

BY A PEDESTRIAN MISSIONARY.

Ministers must be fed. I lay this down as an axiom, which being interpreted means a thing not to be disputed. A minister can no more live upon air, than a farmer or a fine lady, a horse jockey, or a colonel of dragoons. He must be fed. He may, indeed, exist upon potatoes, but he finds beyond all question, beef pork, or mutton, better for digestion. I am prepared to take up this question against all, dead; against the boldest he that ever flourished a pen, against the most fluent she that ever wagged a tongue. Will any one accept my challenge?

Ministers are entitled to their own. I am aware that in making this bold assertion, I am liable to the charge of rashness, for many differ very widely with me upon this matter, as is very evident from the way they act. Still, I will venture to lay lance in rest on behalf of the minister, and maintain against all comers, that even though he be a minister he is entitled to his own. It follows therefore, that he should get payment of his salary. I rather think that this principle is generally recognized in dealing with clerks, house-keepers, generals, presidents, railway porters, governors, and such like. These officials, it is commonly understood, are entitled to a certain specified sum of salary at a certain specified date; and even though ministers are sometimes understood to labor for other and higher considerations than the love of filthy lucre, still I maintain that they should be treated in the same manner, and punctually paid the promised salary.

Ministers should have fair play. This is bolder and bolder, and beyond a doubt, many will now give me up as a hopeless case, a kind of being on whom all cautions are thrown away. I cannot help it. Quixotic as it may appear, I hereby offer to maintain that ministers are as well entitled to fair play, as if they were household servants or members of parliament. Now I want to propound a query to those learned pundits who, in their solemn tea-drinking are accustomed to arraign their ministers when absent, before the bar of scandalom. Is a minister getting fair play when his salary is paid in goods which he does not want, or which are charged at a higher rate than the market price, or which are of inferior quality, or when he is not paid at all? Answer, ye oracles of the social circle! I knew a minister, ('twas in the far West,) who was offered potatoes in payment of a subscription charge, at twenty-five cents a bushel, when the market price was twenty-five per cent lower. I knew another who was paid in rotten potatoes. I knew a third, who along with his family was reduced to feed for some days, as he himself informed me, on pumpkin. I

knew a fourth, who said that he was getting disheartened, because his people would not pay him his salary. I knew a fifth, to whom his congregation are owing upwards of a hundred dollars to this day, none of which dollars he ever expects to receive. Now I want to know if those men were receiving fair play, or if they were not shamefully treated? But let it not be understood that to the Far West belongs all the honor of this great matter. Let the Eastern Townships of Canada also come in for what share justly belongs to them. Only lately I heard of a man who brought a quantity of wheat to his minister in payment of his subscription, and the minister not being in want of the commodity took it to another party, who being in the same condition refused to take it, but agreed to sell it for the minister. "Oh," said the subscriber, "if you want to sell it, I must give you better stuff than that; that is mixed with buckwheat." Apparently, however, the man opined that a mixture unfit for the market was meet for the minister. Another man was yet more ingenious. He was owing the minister two dollars and he sent a pup in payment, which I grieve to say the minister returned. But only think of a minister being paid in pups! To make the thing complete and perfect, another genius should have sent him a kitten in lieu of fifty cents. Now I would like to know how any other man or class of men, would like to be treated after this fashion. Supposing that any one of you, oh my readers, had performed a certain piece of work, and when you looked for cash to purchase clothing withal, or to educate your children, or to buy books, or purchase some needful article of furniture, behold an assortment of rotten potatoes, or twenty-five per cent too high priced potatoes, mixed wheat, pumpkins, and pups! How, oh my gentle reader, how would you like it? Would you not opine that the donors had fallen into the mistake of ignoring the golden rule?

Eastern Townships, C. E.

"Gather Them in."

I was visiting in the quiet city of N—. On the street a clerical friend met me, and said,

"I want you to come to our conference meeting this evening, and hear one of my members talk. It will do you good."

Now I confess to a partiality for those social services, in which young and old, the lettered and unlettered, all turn preachers, and in the freedom of God's family circle make heart-offerings of prayer, and praise, and exhortation. Would that we had less pulpit and more church in our sanctuaries; at least, I should prefer it.

The good pastor's flock were accustomed to prayer-meeting privileges, and no time was lost.

"That's the man," whispered my friend, "listen."

At that instant a man arose in a side pew, and commenced speaking. Partly bald, his thin, light hair fell from a high forehead, while his sharply cut features, bronzed by exposure to sun and storm, wore a bold, stern look, as of one accustomed to face danger without shrinking. His voice was resonant and full, his manner assured and forcible. A tender smile, like sunlight resting on the jagged rock, played over his face—a face accustomed more to harsher moods, one would think.

His words—I will not attempt to rehearse them—were wondrously weighty and convincing, as with a confidence such as the Apostles had after the baptism of Pentecost, he reasoned out of the Scriptures, of "righteousness, temperance and judgment to come." He spoke like one who had consciously emerged from darkness to light, who had been soundly converted from the extremity of ungodliness to a living discipleship. And when he alluded to his own experience, how touching and persuasive.

"Sinner!" he exclaimed; "you who make light of these things, pleased with the trifles of earth: hugging sin, your deadliest foe, to your hearts, rejecting the only good, eagerly pressing on the broad road to destruction, look at me a monument of God's sparing mercy, a trophy of his grace. Some of you have known me from my childhood. You can remember what a vile, God-defying, blasphemous, wretch I was. You

have heard me insult the Majesty of heaven and earth; yes, pour out my swearing wrath on him who died for me. It is but a year since He spoke to me as to Saul of Tarsus, and brought me to his feet. Since then my testimony has been one and the same. I am a new creature; old things have passed away. I have found him of whom Moses and the prophets did write; and in finding Him I have found every thing. Sin's strong fetters have been broken; pardon, peace, joy, love, the fellowship of the saints, the communion of the Holy Ghost, heaven, all are mine, and can you stay away?" Then, plaintively, almost soliloquizing, "Fifty years of my life were wasted in sin, before I saw the great light. I have been all over the world, seen hardships and danger in many a clime, all the while defying the God who made and preserved me. Yes, I have been to Palestine, trodden that sacred soil with a harder heart than adamant, gone over those places hallowed by the weary feet, watered by the tears and blood of Immanuel—but what was it all to me? O, that I could once more see that land, all-glorious! O, that I might again look on Jordan and Tiberias, Gethsemane and Calvary, now that He has had pity on a wretch like me, and revealed Himself to my soul. How dear, how holy, would be those scenes!—what joy, what rapture would thrill my heart! But this cannot be. But, blessed be God, the heavenly Canaan

'Stands dressed in living green.'

I shall see *that*. I shall behold Him whom I once reviled, but who is now to my soul the chiefest among ten thousand, and the One altogether lovely. Sinner, will you go with me? Come, for there is room for all!"

"What," said the preacher, as we walked home together, "did you think of that?" referring to the exhortation I have meagerly sketched.

"Ah!" I replied, with a sigh, "if we all could speak with that assurance of faith and depth of conviction."

"And yet," he continued, "that man was one of the worst, most hopeless scoffers I ever heard of. The language he would use in expressing his scorn and hatred of the Savior is too horrible to repeat. But since his conversion not an opposer dares breathe an accusation against his demeanor. Having been forgiven much, he loves much."

"What were the circumstances connected with his conversion?"

"A member of my church, and Sabbath school," said he, "was in search of scholars. She was looking for them among the poor and neglected. She had heard of this man—was aware that he was a skeptic of the blackest hue, but knowing that he had children growing up untaught in Divine things, her heart was moved with pity; and, repressing her timidity, she begged leave for them to attend Sunday school. Her conciliatory, persevering efforts were rewarded, by her request being granted. The youngest of them, a little girl of five, became religiously impressed, and began the habit of secret prayer. One evening, just at dark, her father chanced to pass the door of her room, thought he heard a voice. It was little Mary offering her childish petitions. Just then she was asking God to bless and save her dear father. The listening father heard his name thus laid before the mercy-seat. Conviction followed. "What does this mean?" he ejaculated. "My little girl praying for me? Am I, then, such a sinner?" His life came up for review; he was plunged in wretchedness, could not sleep, and next morning sent for me. He was walking the room, gloomy and agitated, as I entered.

"Sir," said he, "can you prove that the Bible is true?"

"Yes, to one who is candid," I answered.

"Then let me hear your arguments," he rejoined.

"I spent the day with him. Ere I left, at his request I prayed for him, and he broke out in earnest supplication for himself. When light dawned, his mind was flooded. No doubts have distressed him since. His testimonies always have power with unbelievers; they don't question the change. But did you observe," he ad-

ed, "how he yearned to see the Holy Land once more? He often reverts to that, reproaching himself for his indifference and unbelief when there."

The converted infidel died about a year after. His last moments were glorious. Denied another sight of the earthly Canaan, the heavenly soon burst upon his enraptured vision.

O, ye laborers in the Sabbath schools of our land! go forth. Go forth into the highways and hedges, into the homes of error, the dens of corruption, and bear thence the tender child where hallowed influences descend, and the knowledge that maketh wise unto salvation is imparted. Save the children, and it may be you will save the fathers and the mothers, who, transformed, shall become champions of the cross.—*Watchman and Reflector*.

HOME.—How pleasant is the thought of home—"the place of all places." It is sweet to think of, and a blessing to all, to be possessed of a little home, around which we can gather the pleasures and sweets of life uninterrupted. When we have toiled the day through, we can venture to it for rest and repose unmolested. Of all the things of God's earth, give us a home among our friends.



ADVENT HERALD.

BOSTON, TUESDAY, DEC. 29, 1863.

JOSIAH LITCH, EDITOR.

YOUTH'S VISITOR.

The first number of the Youth's Visitor will be issued as near the first of January, 1864, as we can get it out. Will our friends please *inform us immediately* how many copies they will want for a regular list; and how many of the first number for circulation?

Don't delay attending to this work.

TERMS.—Twenty-five cents a year for a single copy, or five copies for a dollar.

POSTAGE FOR THE VISITOR.—3 cents a quarter, or 12 cents a year, for a single copy; 7 copies to one address for the same amount. It is for the interest of subscribers to get as many as they can, and have them sent to one person. If your postmaster will take the trouble, he is the best one. It is 12 cents a year for each four ounces, or fractions thereof.

Philadelphia Postage.

We will hereafter pay postage on all our Philadelphia papers, 5 cents a quarter, and subscribers may send the money to us with their pay for the Herald.

Agent for Philadelphia.

Bro. Joseph Miller, 1110 South Street, has consented to act as Agent for the Herald; to whom payments may be made.

Postage on New York City Papers.

Our New York agent, Bro. J. B. Huse, No. 20 Greenwich Avenue, thinks it will save much trouble for us to prepay postage to that city on all the papers. We will do so, commencing with January, and they will pay us twenty cents a year extra, for postage. All business relative to the Herald, will be attended to by Bro. Huse. If things go wrong, please let us know.

To Correspondents.

ELDER J. M. ORRICK.—According to our books, Mrs. A.'s subscription expired with No. 1147. If this is incorrect please inform and we will correct it.

"A man's most glorious actions will at last be found to be but glorious sins, if he hath made himself, and not the glory of God, the end of those actions."—*Brooks*.

Reminiscences.

In closing the labors of the year we can hardly fail to be reminded of another and more important close—the close of our mortal life, or the close of this dispensation and the coming of the great day of judgment. And as then God shall bring every work into judgment with every secret thing, and there shall be a grand review of all our works, so now we should judge ourselves, that we may not in that day be judged of God. Our personal account with God should all be examined and adjusted; and if we find ourselves in debt to him and have nothing to pay, we should apply for pardon through the blood of the Lamb. But be sure that the old year does not close upon us, without a conscience cleansed from guilt.

To say of the past year, "that none was ever like it," is saying much; but the language is altogether too tame to express the sentiment. What a tornado! what a hurricane! what an earthquake, has marked each passing week! Events of startling magnitude and grandeur have crowded upon us in so rapid succession, that we have scarcely had time to reflect upon them and analyze their character and bearings, ere another of more astounding magnitude crowded it from before our vision. The Pacific and Atlantic have been bound together with iron cords, so that the day's doings in our Atlantic cities are flashed to the cities of the Pacific for their evening news; and vice versa. Majestic steamers plow the Atlantic, and in a week put us in possession of all the doings of Europe.

Among the nations is a feverish restlessness, which looks daily for some new development of war that shall shake the whole social fabric of the world. Gigantic preparations for war are the business of the nations of both hemispheres. Instruments of destruction are invented, such as the wildest reveries had scarce imagined in former years. The latest experiments in gunnery, both here and in England, show that a five-inch iron plate, with eighteen inches of wood to back it, are no match for these new instruments of destruction.

Our own war, also that of China and Russia, drags its slow length along. To say that the loss of life on both sides, and from all causes connected with the war, during the year has been three hundred thousand, is a moderate estimate. So many homes have been made desolate and the land filled with mourning. But amidst all this din of war, we look to the grand landmarks of prophecy, the Roman and Turkish empires, and ask, "What of the night?" The response is distinct, that both these old governments, which have shared the work of Israel's captivity and Jerusalem's desolation, tremble to their base. And in proportion as their power wanes, Jerusalem rises in importance, and becomes an object of interest among the nations. Evidence multiplies around us that her coming King will, ere long, vindicate her rights and set her in glory above the nations of the earth. "And all nations shall flow unto it."

The changes in this office during the year have been great.

The lamented Bliss, after having breasted so many storms, for over a score of years, has fallen! but died at his post. His wise counsels and arduous labors are done. The duties of the office are now performed by other hands, and its counsels directed by other minds.

But in the midst of all changes, we hear a voice proclaim, "Jesus Christ, the same yesterday, to-day and forever." The cause is His, the workmen are but his servants; and it is for him, when he sees proper to remove his workmen, but he will still carry on his work. This is our consolation in the darkest hour.

That the doctrine of the personal pre-millennial advent of Christ and his personal reign on earth, are the true teachings of the Bible, we were never more persuaded. And so also we are satisfied that the coming of the Lord is at hand in the emphatic sense of the word.

And our great work of proclaiming these truths, both to saints and sinners, never seemed more important. What we have done during the last twenty-five years, has laid the foundation for future operations, and our present business is to build on that foundation. The Lord has determined to have his coming made known, and he has in his providence called us to this work; and if we fail of our duty in this respect, solemn indeed will be our account in the last day. The war with the powers of darkness will wax hot, as the day draws near.

One of the most distinguished ministers of Boston, in a recent public lecture, attacked the doctrine of Christ's second advent most violently, asserting that to teach that Christ will ever come to this earth again, is an insult to the Holy Ghost. This, with much more, was from a man who has grown grey in preaching the Gospel, and maintaining evangelical doctrine. It is no uncommon thing for ministers who profess reverence for the Bible, to

deny and assail the pre-millennial advent; but a total denial of his ever coming again, from such a source, is truly alarming. It shows the spirit in which our Lord will be received when he does come, and that all who maintain his rights, must yet expect to receive at the hands of his professed servants.

But the more hot the battle, the more determined must be our advance, with the sword of the spirit in our hands, and armed with all heaven's panoply, to the assault of the citadel of Satan. To do battle for the truth is the object of the organization of the AMERICAN MILLENNIAL ASSOCIATION. We have concentrated our strength in this institution, making it responsible to its friends and supporters, for each dollar entrusted to its charge, so that it shall be appropriated for the objects for which it was given, and economically used in carrying forward this great work. The Association is now arraying itself afresh for its work in the various departments, of periodical tract and book publication, in colportage and missionary enterprise. And it now looks to its friends under God, to keep it in funds to carry forward the work. The past year, among many trials, has been a year of encouragement to the Association; for which we render our most hearty thanks to God and our many kind friends and patrons. And thus taking leave of our readers for the old year, we hope in one week to greet them in our new working dress, with our best bow, and a HAPPY NEW YEAR.

Strike for the Clergy.

While all classes of laborers and artisans are striking for higher wages to meet the increased price of living, are churches doing their duty toward their ministers? Do not their wants and necessities increase in proportion with those of other classes of society?

We are glad to see that the different denominational papers are taking hold of this work in earnest, and hope they will not let it sleep again till something is effected.

Bishop Potter of New York, has issued a circular addressed to the vestries, church wardens and laity of his diocese on this subject, urging the claims of his clergy in this respect.

Is not the laborer worthy of his hire? Has not the Lord ordained that they who preach the Gospel, should live of the Gospel? Has not our God called us to honesty in meeting our just demands? And are not the dues of a minister as justly his as those of any other class of laborers? We earnestly hope that all our churches, and each individual member will feel their responsibility in this matter, and see that their ministers are placed beyond embarrassment, and do it at once.

"Jesus of Nazareth Passeth by."

A beggar, and hopelessly blind at that! How sad a case! He cannot go to any celebrated physician and it were useless, if he could. He has heard of one (invalids are quick to learn such facts,) who cures the blind. But he has never been to Jericho. Will he ever come? Shall I know if he come, and knowing it, can I gain an audience? Painful and oft-repeated questions, suspending his hopes on the frail thread of remote contingencies.

But, one day, there was a crowd rushing along, trampling over and by the poor blind man. "Hearing the multitude he asked what it meant." The answer thrills him by the double fact so briefly told. It is Jesus, and he is "passing by." It is the moment of the man's life. Jesus, who alone can help him, was then at Jericho for the first and last time, and was even then leaving. What a thread for a blind man to find and follow! He calls, is opposed, calls louder, is heard; Jesus stops, speaks to him, does for him all he asks, he sees the Lord of glory, and follows him in the way with gazing, feasting, adoring eyes.—*Boston Review*.

Receipts.

DO SOCIETY.

Lucie J.	\$1 00
Whipple,	1 75
Frank O. C.	25

FOR A. M. A.

Thayer Lumber,	\$2 00
S. Williams,	3 00
S. J. Hamlin,	3 00
E. Farnsworth,	6 00

CURE FOR SMALL-POX.—The German Reformed Messenger has received a letter from a friend in China, in which it is stated a great discovery is reported to have been made by a surgeon of the English army in China, in the way of an effectual cure of small-pox. The mode of treatment is as follows: When the preceding fever is at its height, and just before the eruption appears, the chest is rubbed with tartaric ointment. This causes the whole of the eruption to appear on that part of the body to the relief of the rest. It also secures a full and com-

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

My Eastern Tour.

Editor of the Herald—Suffer me to say a few words in reference to my missionary labors in the eastern part of Canada West. I left my home and family, Nov. 12th, for this section of country. After travelling one week, I arrived at Bro. Beddle's in the Township of Thurlow, and commenced a meeting in the schoolhouse. After I had labored a week in that place, I was informed that the Trustees were unwilling for me to hold a revival meeting in the schoolhouse, and there being no other place convenient for the purpose, I was obliged to conclude my services in that place. But I have reason to hope that my labour will not be in vain. Some who were once alive to God, and in the faith, were greatly revived and encouraged to take hold of the work anew; and others professed faith in the personal coming of Christ, to reign on the renewed earth; and opened their houses and made me welcome around their firesides, where much good can be done, if the time is rightly improved. I love family circle preaching; it often removes prejudice and prepares the mind for the preaching service. The audience was large and very attentive; and upon the whole, our meeting was of considerable interest.

Thursday, Nov. 26th, I came to this place, about twelve miles northwest of Belleville, in the township of Tyendinaga, and stopped at the house of Bro. R. Duffin; and arranged for a meeting, to commence on Friday evening, the 27th; and have continued my labors here up to the present, having preached eighteen sermons to a large and attentive audience.

With one exception, our meetings here have been of great interest, notwithstanding the tide of opposition with which we have had to contend, which succeeded in keeping some away, while others declare their intention to hear on the subject. The brethren here have been greatly encouraged and revived; and many others have embraced the doctrines of the soon coming kingdom of Christ, for many of them attended our meetings, and some become deeply interested.

A minister of the place preached last Sabbath morning, Dec. 13th, from Mic. 6: 8. He said the Bible abounded with mysteries that never had, and never would, be understood; he said that was the beauty of the Bible above all other books, and that he would not give a fig for a Bible that was not so.

He uttered a bitter sentence against all but Methodism. At length he hit upon a set that was going about sowing corruptible seed, and causing divisions; and concluded after speaking about twenty-five minutes by saying, the sooner they were in hell the better. When he had dismissed the congregation, I rose to my feet, and gave out an appointment for the afternoon and evening. I also announced that I would preach on Monday evening, from 2 Pet. 1: 20, 21. "Knowing this first that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The latter discourse was my last in this neighbourhood for the present. I endeavored to show that Paul and Peter cherished a more noble opinion of the Bible and its author, than many people of this age do.

I have great reason to hope that my labors here will not be soon forgotten. I anticipate the time not far distant, when we shall have many more added to the church in this place. The brethren intend to prepare to erect a chapel in the spring, which will give permanency to the cause of truth here.

Bro. Glass, whom we have appointed speaker in the church, will assist Dea. R. Duffin, in conducting service here once in two weeks, during the winter. I have been at home with the families of Bro. Duffin, Loomis, Hodgen, Glass, Farnsworth, and others. I shall not forget their kindness to me. This church will report to Conference this season.

There is a large field of labor here, that needs cultivating. We should try and make provision for it at our next Conference, where I hope we shall be favored with your presence.

Yours fraternally. S. K. LAKE.
Tyendinaga, Dec. 17, 1863.

From S. J. Hamlen.

Dear Brother Litch—I send you five dollars, two dollars to pay for the next year's Herald, and three dollars as a gift, to be used as you please.

Yours respectfully,
S. J. HAMLEN.

Cleveland, Ohio, Dec. 14, 1863.

In sending the above contribution, I desire with it, to express my delight I have had in reading Bro. Osler's communication in the two last numbers of the Herald, proving by the Bible clearly, that there will be no probation after the second advent of our Lord.

I hope to see from the pen of the same writer, or from others as gifted, articles as instructive, on other doctrines, which second Adventists hold different from the majority of professing Christians. Some of these doctrines you will find hinted at below.

I listened last evening to a sermon from a very intellectual preacher upon this text, "The poor have the Gospel preached to them."

The preacher first said, the Gospel was designed to exalt men, and to save the world. In the course of his sermon, he presented the different aspects of the Gospel, to accomplish its end. One was its truthfulness. He said, the Gospel asserted the truth of man's creation, his fall, his sinfulness, his need of salvation; testified to the Old Testament Scriptures; testified to the truth of the coming of the Messiah, to be the world's Redeemer, to die on the cross to save sinners; then exclaimed triumphantly, "Jesus Christ has brought life and immortality to light, so the soul when it leaves the body, can soar to heaven in glory, and dwell there forever." I ask, candidly, is this the hope of the Gospel?

Again, a minister in this city preached a few Sabbaths since upon the sufferings of "Christ and of the glory that should follow."

"The sufferings of Christ," was stated in a clear and forcible manner, so that none of the Christian hearers could object to it; but "the glory that should follow," was merely the preaching of the Gospel throughout the Gentile world, and the effect it would have upon all the inhabitants of the earth. I ask again, is this the true meaning of "the glory that should follow?"

There is another doctrine I wish to take a note of, that is, the kingdom of God, its nature, location, &c. Most professing Christians say it is a spiritual kingdom, located in the hearts of Christians, and when the whole world is converted, then the kingdom of heaven will fill the whole earth, it being in the hearts of all men. Others say that the church in her organized state, is the kingdom of God, hence the inference is, when the whole earth is filled with organized churches, the kingdom of God is fully established on the earth. Now it is a matter of fact, that all those that have such sentiments, pray that when they die, their souls may be received into the kingdom of heaven above, there to praise God forever.

Do not these ideas conflict with each other in regard to the kingdom of God? How different from those, that wait for that kingdom which shall be set up at Christ's appearing.

A few lines more will close this communication. I have often seen in the Herald, objections to the doctrines of those who you call "materialists." I do not comprehend the idea.

Permit me, then, to present my own belief. I believe man was created a material body. I believe God gave life to man, and he became a living soul. I believe when Adam sinned, he became mortal, and in due time died, his body returned to the earth, the spirit (or life) to God who gave it.

I believe that Jesus Christ had a material body; that body died on the cross, was raised again a glorious immortal body, but not divested of its materiality. I believe all the saints will be raised and changed in the same manner, and remain so with him in glory. Am I a "materialist?"

Yours in hope of eternal life. H.

[A materialist does not believe man has any spirit but his breath.—Ed.]

From Elder I. R. Gates.

I came to this (Cumberland, Pa.) valley and commenced my labors with my beloved brethren Heagy, and Long. We held a few meetings at New Kingston to good effect; but no general stir. Some were reclaimed, however, and set up family worship again, and one has since professed to find the Saviour.

Our meeting at Shiremanstown was a failure, as the people are so divided. They lack that charity

which is so essential to Christians, and to the work of God. I also held a few meetings at Mechanicsburg, where we held our debates with Bosserman, the Universalist, which had a good effect. The congregation were large, and attentive. Bro. Heagy has commenced a stated appointment there. But my best time was at Shepherdstown, with Bro. Long. He had been laboring there for a week, or more; a few had started for glory. I joined my labors with his and have continued ever since at this place. Eighteen have professed religion, and eleven have been baptized. I have been here about two weeks, and expect to continue over the next Sabbath. There are from six to ten forward for prayers every meeting. Bro. Long, (of the church of God) is a good yoke fellow and a true adventist, as far as he has the light.

I shall join Bro. D. I. Robinson in labors between Christmas and New Years, in Trenton, Morrisville and Yardleyville. O, pray for us that God may give abundant success to the truth.

Shepherdstown, Pa., Dec. 21, 1863.

From Bro. C. Patterson.

In closing a business letter, he says: I often feel sorry that you are not with us; I miss your counsel. But I am glad to know that you are where you can do more good; that God has called you to such a high position, where you have the chance to oppose error and exalt the truth. May you ever be found faithful to your duty.

For though my zeal is often cold,

I love the cause of truth:

I love it now when growing old,

As when in early youth.

I love to hear the joyful sound,

That Christ ere long will reign;

It makes this sluggish heart rebound,

It thrills each torpid vein.

I love to know this world of ours

Shall bloom like Eden fair;

Its desert wastes that thirst for showers

Shall soon their verdure wear.

Then Judah, long by power oppress'd,

The promised day shall see;

Her children with the fathers blest,

Shall have their jubilee.

Her prophets, priests and kings of old,

Shall join the nuptial song;

Shall see the day, the age of gold,

For which they waited long

I joy to know Messiah's throne,

Shall stand on Zion's hill.

His sceptre all the world shall own,

All earth his glory fill.

This is my faith, be this my prayer,

That when the day shall rise,

That you and I shall join him there,

Descending from the skies.

Philadelphia, December, 1863.

From A. McBride.

Dear Bro. Litch—I feel in writing to you, that I am addressing a friend. Various are the trials and afflictions, we have been called to pass through since you last heard from us. Last April, the cancer rash visited our family, and two of our children died; Seth, who was eight years old, and little Charley, who was only four, within eleven short days. Kind friends and neighbors bore our little ones away, and laid them in the grave, there to await the morning of the resurrection, when they shall come from the land of the enemy. But we know Heavenly Father is too wise to err and too good to be unkind. We feel he doeth all things well.

Hemmingford, Dec. 14, 1863.

Miraculous Faith.

Proofs of the Miraculous Faith and Experience of the Church in all Ages, by Rev. Thomas Boys, M. A., of Trinity College, Cambridge, England.

Whatever attempts may now be made to suppress the facts; the Church of England, as established at and after the Reformation, will be found to have distinctly recognized the doctrine of miracles, and that (1st) in her Canons, (2d) in her liturgy, and (3d) in her Homilies.

The seventy-second Canon directs somewhat quaintly, that no minister, or ministers shall, without the license of the Bishop of the diocese, "attempt, upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cozenage, and deposition from the ministry."

It is clear that this direction does not deny the possibility of satanic possession, or of dispossession; but requires only that it be not attempted without

due authority from the Diocesan. Thus irregularities are repressed, but the thing itself is admitted. I know there has been an attempt to explain the words away; but if they mean nothing, what need of trick and concealment?

The present case affords another instance, of the endeavor to suppress truth by small verbal iniquities. If the sentence in the Canon about possession or obsession, and the casting out of devils, really mean nothing, why this attempt to keep them out of sight by a miserable trick?

The Book of Common Prayer also, in its unabridged form, contained a distinct recognition of miraculous gifts; I refer to the gift of healing. Here we have distinct evidence of the recognition of this gift of healing by our church in her Protestant character. Thus we have the Protestant service, a part (till times comparatively recent omitted it) of our Protestant Prayer Book, perpetuating the practice, though cleared of Roman Catholic peculiarities. It is to this miraculous gift, that reference is made by Bishop Bull. The Bishop preaching upon St. Paul's "thorn in the flesh," observes that the gift of miracles, and particularly the gift of curing diseases was so given by Christ to his apostles, as not to be at their own absolute disposal, but to be dispensed by them as the Giver should think fit. He instances the example of St. Paul, in not curing himself, and in not curing Timothy. And after some remarks on modern healing, illustrating by instances, where success followed their faith,—he proceeds to show that, "if some were not cured, this was because God had not given the gift absolutely; but that he still kept the reins of it in his own hand, as he had shown just before in the case of the apostle. Thus we find a bishop, not many years before the service was excluded from our Prayer-Book, asserting the gift, upon the concenteral report of hundreds of most credible persons in his own age, attesting the same."

"The sentence of the Common-Prayer, and the canons being such as we have seen, those who seek the denial of miracles in the authorized formularies of the church of England, will in vain turn for comfort to the Homilies. The Homily 'Against the Peril of Idolatry,' plainly admits, that "where images be," some miraculous acts may have been done by illusion of the devil, observing that "neither ought miracles to persuade us to do contrary to God's word." For the Scriptures have for a warning hereof foreshowed, that the kingdom of Anti-christ shall be mighty in miracles, and wonders, to the strong illusion of all the reprobate."

But to come to more recent times, the Homily for Whitsunday distinctly represents the Holy Spirit as still working miraculously, and conferring miraculous gifts. "Now let us consider what the Holy Ghost is, and how consequently he worketh his miraculous works towards mankind."

And in the next page it reads—"Much more might here be spoken of the manifold gifts and graces of the Holy Spirit, most excellent and wondrous in our eyes."

So much for the doctrines of the Church of England. Advancing to particular occurrences of recent date, we find the subject branching out into so many details, that I feel a difficulty in taking it up, unless with more leisure than I can at present command.

I must now, then, turn to those opponents of miraculous faith, who profess themselves members of the Church of England, and tell them, with the evidence before their faces, that their extreme wrath, and persecuting bitterness of opposition, are anything but charitable. What a shameless and manifest deception, when it is clear, not only that miracles were wrought, admitted or experienced, both by the Reformers, and by those most resembling them, before and after the Reformation; but that the doctrine is distinctly recognized by our church.

Some occurrences of this kind are recorded, in the "Selection from Early Protestant Divines of the Church of England," by that last representative of a better race of evangelical Divines than any one he left behind him, the Rev. Leigh Richmond. He once expressed to me his surprise, that his work found so little acceptance with evangelical professors. He knew not, nor could I then tell him the reason. The fact is, that we do not follow Cranmer, Latimer, Ridley, and our other Reformers, as quotations, and examples from Huss, Calvin, Martyr, Bruce, Pellican, Beza, Bullinger, Luther, Musculus, Knox, Wisheart, Fox, Zwingle, Baxter, Cartwright, Hall, Rogers, Bengel, &c. From those citations it is perfectly clear, that the admission and belief of miracles has never departed from the church. But still be it remembered, that this is not all. We have seen the gifts of healing in the church. We have seen that Knox and Wisheart predicted local occurrences. We have seen that Luther raised up Meum and Melancthon. These and other occurrences of the same order, not merely determine what have been the opinions of the church,

but prove, by incontrovertible facts, that it has not been left destitute of miraculous experience. But in our day there is a repugnance amongst us to the genuine doctrines of the Reformation, which even the name of Leigh Richmond, in the title page, could not vanquish. Among true Christians on the continent, there exists not any particular disposition to discredit modern miracles; but on the contrary, where they are properly attested there is a reasonable degree of readiness to admit them. I have heard of an instance, where the intelligence of a recent and much agitated case, which occurred in the metropolis, reached a Protestant university on the continent, and was brought before a considerable number of pious divines and students. There was no disposition whatever, I understand to reject it. The general language was, "This is no new thing to us. We have met with such miraculous occurrences in our own experience."

On what footing does this leave the religious world? It leaves it, that is, the body of the Christians in this country bearing the title (with whom we may perhaps join a corresponding body in the United States, &c.) standing alone. They have their own notions on the subject of miracles, which they have fallen into the great error of mistaking for the general faith of the church of Christ. But I say they stand alone; and that however unconsciously in a tenfold sense.

First, they stand alone, as separate, with respect to this matter, in faith and experience, from those who have gone before them. For as we have seen, the doctrine of miracles, corrupted by popery, along with every other vital doctrine of Christianity, was by our fathers cleared, qualified, purified, and maintained, but by us rejected.

Secondly, they stand alone, as separate from the church of Christ, now upon the continent of Europe. Thus we are left alone in our ignorance, and in our annoyance; standing up for that, as the general doctrine, which in fact is a thing of our own, a conformity among ourselves, to the opinions of the world originating in peculiar circumstances, connected with our ecclesiastical history.

An error, unfortunately, has taken advantage of the present controversy, to gain a further step; for in opposing the opinion that miracles have occurred in recent times, the opportunity has been promptly seized to bring forward a notion, not generally held before, even by those who questions this opinion,—I mean, the notion that there has been no miracle since the days of the Apostles. This has accordingly been done, though in absolute defiance of ecclesiastical history, so that we have the utmost need to be on our guard; for if the present discussion fail of placing us on higher ground than before, and so setting us right, there is the greatest danger of its leaving us lower, and the more so, because, just now in most matters of doctrine, our tendency is unhappily downwards.

Let it be understood in conclusion, that though an asserter of recent miracles, I beg to have it remembered with what limitations, such as that, in these latter times, the exercise of miraculous power has been less common, or less public, and that all miraculous gifts are not asserted, whatever unwillingness to acknowledge them, when they shall be satisfactorily manifested; that I reject and abhor all false doctrines, (whatever miraculous gifts may be obliged in support of them, and whatever false doctrines besides may be held by some deniers,) and that I do not adopt or defend every argument used for miracles. But with all these concessions, I would be understood as maintaining; that miraculous faith and miraculous experience have never wholly ceased in the church, that the arguments doctrinal, and historical, of our opponents come totally short, of establishing their case; that their attempted distinctions are fictitious and deceptive, that miraculous manifestations may be experienced now, and that some actual miracles have recently occurred.

Rev. Baptist W. Noel says, Supernatural answers have indeed been expected, and some such have been recorded, which it would be found very hard either to disprove, or explain away. If a miracle be necessary to accomplish what is best for us, it will assuredly be done. If Mr. Noel, really holds such truths as these, that there have been, since the first ages of the church, some supernatural answers to prayer that cannot be explained away, and that "in some insulated cases," of late ages, miracles have been wrought of God; nay, that if miracle be necessary to accomplish what is best for God's children, it will certainly be done. If Mr. Noel admits and believes all this, then he admits and believes it is by no means sufficient that he merely acknowledges, or grants it in the way of concession or argument. He is bound to declare it—he is bound to urge it. He is bound to employ the full force of those talents with which he is gifted, in pressing such truths against opposing errors. It is

not enough for him to say of such things, that "they would be very hard to explain away," which is as much as to say that he would if he could. Why is not this the very language held in former times by the enemies of the Gospel? "What shall we do to these men? For indeed that a notable miracle hath been done by them is manifest, and we cannot deny it." (Acts 4: 16.)

* And those "enemies of the Gospel" were found in the then Orthodox Church, the most inveterate of which are among their clergymen.

From an Old Subscriber.

Dear Bro. Litch—I am an old man in my second childhood, more than 78 years of age. You will therefore bear with my weakness. And not only old, but illiterate; and what is much worse than that, have but little religion. I have never perhaps heard a dozen Advent sermons in my life, and yet I am an Adventist. If you think proper, please insert the following

Acrostic.

Jesus, blest Saviour, now come,
O, make then no longer delay;
Shall we ever be longing for home?
In sorrow ever pining away?
Ah, Lord, unto me give thy grace,
Help me now to watch and to pray,
Longing, while running the race,
In hope of soon winning the bay.
To thee still by faith will I cleave,
Cast all other trust to the wind,
His help may I constantly have
That rest which remains may I find.

For there is a rest remaining for the people of God. Then

Rest, O, my soul, in Jesus rest—
He purchased rest for thee;
Be thou in him forever blest,
My Jesus died for me.

He bled and died that I might live,
Might live to him alone:
He for my sins himself did give,
And for my sins atone.

He died, he died, but lives again,
And for me now doth plead;
Salvation I may now obtain,
From all my sin be freed.
Courage, my soul, thou need not fear;
Away my unbelief;
Thy great Redeemer still is near,
In him is life and peace.

And yet a greater rest remains
Than that we look for here,
And all who will, it may obtain,
And have its foretaste here.

Glastenbury, Dec., 1863. S. HURLBURT.

OBITUARY.

Paulina O. Kimball.

Died in Cabot, Vt., Dec. 18th, of consumption, Paulina O., wife of Richard G. Kimball, aged 29 years, 9 months.

Thus another patient sufferer has been worn out by the relentless hand of disease, and death (the enemy of our race,) has made sure his victim. Sister Kimball embraced the hope of eternal life through Jesus Christ, in the winter of 1858, under the labors of Bro. J. V. Himes, during his protracted effort at Cabot.

With much zeal for the truth, and love for her associates, she took an active part in conducting many to the anxious seat, that prayer might be offered for them. During the meeting, she, with many others, followed her Lord in the ordinance of baptism, which was administered by Bro. Himes.

She joined the Advent church in Cabot, and remained a peaceful member until she quietly fell asleep in Jesus.

"Thus star by star declines
Till all are passed away."

See has left a kind husband, a darling son, a large circle of relatives, and a sympathizing church to mourn her loss.

The writer endeavored to comfort them with these words: "And there shall be no more death" Rev. 21: 4.

N. WHEELER.

[Crisis please copy.]

Faith.

What are another's faults to me?
Have I a virtue's bill
To peck at every flaw I see,
And make it wider still?

It is enough for me to know
I've follies of my own,
While on my heart true care bestow,
And let my friends alone.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it merits, and will herald it over the land.—Boston Herald

From Mr. Morris Fuller, of North Creek, N. Y.: "I have used your Golden Salve to be good for everything that I have tried it for. Among other things for which I have used it, is a bad case of 'scald head' of our little girl as effective in this case as was favorable."

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Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer in Lowell, was relieved of piles which had afflicted him for many years, and remarked to friend that it was worth \$100 a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

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From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure. — Mrs. Lucinda A. Swain, Merideth Centre, N. H."

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.
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From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enameled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

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From J. E. Johnston, Esq., of Walsman, Ohio.

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From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in recommending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Stokler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhoea, Whites, Female Weakness,

are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skillful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhoea, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhoea of long standing, by two bottles of your SARSAPARILLA."

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CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, TUESDAY, DECEMBER 29, 1903.

Old Things and New.

THE ADVENT HERALD TO THE LAMBS.—

And now, my dear young friends, come all about me, while we talk about the old things which are passing away, and the new things which are to come. The first thing of which we will speak will be the old year. The year 1863 is dying. Three hundred and sixty-five days ago, it came to us full of promise, and we were buoyant with hope; and now it has run its race, and we should look back and see how we have spent it, and what of the good for which we hoped, we have received and enjoyed. Have we done all the good we intended and promised to do, when the year began? I fear not. Good promises and intentions are often soon forgotten. Then we must ask our Heavenly Father to forgive us.

Then again, how many wicked things we have done! What shall we do about these? We can only have pardon from God through our Lord Jesus Christ, in whose name we should ask it.

We have enjoyed many and great blessings, dear friends: comfortable homes, good food and clothing, the Bible, the day school and the Sabbath school, and the preaching of the Gospel. For all these we should be thankful to God, and praise him for them.

Some have lost dear friends: brothers, sisters, fathers and mothers, and other dear relatives. Thus the Lord has taught us to prepare for a better world, that we may meet them in his kingdom.

But all these are old things, and with the year, pass away, and a new year, new friends, new duties will press upon us. That we may improve and enjoy them all we should earnestly ask God's blessing.

But the old Herald is also passing away. With each year we begin a new volume, with a "Happy New Year," and at its close we sum up the contents, and lay it aside. This we have been doing for twenty-three years. And now with this number the old familiar form of the Herald is to be laid aside, and a new form, new dress—that is, new type—and new efforts to do good, will appear with the "Happy New Year." But the Herald will not forget its little flock, but every week, will try to give them something to instruct and interest them, and try to lead them to Jesus.

To be sure, the Herald expects to have a new assistant in its work, in the form of "The Youth's Visitor." This will be emphatically the Doers' Paper; and the Do Society will report its Doings through its columns. And now, dear children, let us all belong to the Do Society; and keep doing for Jesus' sake and his cause, till he shall come and say to us, "Well done, good and faithful servants." Then, when the old years of sin are all ended, the old world has passed away, the old life is forever fled, we will have a new time, new life, new bodies, new world, a new kingdom and a New Jerusalem. That we may meet there, prays your old friend,

THE ADVENT HERALD.

The Drunkard's Death.

"Could we with ink the ocean fill,
And were the skies of parchment made,
And every stalk on earth a quill,
And every man a scribe by trade,
To write what Alcohol has done
Would drain the ocean dry;
Nor could the scroll contain the whole,
If stretched from sky to sky."

Dear children, you know that intemperance is a great evil, but you do not

know, perhaps, that in every dram there is a tale of woe; that around every act of intemperance clusters a throng of sorrows, favored with the wretched hebraize himself, Tyendinaga, lives and friends for years to come. Look around you on every side, and see the evils of dram-drinking. Look at the wounds it has inflicted on domestic peace, the scenes of woe it has produced in homes of the highest bliss, and the sorrows it is pouring on brothers, sisters, parents and wives. Hear the cries of children whose bread has been sold to buy liquid poison.

But the half cannot be told. Thousands of dark scenes will not be made manifest till the day of retribution.

I will now try to describe an awful scene. An old man lived in our neighborhood whose company I liked very much. Indeed, all the children loved Uncle Peter. He was very kind. He used to pass our house every few days with a little gourd filled with whiskey. He would frequently stop in the shade and talk an hour with us children.

There is nothing that I remember more vividly than Uncle Peter's whiskey gourd. Poor man! he had a good heart, but whiskey was his ruin. I understood that he had been most carefully trained, by pious parents, in the various duties of Christianity. At home, the holy air of religion breathed around him all through his childhood; but all its sacred influence was drowned in the intoxicating bowl.

Uncle Peter was very unexpectedly thrown upon a dying bed. I saw him die. The impressions of that hour I will never forget.

I had never seen a man die, and now to see a poor drunkard, under all the horrors of despair, with the bitter anguish of a lost soul written on every lineament of his familiar face, and with unnatural groans escaping from his frothy lips, was more than I could bear. I turned away with a sick heart.

Not Yet.

"Not yet," said a little boy, as he was busy with his bat and ball. "When I grow older I will think about my soul."

The little boy grew to be a young man.

"Not yet," said the young man; "I am now about to enter into trade. When I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business. "My children must have my care. When they are settled in life, I shall better be able to attend to religion."

He lived to be a gray-headed old man.

"Not yet," still he cried. "I shall soon retire from business, and then I shall have nothing else to do but read and pray."

And so he died. He put off to another time, what should have been done when a child. He lived without God, and died without hope.

There is a ladder in heaven, whose base God has placed in the human affections, through which the soul rises higher and higher, refining as she goes, till she outgrows the human, and changes as she rises, into the image of the divine.

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